

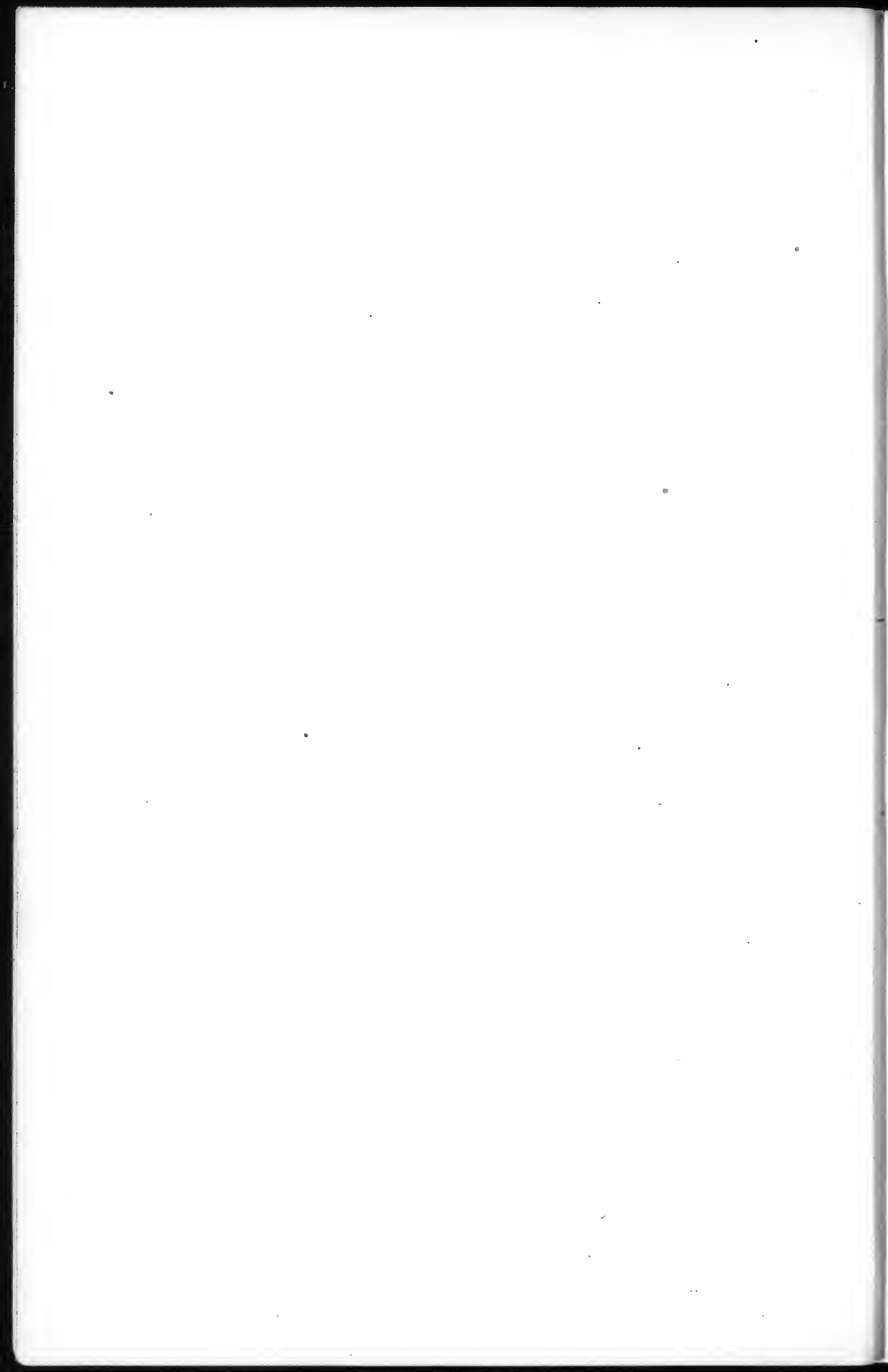


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PROCEEDINGS
OF THE
ŒCUMENICAL METHODIST
CONFERENCE,

HELD IN
CITY ROAD CHAPEL, LONDON,

SEPTEMBER, 1881.

INTRODUCTION BY
REV. WILLIAM ARTHUR, M. A.

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NOTE BY THE EDITORS.

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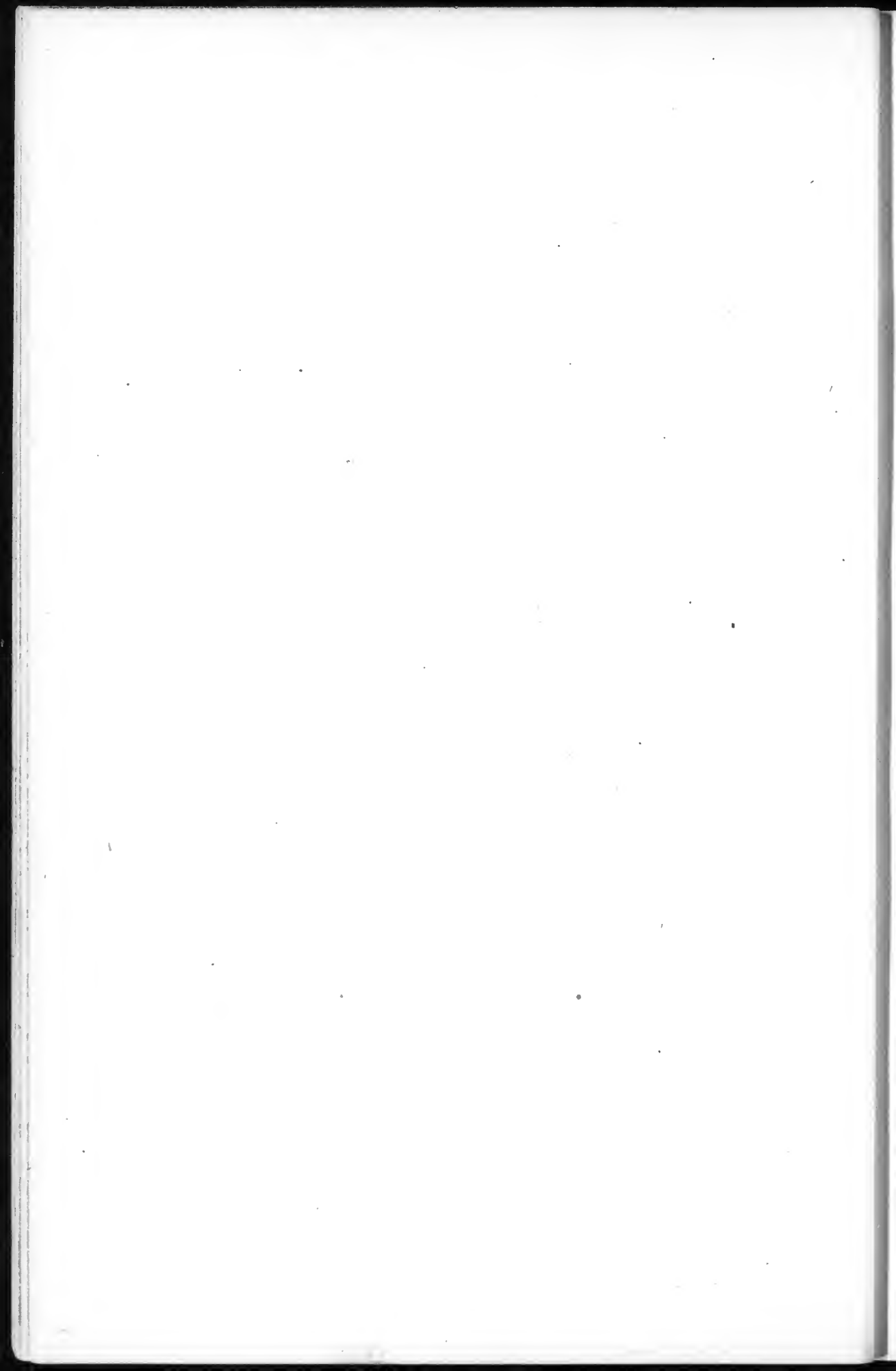
THE undersigned were appointed to prepare for publication the proceedings of the Ecumenical Methodist Conference. We were instructed to print the Essays, Invited Addresses, and Remarks as they appeared in the *Methodist Recorder* [Daily], with corrections made by the writers and speakers themselves. The Editors have faithfully adhered to their instructions, and have made no alterations not indicated by the authors; each of whom, in pursuance of the action of the Conference, was expected to furnish corrected copy. This not having been done in every case, it is likely that errors may appear; but we have used due diligence to give a fair and literal report of the proceedings.

The Rev. G. Stringer Rowe (Wesleyan) was appointed with us; he having been seriously ill, we have been deprived of his valuable assistance.

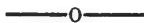
This Book, being the record of a Conference which must be historic, as it marks a memorable epoch in the progress of our Churches, is commended to the great Methodist Family in the belief that its perusal will advance the cause of the Redeemer, by inspiring the followers of Christ with greater zeal in working for the conversion of the world.

C. D. WARD, J. M. WALDEN,
R. W. PERKS, J. B. McFERRIN.

LONDON, *October, 1881.*



PREFATORY STATEMENT.



THE preliminary steps which led to the assembling of the first Œcumenical Methodist Conference, were the following :—

On the 31st day of May, 1876, the General Conference of the Methodist Episcopal Church of the United States, then sitting in the City of Baltimore, adopted a preamble and resolutions setting forth grounds on which it appeared desirable that a Conference should be called together, representing all the diversified bodies of Methodists which had sprung up throughout the world. The Bishops were, by the resolutions, empowered to appoint a Committee to correspond with the recognised authorities of the bodies existing in America and in every other country, and also to take initiatory steps towards the assembling of the proposed Conference. The Members of this Committee were named by the Bishops when assembled in the City of New York in the ensuing November.

The Committee, through its Secretary, the Rev. Dr. A. C. George, forthwith entered into correspondence with the different Methodist Churches in America. By this correspondence matters were advanced so far that, in the month of May, 1878, a letter, dated from Philadelphia, and signed by all the nine members of the Committee, was addressed to the British Conference of the Wesleyan Methodists. This letter contained the original preamble and resolutions, and in addition made suggestions both as to topics, and as to the bodies which ought to be represented at the proposed Assembly. It invited the concurrence of the British Conference in the proposal, and Chancellor E. O. Haven, already appointed as a delegate to England from the Methodist Episcopal Church, was charged with this important communication. By him it was presented to the Conference when assembled in Bradford, under the presidency of the Rev. Dr. Rigg. Chancellor Haven suggested that the place for the assembling of the projected Œcumenical gathering should be in City Road Chapel, London.

In response, the British Conference appointed a Committee to consider the proposal and report to it at its next annual meeting. That Committee was first convened at the Centenary Hall, in January, 1879, and held a second meeting in the ensuing February. It adopted resolutions to the effect that the proposed Œcumenical Conference might be held with great advantage, if beforehand a distinct understanding could be arrived at as to the subjects and limits of discussion. It directed its Secretary, the Rev. John Bond, to open a correspondence with the authorities of the Methodist Episcopal Church, with a view to determine those subjects and limits. In accordance with this decision a letter was addressed to the American Committee, through Bishop Simpson, explaining, on the part of the British Committee, certain difficulties that would arise in case of fundamental points, whether of doctrine or polity, being thrown open for discussion. The reply of Bishop Simpson to this communication bore date May, 1879. It explained that he had not the means of convening the Committee, but expressed for himself personally his concurrence in the views of the British Committee as to the subjects and limits of discussion.

This communication proving satisfactory, the Committee recommended to the British Conference at its meeting in Birmingham, in August, 1879, the adoption of the proposal of the American brethren, on the understanding that the limitations named in the letter from London, and approved by Bishop Simpson, should be adhered to. This report was adopted and the Committee was reappointed, with power to add to its number.

In April, 1880, this Committee again met at the Centenary Hall, and explained its views to the Rev. William Arthur, then on the point of proceeding as a representative to the General Conference of the Methodist Episcopal Church, about to meet in Cincinnati. The British Committee proposed that the Œcumenical Conference should be held in the year 1882, in London, and by adjournment in one or more of the northern towns; that the number of its members should be 650, giving 250 members to the British Wesleyan Methodists, 100 to the other English branches of Methodism, 250 to the United States, 30 to Canada, and 20 to Australia. It also proposed that, for delegates from abroad, hospitality should be provided, but that they should bear their own travelling expenses; and further, that in order to meet the local expenses, a guarantee fund should be raised, one thousand pounds being then named as the amount which would suffice.

In the meantime, the representative bodies of the various branches of Methodism in the United States and Canada had considered the proposal, and taken steps in furtherance of it. A Committee had been appointed, or provision for the appointment of one had been made by nearly all, if not all, the existing denominations of Methodists in the United States and Canada. The original Committee now felt itself warranted in issuing an invitation, which it did on the 6th of November 1879, requesting all those several Committees to assemble together in full numbers, or at least to send their Chairmen to a combined meeting at Cincinnati in the following month of May, that being the time and place where would next meet the General Conference of the Methodist Episcopal Church. The invitation indeed was not confined to the bodies which had already appointed delegates, but was so extended as to include "authorised representatives of all other Methodist organisations in other parts of the world." This invitation, however, did not bear the whole of the original nine names.

Already had two of their number, Bishop Ames and Dr. Barrows, exchanged the communion of the Church militant for the eternal fellowship of saints in light.

In response to this invitation there assembled on May 6th, 1880, in Cincinnati, such a combined committee of Methodist Churches as had never before come together. The representatives of the two old bodies which had been wont to assemble under the presidency of John Wesley himself (the British and Irish Conferences) met with those of bodies of very recent origin; the representatives of Episcopal Churches with those of non-Episcopal; the representatives of the African race with those of whites; the representatives of Canadian Churches with those of Churches in the United States. For the first time since 1844, when the American Church was divided, did Bishops of the Methodist Episcopal Church, South, meet at the same board with Bishops of the Methodist Episcopal Church.

The proceedings of this Committee were animated by a spirit of perfect harmony. All hailed with devout joy the prospect of a fraternal gathering in which every branch of the common Methodist family should meet together with every other branch. As to the place of meeting no second opinion was heard, all feeling that for the first general assembly of the bands into which the United Societies of John Wesley had spread, no other spot could offer a scene so fitting as that City Road Chapel which had formed the principal

centre of his labours, and close to which he had finished his course.

It appeared, however, that owing to 1882 being the year for holding some General Conferences both in the United States and Canada, it was impossible to adopt the recommendation made from England in favour of that year. Consequently 1881 was chosen. As to the number of delegates who should compose the Œcumenical Conference, it was deemed well to reduce the 650 suggested to 400. Of this number one-half was to be chosen by Churches in Europe with their missions, and one-half by Churches in America with their missions. The first of these two portions was to be called the Eastern Section, the second the Western Section. Of the Eastern Section the President of the Wesleyan Methodist Conference was appointed chairman, as was Bishop Simpson of the Western Section. A formal "call" to attend the Œcumenical Conference was drawn up, and the members of the Committee having as their last act approved and signed it, separated from one another to commend the project to their respective Churches. One whose name stands attached to the call, and who seemed to anticipate meeting brethren from all the ends of the earth in a spirit of lively affection, was Bishop Doggett, of the Southern Church; but before the time for the Conference arrived he was called to join the general assembly and Church of the first-born.

On the 12th of May the report of the Committee was accepted by the General Conference of the Methodist Episcopal Church. At its ensuing meeting in the month of August, the British Wesleyan Conference directed that arrangements should be made for holding the Œcumenical Assembly in City Road Chapel in September, 1881, and appointed a large Committee to carry such arrangements into effect. Shortly afterwards invitations to co-operate were addressed to the different Methodist bodies in Great Britain, and from every one of them was received a cordial reply in the affirmative.

On the 4th of November, 1880, at the Centenary Hall, assembled a combined meeting composed of authorised Delegates from all the Methodist bodies in Great Britain and Ireland. That day was carried to the grave the gentleman who had been first chosen on behalf of the Wesleyan Methodist Church as its lay representative on the Executive Committee—namely, Sir Francis Lycett. The combined Committee was not less unanimous than had been the one similar to it in Cincinnati. It adopted the basis for the Œcumenical Conference contained in the "call" issued in America, constituted the

Executive Committee, and resolved that the guarantee fund should be raised from £1,000 to £2,500.

Both the Western and Eastern Sections being now fully organised, such preliminary arrangements as still remained to be carried out were prosecuted on both sides of the Atlantic with unremitting diligence. Friday, the 5th of August, 1881, was observed as a day of special prayer on behalf of the approaching Conference. By the time appointed all was in readiness, and the elected members of the body about to be constituted had safely arrived from their widely-scattered homes. But E. Otis Haven, who had at Bradford presented to British Methodists the invitation from their American brethren to convoke the assembly, was not of the number. In 1880 he had been chosen a bishop of the Methodist Episcopal Church, and a few weeks before the Conference met in London he, from a distance of thousands of miles away, on the slope of the Pacific, was called up to the Church of perfect union.

On Wednesday, the 7th of September, 1881, the delegated brethren assembled in the appointed place. They represented twenty-eight different denominations. They came from England, Ireland, Scotland, France, Germany, Italy, Norway, Sweden, Switzerland, Africa, India, China, Japan, Australia, New Zealand, Polynesia, and from all sections of the United States, from Canada, Nova Scotia, New Brunswick, South America, and the West Indies. They belonged, for the most part, to the Teutonic and African races. Of the Teutonic race the three great divisions were represented—the main German stock, with the Anglo-Saxon and Scandinavian branches. Of the African race it would be impossible to say how many branches were represented, but they were not a few. Those loosely called the Latin races were not unrepresented, but their numbers were small. There was, however, in attendance no African born and residing in Africa, nor any native Asiatic; American Indian, or Polynesian. The portion of the existing Methodist family actually present was, therefore, broadly speaking, only so much of it as could send delegates capable of taking part in proceedings conducted in the English tongue. Numerous firstfruits of various races to whom that tongue is strange were praying for the Conference in thirty or forty languages, and the hearts of missionaries in the assembly were often turned towards those absent brethren in hope that future Ecumenical Conferences would witness the presence of many a nation and race not now represented.

City Road Chapel, which had lately been restored after a fire that

had well-nigh burned it down, was, at the hour appointed for the opening, crowded in every part.

The morning service was read by the President of the Wesleyan Methodist Conference, the Rev. Dr. Osborn. The sermon was preached by the Senior Bishop of the Methodist Episcopal Church, Dr. Matthew Simpson. At the close of the sermon the sacrament of the Lord's Supper was administered to the assembled delegates.

It ought not to be omitted to mention that on the morning preceding the opening of the Conference a very large number of the delegates were entertained by the Religious Tract Society at a breakfast in Exeter Hall, and on the evening of the day of opening the whole of their number, with many other friends, were cordially welcomed at a public reception in the Mansion House by the Lord Mayor of London, the Right Hon. William McArthur, M.P.

The reports of the proceedings thus inaugurated are contained in the following pages. It is to be noted that the Conference is not responsible for the opinions of any individual, whether expressed in the papers read, or in the speeches.

In what measure the proceedings reported in this volume have been attended and will be followed by that blessing from God whereby, in time past, various endeavours of the Methodist branch of the Catholic Church to spread Scriptural holiness were rendered fruitful, will appear in volumes to be published by future Ecumenical Conferences more clearly than it could be indicated here. May it in the light of future days be seen that a Divine blessing did attend them in a measure so effectual as greatly to swell the song of "Glory to God in the highest, on earth peace, good will towards men!"

LONDON, *September 21st, 1881.*

[N.B.—This prefatory statement was, at the request of the Publication Committee, drawn up by REV. WILLIAM ARTHUR, M. A.]

OFFICIAL PAPERS, &c.,

RELATING TO THE CALL OF THE ŒCUMENICAL METHODIST CONFERENCE.

I.—INITIAL ACTION BY THE METHODIST EPISCOPAL CHURCH.

THE first step toward the Œcumenical Conference was taken by the General Conference of the Methodist Episcopal Church in 1876, and is stated in the following, the first official, communication :—

Philadelphia, May, 1878.

TO THE BRITISH WESLEYAN CONFERENCE.

DEAR FATHERS AND BRETHREN,

The General Conference of the Methodist Episcopal Church in the United States, in session in the City of Baltimore, adopted May 31, 1876, the following preamble and resolutions :

Whereas, There are a number of distinct bodies of Methodists in the United States, in the Dominion of Canada, in Great Britain, and in other countries : and

Whereas, These different Methodist organisations accept the Arminian theology, and maintain usages which distinguish them to some extent from every other denomination of Christians ; and

Whereas, There are in these Methodist Churches nearly thirty thousand itinerant ministers, twice that number of local preachers, and more than four millions of lay members ; and

Whereas, These several Methodist bodies have many interests in common, and are engaged in a common work, and are seeking a common object ; and

Whereas, An Œcumenical Conference of Methodism would tend in many ways to a closer alliance, a warmer fraternity, and a fuller co-operation among these various Methodist organisations for the advancement of the Redeemer's kingdom in all parts of the earth ; and

Whereas, It is eminently proper that this General Conference of the Methodist Episcopal Church—a Conference and a Church representing and including eleven thousand itinerant ministers, and sixteen hundred thousand members—should initiate and propose such a measure ; therefore,

Resolved, 1. That the bishops be requested to appoint a Committee of Correspondence, consisting of nine persons—two of their own number, four other ministers, and three laymen—who shall take this whole subject into consideration, correspond with different Methodist bodies in this country and in every other country, and endeavour to arrange for said Œcumenical Conference of Methodism, at such time and place as may be judged most advisable, to consider topics relating to the position, work, and responsibility of Methodism for the world's evangelisation.

Resolved, 2. That such committee is hereby empowered to represent, and speak for and in the name of the Methodist Episcopal Church in the United States in respect to said Ecumenical Conference, and is directed to make a full report of its proceedings to the General Conference of 1880.

Resolved, 3. That the necessary expenses of such Committee of Correspondence be met in the same manner as expenses of fraternal delegates to other religious bodies are met.—(*Journal*, p. 367.)

In pursuance of this action, the Bishops, at a meeting held in New York City, November, 1876, appointed said Committee of Correspondence, as follows:—

Bishops—The REV. MATTHEW SIMPSON, D.D., LL.D., of Philadelphia, Pennsylvania, and the REV. EDWARD R. AMES, D.D., LL.D., of Baltimore, Maryland.

Other Ministers—The REV. AUGUSTUS C. GEORGE, D.D., of Central New York Conference; the REV. LORENZO D. BARROWS, D.D., of New Hampshire Conference; the REV. PARK S. DONELSON, D.D., of Central Ohio Conference; and the REV. ISAAC N. BAIRD, D.D., of Pittsburgh Conference.

Laymen—The HON. J. W. MARSHALL, of Washington, District of Columbia; the HON. JAMES HARLAN, of Mount Pleasant, Iowa; and FRANCIS H. ROOT, Esq., of Buffalo, N.Y.

The committee, as instructed by the General Conference, has taken this whole subject into consideration, made arrangements for correspondence with different Methodist bodies in this country and in other countries, and is ready to do whatever is needful and proper to secure an Ecumenical Conference of Methodism for the purpose of considering the position and work of the people so called, and the extent of their responsibility for the world's evangelisation.

The committee, "empowered to represent and speak for and in the name of the Methodist Episcopal Church in the United States," would respectfully represent that such an Ecumenical Conference, as is proposed, might properly consider such topics as the following:—

The doctrinal basis of Methodism;

The itinerant ministry, and other means of evangelisation;

Home missions, including Sunday-School Unions, and all associations for Church extension, and for the culture and conversion of special classes;

Education in Church and State, and especially theological seminaries and training schools for Christian workers;

Intemperance, pauperism, licentiousness, and, generally, the evils and crimes of modern civilisation;

Publishing houses, periodicals, and the use of the press for the world's conversion;

Foreign missions;

Perils from the Papacy, from infidelity, and from the desecration of the Sabbath;

The resources of the Methodist body, in numbers, wealth, culture, and spiritual life, for doing the work of Christ, and the corresponding accountability; and many other themes of a kindred character.

That such an Ecumenical Conference would be a great blessing to the Church and the world can hardly be questioned. It would tend to harmonise and unify the different Methodist organisations, to break down caste and local prejudices, and to bind together in closest fellowships a people essentially one in doctrine, spirit, and purpose. It would lead to such adjustments of the missionary work as to prevent friction and waste. It could not but be extremely suggestive in regard to modes and agencies for the most successful performance of the Churches' work of evangelisation.

It would, doubtless, give a great impulse to the cause of temperance and of Sabbath observance, to Sunday-schools, and to all the beneficent activities

of the Church. The relation of Methodism, as a whole, to education, to civil government, to other Christian bodies, and to the world-wide mission work, would certainly come to be better understood. In a word, an increase of Christian intelligence, of conscious spiritual power, and of faith in the redemption of the race from the bondage and degradation of vice and immorality, would, without question, be realised. A more earnest consecration, an intenser glow of enthusiasm, a more daring purpose of evangelism, and, consequently, more powerful revivals, and larger beneficences in every department of Christian endeavour, would mark the future progress of the Church. Such an Ecumenical Conference of Methodists would, moreover, attract the attention of scholars, thinkers, and reformers, and would lead to a discussion of the movement, and of the whole Methodist history, work, and mission, in every leading newspaper and periodical in Christendom. Methodism has everything to gain and nothing to lose by this discussion.

Such an Ecumenical Conference ought, in our own judgment, to include representatives from the following organisations :—

United States.—Methodist Episcopal Church, Methodist Episcopal Church South, Methodist Protestant Church, Methodist Church, American Wesleyan Church, Free Methodist Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Coloured Methodist Episcopal Church of America, the Evangelical Association, and the Church of the United Brethren.

Dominion of Canada.—The Methodist Church of Canada, Methodist Episcopal Church of Canada, Primitive Methodist Church, and British Methodist Episcopal Church.

Great Britain.—British Wesleyan Methodists, Irish Wesleyan Methodists, Methodist New Connexion, Primitive Methodist Church, United Methodist Free Churches, the Bible Christian Church, and the Wesleyan Reform Union.

Other Countries.—The French Wesleyan Methodists, and the Australian Wesleyan Methodists.

It would doubtless be wise to secure a special representation of the Foreign Mission work of the different bodies taking part in the Conference.

We respectfully suggest that the Conference be composed of clerical and lay members, in as nearly equal numbers as may be convenient, and that the basis of representation, and the time and place of meeting, be determined by the joint action, through correspondence or otherwise, of the several committees appointed by the different ecclesiastical bodies to be therein represented.

It would seem to be desirable to have the members of the Conference selected by the highest executive authority available for that purpose in the respective Methodist bodies, and that a sufficient number of alternate delegates be provided.

In conclusion, Dear Brethren, we submit this whole subject to your wise and godly judgment for such action as may appear to you promotive of the Redeemer's kingdom and the wider usefulness of that common Methodism which is so dear to all our hearts.

In the bonds of a fraternal Gospel, we are, truly yours,

M. SIMPSON,	J. N. BAIRD,
E. R. AMES,	J. W. MARSHALL,
A. C. GEORGE,	JAMES HARLAN,
L. D. BARROWS,	FRANCIS H. ROOT,
P. S. DONELSON,	

Committee of the General Conference of the Methodist Episcopal Church in the United States.

II.—REPLY OF THE BRITISH WESLEYAN CONFERENCE.

TO THE COMMITTEE OF CORRESPONDENCE APPOINTED BY THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH IN RELATION TO A PROPOSED OECUMENICAL METHODIST CONFERENCE.

DEAR BRETHREN,

Your communication, dated Philadelphia, May, 1878, and presented to the British Conference of the same year by Chancellor Haven, was remitted, by resolution of the Conference, to a "Committee to meet during the year to consider the proposal, and to report to our next Conference."

The Committee cannot be insensible to the considerations by which your proposal is recommended to their favourable regard. There is much that is attractive and delightful, much, also, that is helpful to the common cause of Evangelical Christianity, in the assemblies and in the mutual fellowship and counsels of the Evangelical Alliance. In a great gathering of Christians bearing the general designation of Methodists there might be expected to be a closer approximation and a fuller fellowship. The sense of a common spiritual ancestry; the possession in common of a theology which, with some not unimportant variations among the different bodies represented, possesses, nevertheless, as its cardinal characteristics, that it is Arminian, evangelical, and experimental; and the fact that all the different bodies united in such a gathering would be agreed in setting a high value, though here again not without some material variations of view, on such intimate and personal Christian fellowship as that of which the Methodist Class-meeting stands as the type and representative;—constitute collectively bonds of community which should lend especial interest and value to such a gathering; and from experience and counsels brought together from so widespread and various an aggregate of territories, acquired or suggested under conditions of population and society so manifold in their diversities, and collected and contributed by means of agencies not less diversified than the conditions to which they are respectively adapted, it might be hoped that information and ideas of the greatest practical value as to the spread of true religion throughout the world might be elicited and diffused, and be made the common property thenceforward, not only of the various branches of Methodists, but of our common evangelical Christianity.

Nevertheless, a close consideration of all that would be involved in such an assembly seems to disclose to us such practical difficulties as to render necessary some modifications in the outline of the plan which you have submitted.

That plan assumes that there is such a substantial community among the various bodies descended from the English Methodism of John Wesley, that all may be regarded as virtually "one people," distinguished into sections, which only vary from each other in matters quite subordinate and almost insignificant. We are bound to say that to us there appears to be a certain unreality about this view. The Presbyterians who lately met in Scotland all hold in common to the Westminster Confession, and, further, maintain the essential and distinctive principles of Presbyterian as distinguished, on the one hand, from Episcopalian and, on the other, from Congregationalist principles. So also the Pan-Anglican Conferences which have been held at Lambeth are based upon an identical standard of doctrine, a liturgy virtually identical, and the same distinctive principles of Episcopalian Church government. No such virtual identity is found among the different ecclesiastical bodies enumerated in your communication. They do not acknowledge the same standard of doctrine, and characteristic differences are found in their exposition even of doctrines which are nominally held in common. The

views held as to the Class-meeting and the conditions of Church membership are very various in the different bodies. And as regards Church government, the range of differences varies on the one side from principles virtually identical with those of Congregationalism, to a form of Presbyterian episcopacy on the other side which inclines towards the theory of Anglican episcopacy.

Such being the case, it appears to us that any general Conference of Methodist bodies could only be safely and profitably conducted with a reservation similar to that which has from the beginning been found necessary in all gatherings of the Evangelical Alliance; viz., that no subjects of fundamental importance, distinctive of the several bodies respectively, should be allowed to come under discussion. We regard our own Methodism as defined essentially by our doctrine, our spiritual fellowship, and our Church government. Mere Arminianism in theology does not suffice,—nor even evangelical and experimental Arminianism,—to define a Methodist Church. Close personal and spiritual fellowship, after the type of that of which we read in the early chapters of the Acts, is, according to our view, no less essential. Nor can we regard the principles of Congregational Independency as at all capable of being combined or blended with that Connexional form of Church government, essentially Presbyterian in its genius and principles, which we have received from our founder, and which we regard as essential to the integrity of that system of aggressive evangelism which he bequeathed to us.

For the reasons which have thus been indicated it appears to us that it would be wise and needful, in making overtures or arrangements for a Conference of the representatives of such bodies of Christians as profess to receive in general the theology of John Wesley, and more or less to adhere to his discipline, first frankly to recognise that such differences as we have indicated exist among these bodies, and to provide accordingly for the exclusion from discussion at any such gathering of all points of doctrine, discipline, or Church government regarded as fundamental by any of the bodies that are to come-together, and as to which any one of such bodies differs from any of the others.

If this principle were adopted, it would preclude the discussion of the first matter named in your proposal as proper to be considered; viz., "the doctrinal basis" of the different Methodist bodies.

There are other subjects, also, which would be precluded, as will be seen on consideration, but which it is not needful specifically to mention.

The general restriction we have indicated would not be difficult of application, and would serve to define the range of subjects which might properly and advantageously be matter of consideration.

The great practical questions of evangelistic labour and enterprise which you have named would remain, and would provide an ample field for the godly inquiries of the Conference, viz. :—

Evangelistic agencies in general;

Home Missions and all associations for Church extension and for the culture and conversion of special classes;

Education, including Sunday-School Unions, and especially Theological Seminaries and Training Schools for Christian workers;

Intemperance, pauperism, licentiousness, and, generally, the evils and crimes of modern civilisation;

Publishing houses, periodicals, and the use of the press for the world's conversion;

Foreign missions;

Perils from the Papacy, from infidelity, and from the desecration of the Sabbath;

The resources of the Methodist bodies in numbers, wealth, culture, and spiritual life, for doing the work of Christ, and their corresponding accountability; and many kindred subjects.

As to the organisations from which representatives should be invited, we agree with your enumeration in general; and though of some of those bodies

which you have named as existing in the United States we have little knowledge, we should be prepared to concur in any selection you might make.

With you we think that the Conference should be composed of clerical and lay members in as nearly equal numbers as may be convenient; that they should be selected by the highest executive authorities in the respective Methodist organisations; and that a sufficient number of alternative representatives should be provided.

We think, also, the "basis of representation," and the time and place of meetings, should be determined as you propose. We do not find any allusion to the subject in your written communication, but we understand from the address of Chancellor Haven that, in your opinion, London should be the place of meeting. If such should be the pleasure of those bodies taking part in the Conference, we should heartily welcome their representatives to this city; but we think that additional interest might be created if some of its sessions were held not in London, but in some one of those provincial centres of population and of influence where British Methodism has won its greatest successes and is seen in its most effective development.

We beg to add a further suggestion that, for the preservation of order and to save valuable time, it is desirable that some previous understanding be attained as to the method of proceedings, the laws that should regulate discussion, and the appointment of a president or presidents, and, it may be, of vice-presidents. We think that the Conference might sometimes advantageously meet in sections for the consideration of definite and specified subjects, and that on these occasions, at least, the appointment of two chairmen or vice-presidents, representing respectively British and American Methodism, might be desirable.

If an Œcumenical Methodist Conference should be held under the conditions we have named, we think it would exert a most blessed influence in promoting the Christian fellowship and practical co-operation of the numerous and wide-spread Methodist Churches, in securing the continuance of happy and peaceful relations between all the communities represented, and especially in cementing that friendship between the British Empire and the United States, with which are bound up the interests of freedom and evangelical religion throughout the world. With these objects we heartily reciprocate the overtures with which you have honoured us, and shall be glad to do all in our power to bring to a successful issue the proposed Conference. In that case we should be prepared to recommend our Conference heartily to further it.

III.—ACTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

THE General Conference of this Church at its Session in Atalanta, Georgia, May, 1878, adopted the following resolutions:—

Resolved,—That the General Conference of the Methodist Episcopal Church, South, heartily approve of the proposed Œcumenical Conference of Methodist Churches.

Resolved,—That the bishops of our Church be and are hereby authorised and directed to appoint a committee of seven, consisting of two bishops, three other ministers, and two laymen, who shall be fully empowered to arrange for such Conference, and to represent our Church in the correspondence necessary thereto, and to appoint delegates to represent the Methodist Episcopal Church, South, in the Œcumenical Conference whenever it may assemble.

IV.—THE CALL BY THE JOINT COMMITTEE.

THE undersigned, in the name and by the authority of the different Methodist bodies with which we are connected, and which we have been

appointed to represent, recommend the holding of an Œcumenical Conference of Methodism in City Road Chapel, London, the middle of August, 1881, or as near thereto as our English brethren can arrange; nevertheless, if it should be found impracticable to hold said Conference at the time indicated, the General Executive Committee may determine the date.

In respect to such Œcumenical Conference we make the following statements and suggestions:—

1. The Conference is not for legislative purposes, for it will have no authority to legislate. It is not for doctrinal controversies, for Methodism has no doctrinal differences. It is not for an attempt to harmonise the various polities and usages of the several branches of the one great Methodist family, for Methodism has always striven for unity rather than uniformity. It is not, in a word, for consolidation, but for co-operation. It is to devise such means for prosecuting our home and foreign work as will result in the greatest economy and efficiency, to promote fraternity, to increase the moral and evangelical power of a common Methodism, and to secure the more speedy conversion of the world.

2. A Methodist Œcumenical Conference might properly consider such topics as these: the duty of Methodism in respect to Popery, paganism, pauperism, scepticism, intemperance, and kindred vices; the relation of Methodism to education, the means of evangelisation, such as an itinerant ministry, training schools for Christian workers, both at home and abroad, Sunday-schools, and special efforts for special classes; Methodism as a missionary movement, the relation of the home to the foreign work, and the best mode of avoiding waste and rivalries, and of securing instead thereof sympathy and co-operation between different Methodist bodies occupying the same or contiguous mission-fields; the use of the press for the increase of Christian knowledge and sanctifying power; the resources of Methodism, in numbers, wealth, culture, spiritual life, and revival agencies, and the corresponding responsibility; the spiritual unity of Methodism, and the best way to secure its maintenance and increase, and to manifest it to the world; and other kindred topics.

3. The Œcumenical Conference shall be composed of four hundred members, of which two hundred are assigned to British and Continental Methodism, and to their affiliated Conferences and mission-fields, and two hundred to the Conferences and Churches in the United States and in Canada, and in their foreign work. The Conference shall be composed, as nearly as possible, of an equal number of clerical and lay delegates. The delegates from British and Continental Methodism shall be distributed among the various Methodist bodies of that section, as the British Methodists, on consultation and correspondence, may agree. The delegates assigned to the Churches in the United States and Canada shall be distributed as follows: The Methodist Episcopal Church, eighty; the Methodist Episcopal Church, South, thirty-eight; the African Methodist Episcopal Church, twelve; the Methodist Episcopal Zion Church, ten; the Coloured Methodist Episcopal Church of America, six; the Evangelical Association, six; the Union American Methodist Episcopal Church, two; the Union American Protestant Church, two; the Methodist Protestant Church, six; the American Wesleyan Church, four; the Free Methodist Church, two; the Independent Methodist Church, two; the Congregational Methodist Church, two; the Methodist Church of Canada, twelve; the Methodist Episcopal Church of Canada, four; the Primitive Methodist Church in the United States and Canada, two; The Bible Christian Church, two; and the British Methodist Episcopal Church, two. The remaining six members are left to be distributed by the Western Section of the General Executive Committee.

4. There shall be a General Executive Committee, consisting of one clerical and one lay member from each Methodist body, to be appointed by the General Conference, Board of Bishops, Conference President, or by any other available authority which can act during the year 1880, or as soon thereafter as may be practicable. The General Executive Committee shall be divided into two sections, which may meet separately. The Eastern Section

shall include British and Continental Methodism and its affiliated Conferences, and the Western Section shall include the Methodism of the United States and Canada, and of its mission-fields. The President of the British Wesleyan Conference shall be an additional member of the committee, and shall be chairman of the Eastern Section, and is specially charged with the duty of opening the proceedings and of effecting the organisation of the Ecumenical Conference. The Rev. Bishop M. Simpson shall be an additional member of the committee, and shall be chairman of the Western Section. The Rev. Bishop H. N. M'Tyeire shall also be an additional member of the committee, and shall be vice-chairman of the Western Section. In case the two sections meet together, the chairmen may preside alternately.

When three Methodist bodies beyond the borders of the United States and of Canada shall have chosen members of the General Executive Committee, the Eastern Section may be organised; and when five Methodist bodies in the United States and Canada shall have chosen members of the General Executive Committee the Western Section may be organised. It shall require a majority of both sections to make any general action valid, but each section may act independently on all local matters.

The General Executive Committee shall prepare and publish a scheme of business, or programme of exercises for said Ecumenical Conference, and shall make all other necessary arrangements.

5. The several Methodist bodies are requested to arrange during the present calendar year for the appointment of delegates to the proposed Ecumenical Conference on the basis previously stated, and by the highest available authority.

6. Each Methodist body shall provide, as it may see fit, for the travelling expenses of its representatives in the General Executive Committee, and of its delegates to the Ecumenical Conference.

In conclusion, we desire to express our devout thanksgiving to the God and Father of all our mercies for the favour which He has been pleased thus far to show to this truly catholic movement, and especially for the spirit of forbearance, charity, and brotherly love which has prevailed in all our counsels. We fervently pray that the blessing of Almighty God may rest upon our work and upon His people, and eminently upon every branch of the great Methodist family; and that this proposed Methodist Ecumenical Conference may be brought to a glorious consummation, and may be made fruitful of blessings to all mankind.

WILLIAM ARTHUR, F. W. MACDONALD, British Wesleyan Conference.

WALLACE M'MULLEN, Irish Methodist Conference.

S. D. RICE, E. H. DEWART, E. B. RYCKMAN, Methodist Church of Canada.

BIDWELL LANE, ISAAC B. AYLSWORTH, S. G. STONE, Methodist Episcopal Church, Canada.

M. SIMPSON, JESSE T. PECK, AUGUSTUS C. GEORGE, P. S. DONELSON, JAMES PIKE, I. N. BAIRD, J. W. MARSHALL, FRANCIS H. ROOT, Methodist Episcopal Church in the United States.

DAVID S. DOGGETT, H. N. M'TYEIRE, J. B. M'FERRIN, A. G. HAYGOOD, C. W. MILLER, E. R. HENDRIX, J. H. CARLISLE, Methodist Episcopal Church, South.

B. F. LEE, R. A. JOHNSON, J. J. MITCHELL, African Methodist Episcopal Church.

E. J. DRINKHOUSE, WILLIAM J. C. DULANY, Methodist Protestant Church.

B. T. ROBERTS, Free Methodist Church.

N. WARDNER, E. G. PAINE, American Wesleyan Church.

CHARLES M. GRIFFIN, CHARLES J. BAKER, Independent Methodist Church.

Done in the City of Cincinnati, May 10th, 1880.

V.—ACTION OF BRITISH METHODISTS.

ON Thursday, November 4th, 1880, a Conference of representatives of the various branches of Methodism in Great Britain and Ireland was held at the Wesleyan Mission House in London. At this meeting a unanimous concurrence with the plan of the Œcumenical Conference given above was voted.

It was agreed that the Conference should be held about the first week in September, 1881, in City Road Chapel. It was further resolved that all-day meetings should be held in various English centres, to be attended by deputations from the Conference.

It was decided not to allocate the two hundred members of the Conference to the various Methodist bodies on the exclusive principle of numerical representation; so the two largest bodies get less and the smaller ones more than they would otherwise have had. The following is the distribution: The Wesleyan Conference, eighty-eight; Primitive Methodists, thirty-six; Methodist Free Churches, twenty-two; Methodist New Connexion, twelve; Bible Christians, ten; Reform Union, four; Irish Conference, ten; French, two; Australasian Conference, sixteen. The different Methodist bodies will elect their own members, and they will consist of ministers and laymen in equal numbers as far as practicable.

It was resolved to have a social gathering of the members in London on the day preceding the opening of the Conference, and that the first act of the Conference shall be a religious exercise. There will also be a farewell service in Liverpool for those who are returning home to the United States.

VI.—OFFICIAL LIST OF DELEGATES.

THE Conferences of the several Methodist bodies adopted different methods in appointing their respective delegates, a list of which follows:—

EASTERN SECTION.

[Those marked thus * were not in attendance at the Conference.]

WESLEYAN METHODIST REPRESENTATIVES.

REV. GEO. OSBORN, D.D.	Richmond College, London.
REV. R. N. YOUNG	Wesleyan College, Birmingham.
REV. E. E. JENKINS, M.A.	Wesleyan Mission House, London.
REV. JOHN FARRAR	Finsbury Park, London.
REV. WM. ARTHUR, M.A.	Clapham Common, London.
* REV. J. H. JAMES, D.D.	Birmingham.
REV. GERVASE SMITH, D.D.	Highbury, London.
REV. ALEXANDER MCAULAY	Finsbury Park, London.
REV. W. B. POPE, D.D.	Didsbury College, Manchester.
REV. J. H. RIGG, D.D.	Wesleyan College, Westminster, London.
REV. BENJAMIN GREGORY	Wesleyan Conference Office, London.
REV. JOHN BOND	Wandsworth, London.
REV. SAMUEL DAVIES	Bangor, North Wales.
REV. M. C. OSBORN	Wesleyan Mission House, London.
REV. JOHN BAKER, M.A.	Liverpool.
REV. CHARLES GARRETT	Liverpool.
REV. W. L. WATKINSON	New Barnet, London.
REV. G. W. OLVER, B.A.	Wesleyan Mission House, London.

REV. H. W. HOLLAND	Harrogate.
REV. RICHARD GREEN	Clapton, London.
REV. T. B. STEPHENSON, B.A., LL.D.	Bonner Road, London.
REV. JOHN KILNER	Wesleyan Mission House, London.
REV. J. S. BANKS	Headingley College, Leeds.
REV. H. J. PIGGOTT, B.A.	Rome.
REV. J. C. BARRATT	Cannstatt, Württemberg.
REV. F. W. MACDONALD	Wesleyan College, Birmingham.
REV. DAVID HILL	China.
REV. JOSEPH BUSH	Altrincham, Manchester.
REV. J. D. GEDEN	Didsbury College, Manchester.
REV. RICHARD ROBERTS	Liverpool.
REV. G. STRINGER ROWE	Finsbury Park, London.
REV. C. H. KELLY	Ludgate Circus, London.
REV. W. GIBSON, B.A.	Paris.
REV. JAMES CALVERT	Wesleyan Mission House, London.
REV. T. McCULLAGH	Hull.
REV. F. GREEVES	Mildmay Park, London.
REV. WILLIAM WILSON	Birmingham.
REV. D. J. WALLER	Wesleyan College, Westminster, London.
REV. G. O. BATE	Southlands College, Battersea, London.
REV. GEO. BOWDEN	Bristol.
REV. H. P. HUGHES, M.A.	Oxford.
REV. W. J. TWEDDLE	Bristol.
REV. GEO. CURNOCK	St. George's, London.
REV. J. LYTH, D.D.	Sunderland.
H. J. ATKINSON, J.P.	Gunnersbury, London.
R. W. PERKS	Chislehurst, London.
G. J. SMITH, J.P.	Camborne, Cornwall.
T. M. BAINBRIDGE	Newcastle-on-Tyne.
W. S. ALLEN, M.P.	Cheadle.
T. G. OSBORN, M.A.	Bath.
ALD. M'ARTHUR, M.P., Lord Mayor.	Mansion House, London.
* H. H. FOWLER, M.P.	Wolverhampton.
S. D. WADDY, Q.C.	Finsbury Park, London.
W. MEWBURN	Wykham Park, Banbury.
JAMES WOOD, LL.B.	Southport.
A. M'ARTHUR, M.P.	Brixton, London.
T. F. C. MAY	Bristol.
T. C. SQUANCE	Sunderland.
W. W. POCOCK, B.A.	Wandsworth, London.
W. BICKFORD-SMITH, J.P.	Trevarno, Helston.
J. W. GABRIEL	City Road, London.
J. DYSON, J.P.	Thurgoland, Sheffield.
F. HOWARD	Bedford.
J. BEAUCHAMP	Highgate, London.
P. W. BUNTING	Euston Square, London.
J. T. WARRINGTON	Liverpool.
I. HOYLE, J.P.	Prestwich, Manchester.

JAMES BARLOW, J.P.	Bolton.
SKELTON COLE	Sheffield.
J. H. MASON, J.P.	Newbury.
H. MITCHELL	Bradford.
T. W. POCOCK, J.P.	Virginia Water, Egham.
S. R. EDGE, M.A.	Newcastle-under-Lyme.
J. S. SUTCLIFFE, J.P.	Bacup.
JOSEPH EDGE, J.P.	Cobridge, Burslem.
GEO. HAZLEHURST	Runcorn.
E. HEALEY	Liverpool.
GEO. LIDGETT	Billiter Street, London.
ALDERMAN BARLOW	Bury.
W. H. BUDGETT	Bristol.
J. R. HILL	York.
J. DINGLEY	Launceston.
EDWARD HOLDEN	Baildon, Leeds.
I. JENKS	Wolverhampton.
L. WILLIAMS	Cardiff.
J. J. FLITCH	Leeds.

IRISH METHODIST CHURCH.

REV. JOS. M'KAY, D.D.	Methodist College, Belfast.
REV. WALLACE M'MULLEN	Rathmines, Dublin.
REV. W. GUARD PRICE	Belfast.
REV. W. CROOK, D.D.	Bray.
REV. JAMES TOBIAS	Dublin.
SAMUEL M'COMAS	Dublin.
GEORGE CHAMBERS	Dublin.
FRANCIS FITZGERALD	Clones.
WILLIAM GREENHILL	Belfast.
JAMES H. SWANTON J.P.	Dublin.

METHODIST NEW CONNEXION.

REV. J. STACEY, D.D.	Ranmoor, Sheffield.
REV. WM. COOKE, D.D.	Forest Hill, London.
REV. WM. COCKER, D.D.	Ranmoor College, Sheffield.
REV. C. D. WARD, D.D.	Fulham, London.
REV. S. HULME	Altrincham.
REV. A. MCCURDY	Loughborough.
JOHN WHITWORTH	Hart Street, Wood Street, London.
R. FERENS	Durham.
E. LUMBY	Halifax.
A. RAMSDEN	Halifax.
C. SHAW	Lees, near Manchester.
W. E. BROWNFIELD	Cobridge, Hanley.

PRIMITIVE METHODIST CHURCHES.

REV. C. KENDALL	Driffield.
REV. S. ANTLIFF, D.D.	Derby.
REV. R. CHEESEMAN	Holloway, London.
REV. C. C. M'KECHNIE	Holloway, London.
REV. J. WOOD, M.A.	Leeds.
REV. H. GILMORE	North Shields.
REV. J. CAUSLAND	Prees Green, <i>viâ</i> Wem, Salop.
REV. J. WENN	Chesterfield.
REV. G. LAMB	Hull.
REV. G. SEAMAN	Wymondham, Norfolk.
REV. J. SLATER	Manchester.
REV. T. POWELL	New Swindon, Wilts.
REV. J. TOULSON	Holloway, London.
REV. J. FERGUSON	Old Hill, <i>viâ</i> Dudley.
REV. J. TRAVIS	Liverpool.
REV. W. CUTTS	Holloway, London.
REV. R. FENWICK	London.
REV. S. B. REYNOLDS	Castleford.
J. S. PARKMAN	Tufnell Park, London.
T. LAURENCE	Leicester.
W. BECKWORTH	Leeds.
G. HODGE	Hull.
R. CLAPHAM	Yarm.
W. LIFT	King's Lynn.
W. E. PARKER	Manchester.
G. W. TURNER	Newbury.
I. BUTLER	Bristol.
G. CHARLTON	Gateshead.
GEORGE GREEN	Clapham.
H. J. M'CULLOCK	Camden Road, London.
G. BURFORD	Cradley Heath, Brierley Hill.
J. GOODMAN, M.D.	Southport.
A. DUNN	Southwark Street, London.
D. BERRY	Stepney, London.
T. BATEMAN	Chorley, Nantwich.
JAMES PAYNE	Pudsey, Leeds.

BIBLE CHRISTIAN CHURCHES.

REV. W. B. REED	St. David's, Exeter.
REV. W. B. LARK	Newport, I.W.
REV. W. LUKE	London, N.
REV. F. W. BOURNE	London, S.W.
REV. I. B. VANSTONE	London, E.C.
REV. J. DYMOND	Plymouth.
J. HORSWELL	Launceston, Cornwall.
W. DENNESS	Newport, I.W.

G. R. WARREN Liphook, Hants.
 R. DALE Penzance.

UNITED METHODIST FREE CHURCHES.

REV. R. CHEW (President) Lincoln.
 REV. W. M. HUNTER Bristol.
 REV. A. HOLLIDAY Darlington.
 REV. J. MYERS Bradford.
 REV. R. ABERCROMBIE, M.A. Peckham, London.
 REV. S. S. BARTON Leeds.
 REV. JOSEPH KIRSOP Manchester.
 REV. J. SWANN WITHINGTON Rochdale.
 REV. J. GUTTRIDGE Manchester.
 REV. W. GRIFFITH Derby.
 REV. T. NEWTON London.
 T. SNAPE Liverpool.
 ALDERMAN JOSEPH GREEN, J.P. North Shields.
 T. WATSON, J.P. Rochdale.
 H. T. MAWSON Harrogate.
 G. LUCKLEY Newcastle-on-Tyne.
 T. BODDINGTON Manchester.
 CAPTAIN KING Clapton, London.
 *W. BUTLER Bristol.
 R. ELLIS, J.P. Harrogate.
 R. J. ROWS Helston.
 E. S. SNELL Wanstead, London.

WESLEYAN REFORM UNION.

REV. E. BARLEY Bradford.
 REV. R. NICHOLLS Bradford.
 MOSES NASH Twyford.
 JOHN NEAL Sheffield.

UNITED FREE GOSPEL CHURCHES.

W. SANDERSON Liverpool.
 W. BRIMELOW Bolton.

FRENCH METHODISTS.

REV. JAMES HOCART Paris.
 REV. M. LELIEVRE Paris.

AUSTRALIAN METHODIST CHURCHES.

REV. JOHN WATSFORD Victoria and Tasmania Conference.
 REV. JAS. D. DODGSON " "
 REV. ALEXANDER REID New Zealand Conference.

REV. WILLIAM BUTTERS	(London) Australasian Conference.
REV. R. S. CASELEY	South Australian Conference.
REV. JAMES READ	" "
REV. J. WALKDEN BROWN	New S. W. and Queensland Conference.
P. P. FLETCHER	" " "
W. BRIGGS	" " "
P. MILLER	" " "
S. G. KING	Victoria and Tasmania Conference.
J. BROOKE	" "
J. WARNOCK	" "
*T. VASEY	" "
J. BALLANTYNE	New Zealand Conference.
T. G. WATERHOUSE	New Barnet, London.

WESTERN SECTION.

METHODIST EPISCOPAL CHURCH.

BISHOP MATTHEW SIMPSON, D.D., LL.D.	Philadelphia, Pennsylvania.
BISHOP JESSE T. PECK, D.D., LL.D. . .	Syracuse, New York.
BISHOP HENRY W. WARREN, D.D. . .	Atlanta, Georgia.
REV. ROBERT S. MACLAY, D.D. . .	Yokohama, Japan.
REV. STEPHEN L. BALDWIN, D.D. . .	Foochow, China.
REV. JAMES W. WAUGH, D.D. . .	Lucknow, India.
REV. LEROY M. VERNON, D.D. . .	Rome, Italy.
REV. JOHN H. JOHNSON	Christiania, Norway.
REV. ARNOLD SULZBERGER, PH.D. . .	Frankfort, Germany.
REV. THOMAS B. WOOD, A.M. . .	Buenos Ayres, South America.
REV. VINCENT H. BULKLEY	Orangeburgh, South Carolina.
REV. EDWARD W. S. PECK	Washington, District of Columbia.
REV. HENRY LIEBHART, D.D. . .	Cincinnati, Ohio.
*REV. LUTHER T. TOWNSEND, D.D. . .	Boston, Massachusetts.
REV. DANIEL A. WHEDON, D.D. . .	Providence, Rhode Island.
REV. BRADFORD K. PEIRCE, D.D. . .	Boston, Massachusetts.
REV. JAMES M. BUCKLEY, D.D. . .	New York City.
REV. DE WITT C. HUNTINGTON, D.D. .	Buffalo, New York.
*REV. DANIEL CURRY, D.D., LL.D. . .	New York City.
REV. GEORGE R. CROOKS, D.D., LL.D. .	Madison, New Jersey.
REV. HOMER EATON, D.D.	Saratoga, New York.
REV. JAMES M. KING, D.D.	New York City.
REV. ORRIS H. WARREN, D.D. . . .	Syracuse, New York.
REV. JOHN P. NEWMAN, D.D., LL.D. . .	New York, New York.
REV. JACOB TODD, D.D.	Philadelphia, Pennsylvania.
REV. ALFRED WHEELER, D.D. . . .	Pittsburgh, Pennsylvania.
REV. OTIS H. TIFFANY, D.D. . . .	Philadelphia, Pennsylvania.
REV. WILLIAM S. EDWARDS, D.D. . .	Baltimore, Maryland.
REV. WILLIAM W. EVANS, D.D. . . .	Bloomsburgh, Pennsylvania.

REV. JOHN M. WALDEN, D.D., LL.D.	Cincinnati, Ohio.
REV. CHARLES H. PAYNE, D.D., LL.D.	Delaware, Ohio.
REV. JOHN M. REID, D.D.	New York City.
REV. FRANCIS S. HOYT, D.D.	Cincinnati, Ohio.
REV. ALEXANDER MARTIN, D.D., LL.D.	Greencastle, Indiana.
REV. WILLIAM X. NINDE, D.D.	Evanston, Illinois.
REV. ARTHUR EDWARDS, D.D.	Chicago, Illinois.
REV. PARK S. DONELSON, D.D.	Lima, Ohio.
REV. CARMÍ A. VAN ANDA, D.D.	Minneapolis, Minnesota.
REV. ALPHA J. KYNETT, D.D.	Philadelphia, Pennsylvania.
REV. JOHN W. McDONALD, D.D.	Washington, Iowa.
REV. WERTER R. DAVIS, D.D.	Salina, Kansas.
REV. AUGUSTUS C. GEORGE, D.D.	Chicago, Illinois.
REV. ELIAS D. HUNTLEY, D.D., LL.D.	Appleton, Wisconsin.
REV. WILLIAM N. McELROY, D.D.	Bloomington, Illinois.
REV. OTIS GIBSON, D.D.	San Francisco, California.
REV. BENJAMIN ST. JAMES FRY, D.D.	St. Louis, Missouri.
REV. ERASMUS Q. FULLER, D.D.	Atlanta, Georgia.
REV. JOHN BRADEN, D.D.	Nashville, Tennessee.
REV. J. N. FRADENBURGH	Tidonté, Pennsylvania.
REV. CYRUS E. FELTON, D.D.	St. Louis, Missouri.
REV. J. L. HUMPHREYS, D.D.	India.
WILSON COOKE	Greenville, South Carolina.
HON. DIETRICH C. SMITH	Pekin, Illinois.
JOHN KENDRICK	Providence, Rhode Island.
HENRY K. CARROLL	Plainfield, New Jersey.
JOHN M. VAN VLECK	Middletown, Connecticut.
GEN. CLINTON B. FISK	Seabright, New Jersey.
HON. OLIVER HOYT	Stamford, Connecticut.
JAMES LONG	Philadelphia, Pennsylvania.
HON. JOHN W. F. WHITE, LL.D.	Pittsburgh, Pennsylvania.
HON. WASHINGTON C. DE PAUW	New Albany, Indiana.
GEORGE W. FROST	Omaha, Nebraska.
ORRINGTON LUNT	Chicago, Illinois.
DAVID McWILLIAMS	Dwight, Illinois.
HON. OLIVER H. HORTON	Chicago, Illinois.
GEN. CYRUS BUSSEY	New Orleans, Louisiana.
HON. EDWIN O. STANNARD	St. Louis, Missouri.
*CORNELIUS ALTMAN	Canton, Ohio.
*JAMES C. MCGREW	Kingwood, West Virginia.
GEN. BENJAMIN R. COWEN	Delaware, Ohio.
WILLIAM H. KINCAID, M.A.	Pittsburgh, Pennsylvania.
THOMAS FOX	Lockland, Ohio.
J. STITT	Baltimore, Maryland.
H. SUTHERLAND	Pennsylvania.
J. DORMAN STEELE, PH.D.	Elmira, New York.
GEORGE H. FOSTER	Milwaukee, Wisconsin.
JAMES BURNS	Detroit, Michigan.
FREDERICK ÖHGREN	Sweden.

METHODIST EPISCOPAL CHURCH, SOUTH.

REV. BISHOP H. N. McTYEIRE, D.D.	Nashville, Tennessee.
REV. JOHN B. McFERRIN, D.D. . . .	Nashville, Tennessee.
REV. ALPHEUS W. WILSON, D.D. . . .	Nashville, Tennessee.
REV. DAVID MORTON	Louisville, Kentucky.
REV. CHARLES W. MILLER, D.D. . . .	Lexington, Kentucky.
REV. WM. W. BENNETT, D.D. . . .	Ashland, Virginia.
REV. L. S. BURKHEAD, D.D. . . .	Raleigh, North Carolina.
REV. WALLACE W. DUNCAN	Spartanburg, South Carolina.
REV. WYMAN H. POTTER, D.D. . . .	Atlanta, Georgia.
REV. WM. P. HARRISON, D.D. . . .	Washington City, D.C.
REV. MARK S. ANDREWS, D.D. . . .	Montgomery, Alabama.
REV. J. B. A. AHRENS, D.D. . . .	New Orleans, Louisiana.
REV. FRANCIS A. MOOD, D.D. . . .	Georgetown, Texas.
REV. ISAAC G. JOHN, D.D.	Galveston, Texas.
REV. JOSEPH W. LEWIS, D.D. . . .	St. Louis, Missouri.
REV. CHARLES G. ANDREWS, D.D. . .	Jackson, Louisiana.
REV. AUGUSTUS R. WINFIELD, D.D.	Little Rock, Arkansas.
REV. EPHRAIM E. WILEY, D.D. . . .	Abingdon, Virginia.
REV. J. O. A. CLARK, D.D., LL.D. . .	Macon., Georgia.
REV. GEORGE W. HORNE	Terrell, Texas.
REV. JAMES W. LAWBUETH	Shanghai, China.
REV. S. HALSEY WERLEIN	Houston, Texas.
REV. A. S. ANDREWS, D.D.	Opelika, Alabama.
REV. REYNOLDS TRIPPETT	New Orleans.
REV. CHARLES R. WILLIAMSON . . .	Mobile, Alabama.
A. G. STITT, M.D.	Millersburg, Kentucky.
FRANCIS H. SMITH, LL.D.	Charlottesville, Virginia.
RICHARD W. JONES, A.M.	Oxford, Mississippi.
HON. EDWARD H. EAST	Nashville, Tennessee.
HON. J. WOFFORD TUCKER	Sanford, Florida.
WALTER CLARK	Raleigh, North Carolina.
HON. A. R. BOONE	Mayfield, Kentucky.
THOMAS S. MOORMAN	Newberry, South Carolina.
THOMAS J. MAGRUDER	Baltimore, Maryland.
CHARLES K. MARSHALL, D.D. . . .	Vicksburg, Mississippi.
H. V. M. MILLER, M.D.	Atlanta, Georgia.

METHODIST PROTESTANT CHURCH.

REV. S. B. SOUTHERLAND, D.D. . . .	Georgetown, District of Columbia.
REV. J. H. ROBINSON	Patterson, N. J.
REV. W. R. COWL, M.A.	Fairmont, West Virginia.
HON. C. W. BUTTON	Lynchburg, Virginia.
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VIII.—DAILY PROGRAMME.

RESOLUTIONS OF EXECUTIVE COMMITTEE.

I. THAT the odd numbers on the Programme be left for the designation of essayists to the Eastern Section, and that the even numbers be filled by the Western Section; and that the invited speakers to follow on the even numbers be selected by the Eastern Section, and the invited speakers to follow on the odd numbers be selected by the Western Section.

II. That no Paper presented in the regular Programme shall occupy more than twenty minutes in reading; the invited speaker who follows shall be allowed ten minutes; after which thirty minutes shall be allowed for remarks, *provided* that no member shall occupy more than five minutes, nor speak more than once on the same subject.

First Day, Wednesday, September 7th. (Pages 1-40.)

FIRST SESSION.—10 a.m.—Sermon at City Road Chapel by Rev. Bishop M. SIMPSON, D.D., LL.D., of the Methodist Episcopal Church; to be immediately followed by the administration of the Lord's Supper to the members of the Conference, page 1.

SECOND SESSION.—2.30 p.m.—Devotional Exercises, &c. p. 21.

Address of welcome by the President of the British Wesleyan Methodist Conference, Rev. GEORGE OSBORN, D.D. p. 21.

Responses by the Rev. Bishop HOLLAND, A. M'TYEIRE, D.D., of the Methodist Episcopal Church, South, Rev. Bishop HENRY W. WARREN, D.D., of the Methodist Episcopal Church, and Rev. GEORGE DOUGLAS, LL.D., of the Methodist Church of Canada, and others, pp. 28-40.

Second Day, Thursday, September 8th. (Pages 41-97.)*Subject: METHODISM: ITS HISTORY AND RESULTS.*

FIRST SESSION.—10 a.m.—Devotional Exercises, &c., p. 41.

- (1) 11 a.m.—*The Grateful Recognition of the Hand of God in the Origin and Progress of Methodism.*

Address—Rev. WM. COOKE, D.D., Methodist New Connexion of Great Britain, p. 43,

Invited Address by Rev. W. X. NINDE, D.D., Methodist Episcopal Church, p. 50.

- (2) 12 noon.—*Statistical Results.* [p. 54.

Essay—Rev. ARTHUR EDWARDS, D.D., Methodist Episcopal Church,

Invited Address—Rev. M. C. OSBORN, Secretary to the British Wesleyan Missionary Society, p. 62.

SECOND SESSION.—2.30 p.m.—Devotional Exercises, p. 69.

- (3) 2.40 p.m.—*Methodism, a Power Purifying and Elevating Society.* [p. 69.

Essay—Rev. W. ARTHUR, M.A., British Wesleyan Methodist Church.

Invited Address—Rev. BISHOP L. H. HOLSEY, Coloured Methodist Episcopal Church of America, p. 78.

- (4) 3.40 p.m.—*The Influence that Methodism has exerted on other Religious Bodies, and the Extent to which they have modified Methodism.*

Essay—Rev. ALPHEUS W. WILSON, D.D., Methodist Episcopal Church, South, p. 82.

Invited Address—Rev. S. S. BARTON, Leeds, United Methodist Free Churches of Great Britain, p. 89.

Third Day, Friday, September 9th. (Pages 98-155.)

Subject: EVANGELICAL AGENCIES OF METHODISM.

FIRST SESSION.—10 a.m.—Devotional Exercises, &c., page 98.

- (5) 11 a.m.—*The Itinerant Ministry.*

Essay—Rev. S. ANTLIFF, D.D., Primitive Methodist Church of Great Britain, p. 99

Invited Address—Rev. J. B. M'FERRIN, D.D., Methodist Episcopal Church, South, p. 101.

- (6) 12 noon.—*Lay Preachers.*

Essay—Hon. J. W. F. WHITE, Methodist Episcopal Church, p. 110.

Invited Address—Mr. W. SHEPHERD ALLEN, M.P., British Wesleyan Methodist Church, p. 114

SECOND SESSION.—2.30 p.m.—Devotional Exercises, p. 123.

- (7) 2.40 p.m.—*Women, and their Work in Methodism.*

Essay—Rev. F. W. BOURNE, Bible Christian Churches of Great Britain, p. 126.

Invited Address—Rev. CHARLES H. PAYNE, D.D., Methodist Episcopal Church, p. 132.

- (8) 3.40 p.m.—*Scriptural Holiness, and the special fitness of Methodist means of Grace to promote it.*

Essay—Rev. JOHN P. NEWMAN, D.D., LL.D., Methodist Episcopal Church, p. 139

Invited Address—Rev. J. STACEY, D.D., President, Methodist New Connexion of Great Britain, p. 146.

Fourth Day, Saturday, September 10th. (Pages 156-188.)

Subject: METHODISM AND THE YOUNG.

10 a.m.—Devotional Exercises, &c p. 156

- (9) 11 a.m.—*The Training of Children in Christian Homes; so as to bring them to Christ, and attach them to Methodism.*

Essay—Rev. JOSEPH WOOD, M.A., Primitive Methodist Church of Great Britain, p. 158.

Invited Address—Rev. J. MC. H. FARLEY, Methodist Episcopal Zion Church, p. 168

- (10) 12 noon.—*The Training of Children in the Sunday-School and Church; so as to secure the largest Evangelical Denominational Results.*

Essay—Rev. H. A. THOMPSON, D.D., United Brethren Church, p. 174.

Invited Address—Mr. G. J. SMITH, British Wesleyan Methodist Church, p. 180.

Fifth Day, Monday, September 12th. (Pages 189-246.)

Subject: THE LORD'S DAY AND TEMPERANCE.

FIRST SESSION.—10 a.m. Devotional Exercises, &c, p. 189.

- (11) 11 a.m.—*Methodism and the Lord's Day.*

[p. 189.

Essay—Rev. JOHN BAKER, M.A., British Wesleyan Methodist Church

Invited Address—Rev. B. T. ROBERTS, Free Methodist Church of America, (not present)—other Addresses, p. 203.

- (12) 12 noon.—*Relation of Methodism to the Temperance Movement.*
 Essay—Rev. Bishop D. A. PAYNE, African Methodist Episcopal Church, page 208
 Invited Address—Rev. JOSEPH KIRSOP, United Methodist Free Churches of Great Britain, p. 211.
 SECOND SESSION.—2.30 p.m.—Devotional Exercises, p. 220.
- (13) 2.40 p.m.—*Juvenile Temperance Organisations and their Promotion through the Sunday-school and Church.* [p. 220.
 Essay—Rev. CHARLES GARRETT, British Wesleyan Methodist Church,
 Invited Address—Rev. MARSHALL W. TAYLOR, Methodist Episcopal Church, (not present)—other Addresses, p. 224.
- (14) 3.40 p.m.—*Civil Measures to suppress Intemperance, and the Relation of the Church to such Movements.* [p. 231.
 Essay—Rev. J. M. WALDEN, D.D., LL.D., Methodist Episcopal Church,
 Invited Address—Mr. WM. BECKWORTH, Primitive Methodist Church of Great Britain, p. 237.

Sixth Day, Tuesday, September 13th. (Pages 247-300.)

Subject: POSSIBLE PERILS OF METHODISM.

- FIRST SESSION.—10 a.m.—Devotional Exercises, &c., p. 247.
- (15) 11 a.m.—*From the Papacy; from Sacerdotalism, and its connected Errors.*
 Essay—Rev. J. GUTTRIDGE, United Methodist Free Churches of Great Britain, p. 252.
 Invited Address—Rev. E. B. RYCKMAN, D.D., Methodist Church of Canada, p. 257.
- (16) 12 noon.—*From Modern Scepticism in its different Forms and Manifestations.*
 Essay—Rev. DANIEL CURRY, D.D., Methodist Episcopal Church, p. 262
 Invited Address—Rev. W. L. WATKINSON, British Wesleyan Methodist Church, p. 271.
- SECOND SESSION.—2.30 p.m.—Devotional Exercises, p. 278.
- (17) 2.40 p.m.—*From Formality, Worldliness, and Improper Amusements among our own Members.*
 Essay—Rev. J. W. M'KAY, D.D., Irish Methodist Church, p. 278.
 Invited Address—Rev. CHARLES M. GIFFEN, Independent Methodist Church, p. 283.
- (18) 3.40 p.m.—*From Innovations upon Established Methodist Usages and Institutions.*
 Essay—Rev. Bishop J. P. THOMPSON, Methodist Episcopal Zion Church, p. 290
 Invited Address—Rev. R. CHEESEMAN, Primitive Methodist Church of Great Britain, p. 293

Seventh Day, Wednesday, September 14th. (Pages 301-359.)

Subject: EDUCATION.

- FIRST SESSION.—10 a.m.—Devotional Exercises, &c., p. 301.
- (19) 11 a.m.—*The Higher Education Demanded by the Necessities of the Church in our Time.* [p. 304
 Essay—Mr. T. G. OSBORN, M.A., British Wesleyan Methodist Church,
 Invited Address—Rev. F. A. MOOD, D.D., Methodist Episcopal Church, South, p. 310.

- (20) 12 noon.—*The Duty of the Church to Maintain Schools which are Christian in their Influence and Character.*

Essay—Rev. C. G. ANDREWS, D.D., Methodist Episcopal Church, South, page 317.

Invited Address—Rev. G. W. OLVER, B.A., British Wesleyan Methodist Church, p. 322.

SECOND SESSION.—2.30 p.m.—Devotional Exercises, &c, p. 329.

- (21) 2.40 p.m.—*The Education and Special Training of Ministers in Theological Schools.* [p. 329.

Essay—Rev. W. B. POPE, D.D., British Wesleyan Methodist Church,

Invited Address—Rev. GEORGE R. CROOKS, D.D., Methodist Episcopal Church, p. 340.

- (22) 3.40 p.m.—*The Education and Special Training of Ministers while engaged in Ministerial and Pastoral Work.*

Essay—Rev. E. J. BADGELEY, D.D., LL.D., Methodist Episcopal Church of Canada, p. 346.

Invited Address—Rev. J. DYMOND, Bible Christian Church of Great Britain, p. 352.

Eighth Day, Thursday, September 15th. (Pages 360–409.)

Subject: THE USE OF THE PRESS FOR THE ADVANCEMENT OF CHRISTIANITY.

FIRST SESSION.—10 a.m.—Devotional Exercises, &c, p. 360.

- (23) 11 a.m.—*Denominational Literature and its Publication.*

Essay—Rev. J. SWANN WITHINGTON, United Free Methodist Churches of Great Britain, p. 364.

Invited Address—Rev. J. COOPER ANTLIFF, M.A., B.D., Primitive Methodist Church of Canada, p. 371.

- (24) 12 noon.—*The Newspaper, and the Use to be made of it by the Church.*

Essay—Rev. C. K. MARSHALL, D.D., Methodist Episcopal Church, South, p. 378.

Invited Address—Rev. H. W. HOLLAND, British Wesleyan Methodist Church, p. 387.

SECOND SESSION.—2.30 p.m.—Devotional Exercises, &c, p. 393.

- (25) 2.40 p.m.—*Methodist Hymnology.* [p. 393.

Essay—Rev. GEO. OSBORN, D.D., British Wesleyan Methodist Church,

Invited Address—Rev. JAMES A. BUCKLEY, D.D., Methodist Episcopal Church, p. 400.

Ninth Day, Friday, September 16th. (Pages 410–465.)

Subject: HOME MISSIONS.

FIRST SESSION.—10 a.m.—Devotional Exercises, &c, p. 410.

- (26) 11 a.m.—*The Maintenance of Home Missions among the most Degraded Populations.*

Essay—Mr. JOHN MACDONALD, Methodist Church of Canada, p. 413.

Invited Address—Rev. HUGH GILMORE, Primitive Methodist Church of Great Britain, p. 419.

- (27) 12 noon.—*The Important Work which the Methodist Laity have performed in this Direction, and the great Opportunities which they have in the Future.* [p. 423.

Essay—Mr. T. H. BAINBRIDGE, British Wesleyan Methodist Church.

Invited Address—Rev. G. B. McELROY, D.D., Methodist Protestant Church, p. 430.

SECOND SESSION.—2.30 p.m.—Devotional Exercises, &c., page 440.

- (28) 2.40 p.m.—*The Best Methods of Reaching the Unconverted Sections of the Richer Classes.* [p. 440.]

Essay—Rev. S. B. SOUTHERLAND, D.D., Methodist Protestant Church,
Invited Address—Rev. RICHARD GREEN, British Wesleyan Methodist Church, p. 445.

- (29) 3.40 p.m.—*Methodism and its Work for Orphans, for the Aged, and generally for the Dependent Classes.*

Essay—Rev. T. B. STEPHENSON, B.A., LL.D., British Wesleyan Methodist Church, p. 452.

Invited Address—Rev. JACOB TODD, D.D., Methodist Episcopal Church, p. 457.

Tenth Day, Saturday, September 17th. (Pages 466–497.)

Subject: FOREIGN MISSIONS.

10 a.m.—Devotional Exercises, &c., p. 466.

- (30) 11 a.m.—*The Results of Methodist Missions in Heathen Lands.*

Essay—Rev. JOHN M. REID, D.D., Methodist Episcopal Church, p. 472.
Invited Address—Rev. E. E. JENKINS, M.A., British Wesleyan Methodist Church, (not present)—other Addresses, p. 480.

- (31) 12 noon.—*How to Avoid Waste, Rivalries, and Confusion, arising from different Methodist Bodies occupying the same or contiguous Fields.* [p. 483.]

Essay—Rev. J. H. RIGG, D.D., British Wesleyan Methodist Church,
Invited Address—Rev. R. S. MACLAY, D.D., Methodist Episcopal Church, p. 490.

Eleventh Day, Monday, September 19th. (Pages 498–550)

Subject: FOREIGN MISSIONS—(continued).

FIRST SESSION.—10 a.m.—Devotional Exercises, &c., p. 498.

- (32) 11 a.m.—*The Establishment and Support of Training-Schools for Native Converts and Native Ministers in the Foreign Field.*

Essay—Rev. WYMAN H. POTTER, D.D., Methodist Episcopal Church, South, p. 499.

Invited Address—Rev. JOHN KILNER, British Wesleyan Methodist Church, p. 505.

- (33) 12 noon.—*The Use of the Press in non-Christian Countries for the Promotion of the Gospel.*

Essay—Rev. J. S. BANKS, British Wesleyan Methodist Church, p. 513.
Invited Address—Rev. LEROY M. VERNON, D.D., Methodist Episcopal Church, p. 517.

SECOND SESSION.—2.30 p.m.—Devotional Exercises, &c., p. 522.

- (34) 2.40 p.m.—*The Missionary Work required in Papal and Semi-Infidel Nations.* [p. 522.]

Essay—Rev. A. SULZBERGER, Ph.D., Methodist Episcopal Church,
Invited Address—Rev. H. J. PIGGOTT, B.A., British Wesleyan Methodist Church, p. 528.

- (35) 3.40 p.m.—*The Resources of Methodism for the Work of the World's Conversion, and the Duty of Developing and Employing those Resources.*

Essay—Rev. C. C. McKECHNIE, Primitive Methodist Church of Great Britain, page 535.

Invited Address—Rev. C. W. MILLER, Methodist Episcopal Church, South, p. 539.

Twelfth Day, Tuesday, September 20th. (Pages 551-604.)

Subject: CHRISTIAN UNITY.

FIRST SESSION.—10 a.m.—Devotional Exercises, &c, p. 551.

- (36) 11 a.m.—*How Christian Unity may be maintained and increased among Ourselves, and made manifest in the World.* [p. 555.]

Essay—Rev. AUGUSTUS C. GEORGE, D.D., Methodist Episcopal Church,
Invited Address—Rev. WM. COCKER, D.D., Methodist New Connexion

Church of Great Britain, p. 561.

- (37) 12 noon.—*The Catholicity of Methodism.*

Essay—Rev. JOHN MYERS, United Methodist Free Churches of Great Britain, p. 564.

Invited Address—Prof. J. P. SHORTER, African Methodist Episcopal Church, p. 574.

SECOND SESSION.—2.30 p.m.—Devotional Exercises, p. 581.

- (38) 2.40 p.m.—*Methodism as a Bond of Brotherhood among the Nations.*

Essay—Mr. DAVID ALLISON, LL.D., Methodist Church of Canada, p. 588

Invited Address—Rev. BENJAMIN GREGORY, British Wesleyan Methodist Church, p. 594.

IX.—REGULATIONS, &c.

REGULATIONS FOR THE GOVERNMENT OF THE CONFERENCE.

I.—For convenience of organisation, and for the purposes of equity and fraternity, the whole Methodist community shall be included in four general divisions, as follows :—

First Division.—The British Wesleyan Methodist Churches.

Second Division.—Other British Methodist Churches.

Third Division.—The Methodist Churches in the United States and Canada having an episcopal form of government.

Fourth Division.—The Methodist Churches in the United States and Canada having a non-episcopal form of government.

It is understood that the several Churches described are inclusive of their respective mission-fields and affiliated Conferences.

II.—There shall be a business committee consisting of twenty members, five of whom shall be selected from each general division, and two of whom, if possible, shall be laymen. This committee shall be chosen by the Eastern and Western Sections of the executive committee, on nomination of the members of said executive committee representing respectively the several general divisions. The first named on the business committee by the first (European) division shall be the convener, but the committee shall choose by ballot its own chairman and secretary.

All questions, proposals, resolutions, communications, or other matters, not included in the regular programme of exercises, which may be presented to the Conference, shall be passed to the secretary, read by their titles only, and referred without delay or motion to the business committee.

A period at the close of the regular programme of the second session of the day shall be set apart for reports from the business committee and from other committees ; but the reports of the business committee shall, at all times, be privileged, and shall take precedence of any other matter which may be before the Conference.

III.—The business committee shall appoint some one to preside on each day of the Conference, and in the following manner, to wit : on the first day, from the first division ; on the second day, from the third division ; on the third day from the second division ; on the fourth day, from the fourth division ; repeating this order as long as the Conference may remain in session.

IV.—The business committee at the opening of the first regular business session of the Conference shall nominate four secretaries, one from each general division, the one named from the first (European) division to be chief ; but if the nominations thus made shall fail of confirmation, in whole or in part, then the Conference shall proceed to fill the vacant place, or places, in such manner as it may determine ; *provided* that the mode of distribution herein indicated shall be maintained.

V.—Every session of the Conference shall be opened with devotional exercises, to be conducted by some person elected by the president for the day.

VI.—The first hour of each forenoon session, after devotional exercises and reading of journal, shall be set apart for the presentation of resolutions or other papers not included in the regular programme. Every resolution must be reduced to writing and be signed by at least two names. The Conference may at any time close the morning hour and proceed to the regular order, but the question must be taken without debate or subsidiary motion.

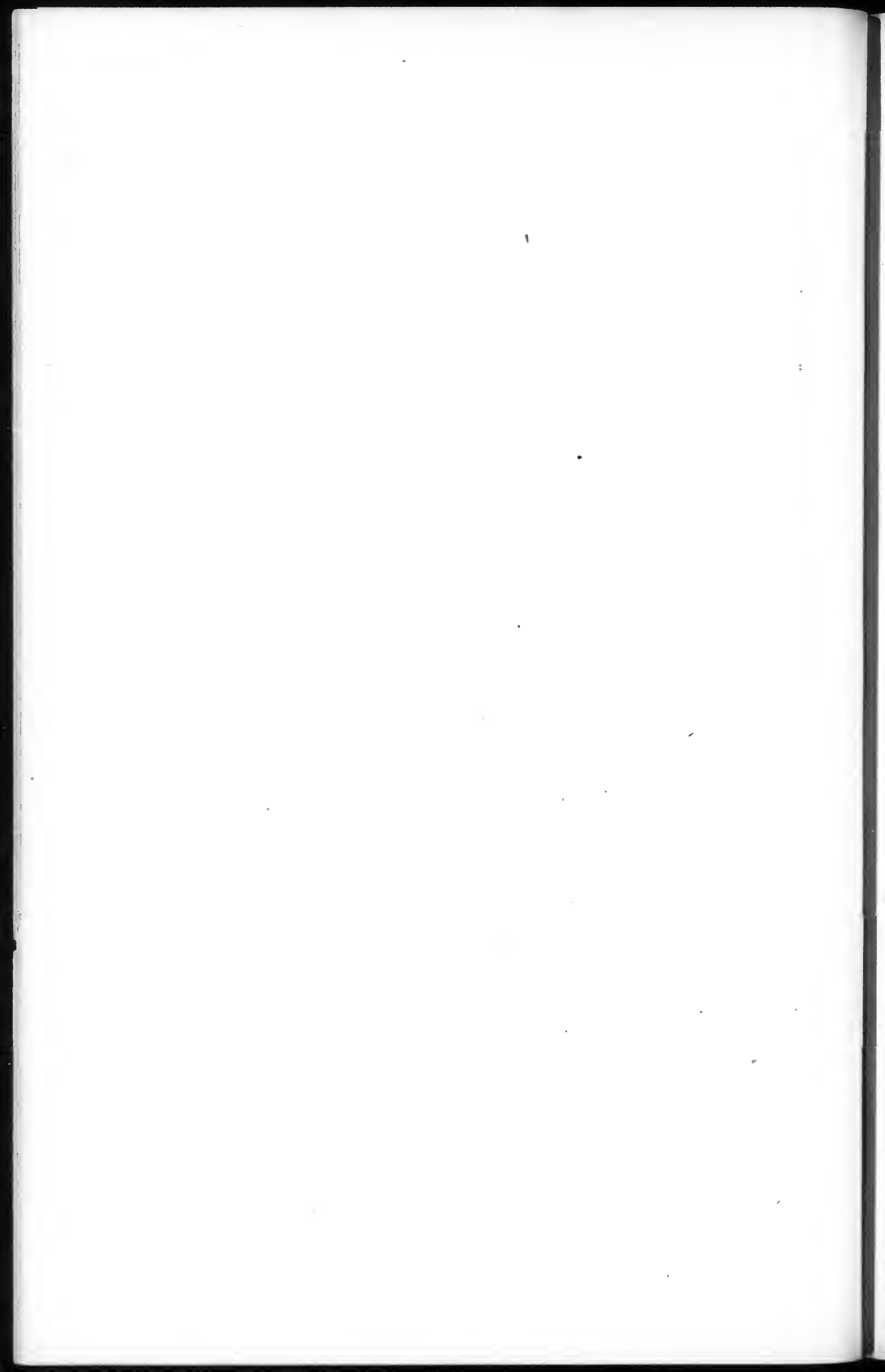
VII.—No paper presented in the regular programme shall occupy more than twenty minutes in reading ; the invited speaker who follows shall be allowed ten minutes ; after which thirty minutes shall be allowed for remarks ; *provided* that no member shall occupy more than five minutes, nor speak more than once on the same subject.

VIII.—At the close of the regular order, at the final session of each day, the president shall call for a report from the business committee. In debates on reports, whenever presented, no member shall occupy more than ten minutes, nor speak more than once on the same report ; and the chairman of the committee, or some one designated by him, shall be allowed ten minutes in which to close the debate.

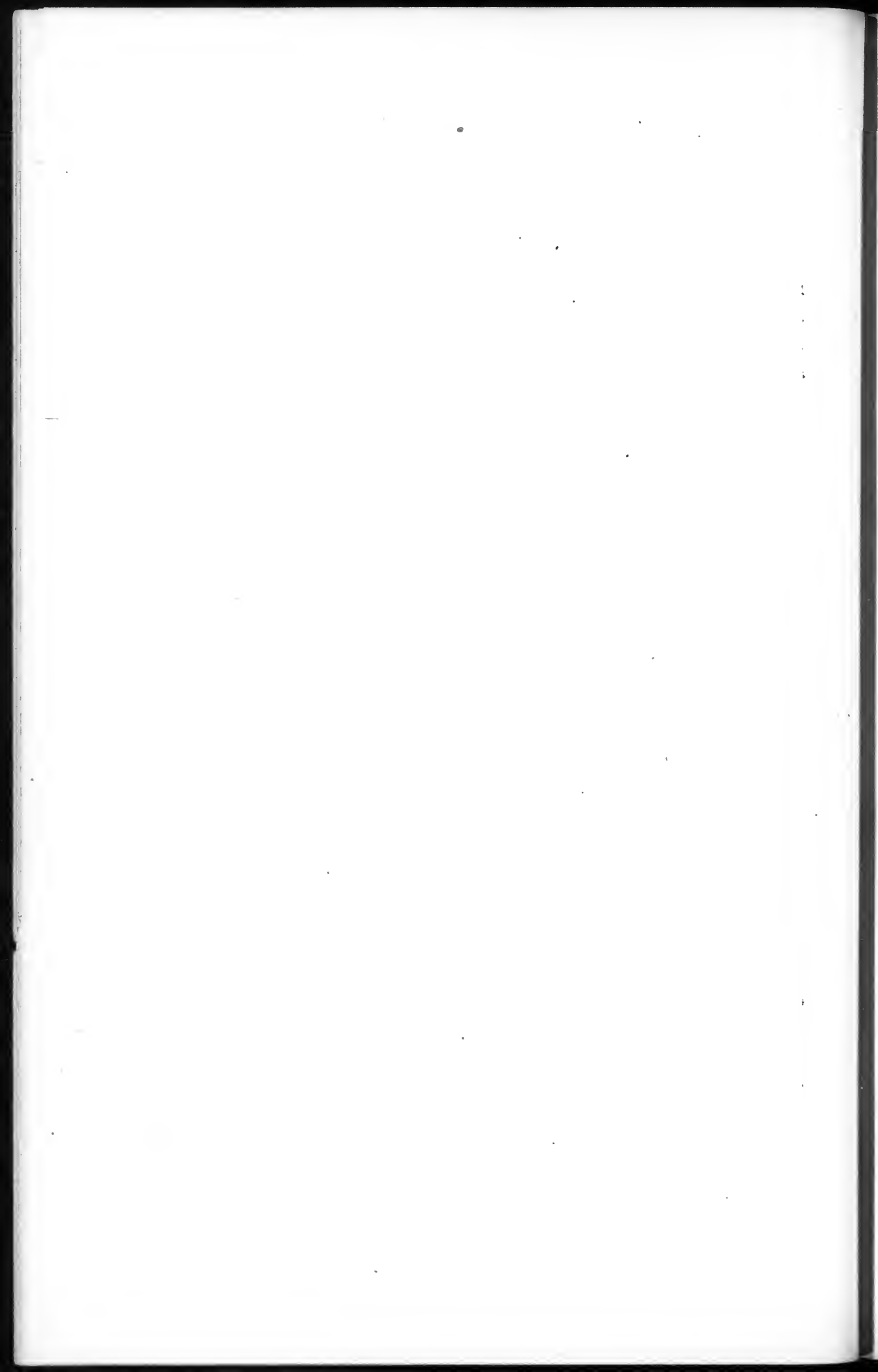
IX.—All votes taken in the Conference shall be by individual count, without any reference to the particular body with which the voter is connected.

X.—Any addition to or alteration of these regulations thought desirable must be sent to the Business Committee and reported back to the Conference before a final vote is taken ; and no rule shall be suspended, except by consent of two-thirds of the Conference.

XI.—The first session of each day shall be closed at one o'clock p.m. by lapse of time, and the second session by resolution of the Conference.



REPORT OF THE PROCEEDINGS
OF THE
FIRST ŒCUMENICAL METHODIST CONFERENCE.



ŒCUMENICAL METHODIST CONFERENCE.

FIRST DAY, Wednesday, September 7th.

THE FIRST SESSION of the ŒCUMENICAL METHODIST CONFERENCE was held in the CITY ROAD WESLEYAN CHAPEL, LONDON, on Wednesday, the 7th September, 1881. The chapel was densely crowded with delegates and ministers.

The Opening Service in the morning was conducted by the REV. GEORGE OSBORN, D.D., President of the British Wesleyan Conference.

The Sermon was preached by the REV. MATTHEW SIMPSON, D.D., LL.D., of Philadelphia, Senior Bishop of the Methodist Episcopal Church of America, from the text :

‘ The words that I speak unto you, they are spirit, and they are life.’—
JOHN vi. 63.

BISHOP SIMPSON said: To the Jews Jesus was a mystery. He was a man like other men. Until thirty years of age He lived in their midst a son of toil. When He appeared as a teacher they said, “Is not this Jesus, the carpenter’s son, whose father and mother we know?” Yet His words were strange words. The common people heard Him gladly. At His voice diseases fled, and the winds and the seas obeyed Him. Only a day or two before these words were uttered, after having healed many of the sick on the other side of the little sea of Galilee, He had with five loaves and two fishes fed five thousand men besides women and children, and the same night the disciples had seen Him walking on the billows of the angry sea.

The next day many of those who had been fed followed Him across the sea to Capernaum ; but discerning their thoughts He said to them, “Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.” Leading them from the natural to the spiritual, He said, “I am the bread of life ; he that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst.” Then

were uttered the most remarkable words that ever dropped from the Saviour's lips, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed." Not understanding these words as figurative, the people murmured, and the disciples were perplexed. Jesus explained them by saying, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life;" or as the Revised Version reads, "The words that I have spoken unto you are spirit and are life." As if foreseeing that the literal use of these words might in the ages to come lead to the errors of transubstantiation, He distinctly averred, "The flesh profiteth nothing," meaning, if ye could eat My flesh it could be of no service to you, it is only the spiritual that can purify and save. In the Holy Communion, however, the precious symbols of the body and blood of Christ teach us how truly and how really Christ does give Himself by faith to our hearts.

The same mystery which perplexed the Jews, still perplexes humanity. Neither reason nor philosophy can clearly explain how the Divine and the human can be blended. I think this is one reason why we never feel fully satisfied with any painting representing the blessed Saviour. We know He was human, we know also that He was Divine, and we long to see some indication of that Divine manifesting itself in the features or in the expression. The old masters, evidently feeling this want, painted a halo or radiance around His head, but no such halo was visible to the eye. In His appearance He was human, and nothing more. The old prophet who had named Him "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace," had also said, "He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him." It is no marvel that when at the simple word of such an one the demoniac came to his right mind, the multitude exclaimed, "What a word is this!"

Taking the expression in its widest significance, let us consider how the words of Jesus are "spirit and life."

I. The words of Christ pertain to and reveal the spiritual and eternal. Spirit and life are closely related to each other. The spirit originates, life perpetuates. *Words*, strictly speaking, cannot be *spirit*. But they *represent*, or *manifest*. Figurative expressions are found in all languages, and they give conciseness and force. Especially was this the case in Oriental languages. Thus, "The Lord is a sun and a shield." "Under the shadow of His wings shalt thou trust." Christ says, "I am the good Shepherd," "I am the Vine, ye are the branches." So His words are spirit and life. The words of man express his thoughts. They form what is termed his style. They reveal to some extent the inward being. How easy is it by a few sentences to detect the style of Johnson, or

Macaulay, or Carlyle! The words of Christ reveal to us His spirit of wisdom and of love. He reveals to us the Father, who brings us into contact with the invisible and the eternal. He brings life and immortality to light in His Gospel. "These are written," says St. John, "that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name."

Valuable as unquestionably are the works of literature, science and art, Christ's words pertain to none of these. They are of a prior and higher realm. They do not teach science, but they give light and life to man that he may pursue the most profound investigations. They give impulse and power to the mind which God has given to man, and to which He has made all material knowledge possible. Hence, under the shadow of the cross, and under that shadow alone, flourish literary and scientific institutions of the highest character. Only in lands where the words of Christ give spirit and life do we find the grandest discoveries and the most useful inventions. Only where God is revealed do men successfully pursue the investigations of those great laws which He has given to the works of His hands.

II. The words of Christ are accompanied by an unseen spiritual power, which is indissolubly joined with them, and thus they become spirit and life. How the spiritual can be joined to the material we cannot explain. We cannot by experiment in science discover those hidden chains. But we have analogies in nature all around us. Where are the cords which bind this earth to yonder sun, or that hold the moon to this earth? What is gravitation, that controls all the grosser elements? What is it the loadstone imparts by its mysterious touch to the needle, which makes it our safe guide through darkness and storm? We can see results, but we cannot look deeply into nature. What is it that gives that minute seed power to expand and develop into the beautiful plant? You call it life. But what is that life? The chemist has never found it. The anatomist has never detected it. I take a grain of wheat to my friend the chemist, and he analyses it. He tells me there is so much carbon, hydrogen, &c. I ask him to make me a grain of wheat, and he takes the various substances in their proper proportions, and presents me the result. It looks like a grain of wheat: it has the same weight, and form, and colour, and I cannot distinguish it from a grain which God has made. But plant it—it will not grow. But the grain which God has made, though kept in Egypt's catacombs for three thousand years, if given light and heat and moisture, will develop a stalk producing its like. What is the difference? The one has life, the other has not.

So with the words of Christ. They are like other words. They sound, are spelled, and printed like other words, but God has joined with them a spirit and life which affect the heart of man. He gives to His own Word an accompaniment of wonderful power. He is Himself present in His Word, and its only limit is His own grand design.

III. The power of this Word is seen in the material universe. Says the psalmist, "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth." "He spake, and it was done; he commanded, and it stood fast." The apostle says, "The worlds were framed by the word of God, and the things which are seen were not made of things which do appear." The great worlds that gem the limitless realms of space are in their multitudes and magnitudes, in their motions and relations, the utterances of His word; they are His conceptions solidified or materialised, that finite minds may catch a glimpse of His almightiness and of His wisdom. To-day science has given us the phonograph, which maps the human voice and fixes in material form the very accents which we utter. These great globes bear the impress of their Creator's voice, and are

"For ever singing, as they shine,
The hand that made us is Divine."

Could we transfer ourselves to creation's morn, when the foundations of the earth were laid,—could we hear the great fiat, "Let there be," and behold as in a moment unnumbered worlds appearing in space and moving in perfect harmony as wheels of some vast machinery, we should not wonder that "the morning stars sang together, and all the sons of God shouted for joy." Who can estimate the magnitude of creation? Our solar system, vast as it is, is but a speck in the firmament; other stars are larger than our sun, and probably around them roll other worlds larger than ours, but which, in the immense distance, are so small they cannot be seen. The domain of the visible creation extends as our vision enlarges. Telescopes carry us far away. Nebulæ become worlds,—star-dust clusters of systems. When we fancy we have seen all, every now and then bursts out of the darkness and the distance one of those eccentric-orbed comets to blaze on our horizon a few days, and then away to distances unmeasured and unknown. Think of all this as the product of a word, and who can estimate its power? The ancients fancied a god for every star, the earth itself was under different deities, but science clearly demonstrates that the universe is the offspring of one mind. One law is everywhere. The spectroscope has shown us that the matter of the sun and of the stars is similar to our earth. The researches of the evolutionists have found throughout the whole gradation of beings marks of similarity which bear testimony to one origin. We may not admit all their conclusions, but we do find God's signet everywhere. He has placed His mark on all His creation, and whatever we may think of the atom or the monad, we know all things are of God. Henceforth idolatry or the worship of more than one God is impossible. No intelligent being can bow a knee at the shrine of fancied deities.

Certain classes of scientists love to descant upon the age of the world, and fancy that by removing the period of creation millions of years

back into eternity they weaken our faith in a personal Creator and in His supervising care ; but they greatly mistake. No matter how many myriads of ages may have elapsed, or through how many convulsions the world may have passed, the truth still stands. "In the beginning God created the heavens and the earth." More than this, He upholdeth "all things by the word of His power." There must be a power present in the movement of all machinery—there must be a living force guiding the movements of the universe. The act of creation, though so sublime and glorious, is little more glorious than that of preserving and perpetuating. If from untold myriads of years this universe has existed, God's plans are older still, and the stability of Nature's laws but demonstrate that God is the same yesterday that He is to-day, and He will be the same for ever. What power is there in that word that upholdeth all things ! Could a jeweller produce a watch capable of keeping time for a hundred years without erring a second, of what priceless value would it be, and how greatly we should admire the skill of the artist ! What shall we say, then, of Him who holds the machinery of unnumbered worlds for untold ages in perfect harmony ? Nor has one atom ever been lost. Science shows us that forms perpetually change, but substances endure. Nothing perishes. In this sense it is true that not a jot or tittle of His Word shall ever fail.

Great as is the creation and preservation of worlds, there is something higher in life. The one is passive, the other active. St. John says of Christ, "In Him was life." He was the author of life ; He breathed into man a living soul. His word perpetuates natural life, and how numberless are its forms and varieties ! Think of vegetable life in shrub and plant and trees—in the moss that covers the rock or that tinges with red the snow. Think of animal life in all its species. It is said that 320,000 species have been classified, and that probably the half have not been found. In what strange varieties and what singular forms does this life exist ! Life in the branches of moss ; life in the drop of water ; vegetable life below the surface of the earth in unturned soil ; animal life in every layer or drop of the sea. In summer heat the very dust of the earth seems alive, and the air is full of living beings. Life is in the microscopic insect as well as in the elephant. It co-exists with almost every form of matter, and in almost every temperature. The scientific world was startled the other day by the announcement that organised forms had been discovered in aerolites, and a distinguished *savant* suggested that possibly life might in this way have first reached our earth from more advanced worlds. Without discussing the probability of this fancy, if it were true that life could come in the midst of a glowing mass of incandescent matter, under what fearful surroundings might it exist !

What endless gradations in the character of that life, from the worm that riots and multiplies in corruption, to man who bears the image of

God, and is His vicegerent on earth—from life for a moment to life everlasting! God's great lesson seems to be that life, though working through form, is independent of form; that life is as truly in the insect, whose shadowy form is scarcely visible in the microscope, as in the great whale that makes the ocean boil.

It is, however, to spiritual life that the text chiefly refers, and the declaration is that the words of Christ, the words of revelation, both originate and perpetuate that life. Indeed, were there no declaration we might infer so much from the fact of revelation being given to man. Unless needed to awaken his sensibilities, why did God stoop to Mount Sinai to utter in thunder-tones His eternal law? Unless life was impossible without it, why did Christ stoop to the manger and the cross, and in the tenderest tones of affection offer to cure every malady and to open the dark grave of every human heart? Why was the Jew instructed to bind the law as frontlets between his eyes, and as borders on his garments, and to talk of it to his children lying down and rising up? Everywhere is religion spoken of as life, both in precepts and prophecy. Moses said, "The Lord hath fed thee with manna which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God doth man live." Every Christian will recall how the Saviour quoted this passage in the hours of His temptation. The prophet Ezekiel beautifully foretells the coming of Christianity. He carries us to the temple, and water drops from the right hand of the altar, and issues eastward from the threshold of the temple. A thousand cubits are measured, and, without any added streams, the water has risen to the ankles, another thousand to the knees, another thousand to the loins, and in another thousand, a river to swim in, and that cannot be passed over. As the waters pour down the deep, dreary valley, trees grow upon the banks, and the dead sea becomes alive with fish. Everything liveth whithersoever the waters come. Such is a picture of a world dead in sin, made alive by the stream which issues from the temple of God. Again is the prophet carried to the valley of dry bones. They are very many and very dry. As he looks upon this scene of desolation and death, a voice inquires, "Can these dry bones live?" Though seemingly impossible, he answers, "O Lord God, Thou knowest." At God's command he proclaims, "O ye dry bones, hear the word of the Lord," and "Behold a shaking, and the bones come together, bone to his bone," and "sinews and flesh come upon them." Again he prophesies, "O breath, come from the four winds, and breathe upon these slain, that they may live." "And the breath came into them, and they lived, and stood up upon their feet an exceeding great army." Can there be a more vivid illustration of the word of God being "spirit and life"? Can there be any field so hopeless to which a minister of Christ shall carry the life-giving Gospel? These pictures represent the nations still in the

"darkness of heathenism." There are shadows, it is true—even dark shadows—over lands nominally Christian, but in the regions beyond the shadows grow wider and darker. The great movement which the world has made in the last two centuries received not a single impulse outside of Christendom. But, like the stream of vivifying water, or the breath on the dry bones, wherever the words of Christ are taught, the nations awake to life and activity. The words of great men have frequently given to nations or races increasing influence and prominence. What did Plato, Aristotle, and Homer for Greece! What did Bacon, Shakespeare, and Milton for England! The example and teaching of one philosopher may elevate many. How many erring Greeks did Socrates turn to higher thoughts and a nobler life! Alexander, we are told, so admired Homer that he slept with a copy under his pillow, and Homer's heroes inspired him with bravery and daring. But if God speaks to man, if from the depths of eternity and from the height of His glory He utters words not only of wisdom but of affection and love—if He offers rest to the weary, extends His arms to every returning prodigal, and promises a crown of immortality to every faithful servant—how powerfully must such words affect the hearts and lives of men! And if, accompanying these words, strangely wrapped up in them, there is a spiritual omnipotence which softens and melts the most obdurate; which sweetly whispers the forgiveness of sins, though they be many; which purifies the heart, which fills it with peace and love and joy—even joy unspeakable and full of glory; is it too much to believe that redeemed and purified spirits shall become one with Christ, as He and the Father are one? No marvel is it that amidst the tortures and fires of persecution some of the early Christians, dying, clasped the Evangelists to their bosoms, and thus slept in Jesus, in perfect assurance that He would raise them up at the last day. Divine words have ever made men heroes. Even fancied Divine words, as of the oracle to Alexander, or the imaginings of Joan of Arc, inspired almost irresistible power. The belief in an invisible, omnipotent power always present, prepares men for deeds of valour and sustains them in trials. How valiant were Cromwell's hosts when he shouted at Naseby as the sun arose, "Let God arise! let His enemies be scattered!" How brave were the martyrs! How many delicate, sensitive women, burned at the stake, sustained even to joyfulness at the thought of being accounted worthy to suffer for their Master, and confident in His promise of eternal life!

During His earthly abode Jesus showed how truly His words were spirit and life. The prophets had foretold His wonderful works, and their prophecies He fulfilled. The sick of every disease, the blind, the deaf, the dumb, the cripple, the leper, the paralytic, and the demoniac were brought to Him, and by a word "He healed them all." He came to the abodes of death, restored the damsel, gave back the widow's son from the bier, and called Lazarus from his tomb. Nor were these

expressions of sympathy or manifestations of power designed merely for the weeping friends. He spoke through them to the hearts of parents, widows and sisters of all lands and of all ages, His sympathy for suffering humanity, and gave the blessed assurance that "earth hath no sorrows which heaven cannot cure." Think also how simple were His words, how apparently without any effort Divine power accomplished its grand results! How quietly He spoke to the winds, how calmly He blessed the bread—all He did was by a word—a breath—and nothing more. There was no second trial—no experimenting, but an evident consciousness of exhaustless power. His words reached spirit as well as matter—the physical was but the type of the spiritual. "Whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk." As He healed every disease, so He forgives every sin. His word called the dead to life, the same word saves those who are dead in trespasses and sins. No disease was so terrible Christ could not cure it—there is no sinner so depraved that Christ cannot save him.

The same power that accompanied the words of Christ when spoken by His lips, accompanies His words when spoken by His servants. For He has promised to be with them to the end of the world. He hath said, "He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father." So His words have revolutionised the world. Idolatry disappeared before the Bible. Dagon lies broken before the ark. Temples have been closed and abandoned. The cross was exalted above the eagle of the Cæsars, and is to-day conspicuous above the banners of the nations. Kings have become nursing fathers, and queens nursing mothers, and the gold and the glory of the earth are being offered to our Messiah. Errors have been vanquished, for the word of the Lord is sharper than a two-edged sword.

Great reforms have always been preceded and accompanied by the study of God's Word. In the days of Josiah and of Ezra the people were brought by reading of the law to penitence and prayer. The early Christians studied the Scriptures, among whom the Bereans were specially noted. Translations were early made into native languages. The copies, however, were costly and rare before the invention of printing. The age of the Reformation was preceded by translating and printing the Bible in the European languages. Huss, Tyndall, Wickliffe, and Luther were as "morning stars" of that Reformation, which stirred the heart of Europe, and detached nearly one-half of it from the Papacy. A large part of the other half would have followed had not the reading of the Bible been interdicted, and had not the terrors of the Inquisition and the fires of martyrdom been employed against Protestantism. In all the great revivals which have since occurred, the reading and study of the Holy Scriptures have formed an important part. Met to-day, as members of the Methodist family, in a special reunion, we may, without a charge of egotism on the one hand, or of

bigotry on the other, refer more specifically to that great revival which commenced under the labours of John Wesley and his coadjutors, the influence of which has reached the remotest parts of the globe. The germ of that great movement was in what was termed the "Holy Club" in the University of Oxford. It was simply a meeting of a few tutors and students, who examined carefully and critically the New Testament in Greek, and who resolved to practise implicitly its Divine commands. Among them there was neither fanaticism nor enthusiasm, neither excitement nor deep emotion. They invoked God's blessing upon their pursuits, and prayed for Divine light and guidance. They firmly believed that the Bible was the word of God, and they studied its meaning thoroughly, that they might be able more intelligently and more perfectly to obey. Taught by that Word, they visited "the fatherless and the widow in their affliction, and kept themselves unspotted from the world." They were good students, obedient to the rules of the University, faithful to their Church duties, and just and honourable in all their relations. Believing it to be their duty to redeem the time because it was precious, they practised great regularity, shunned all revelry as well as amusements, avoided injurious company, and gave all their spare moments to works of charity and benevolence. They visited and instructed the sick and the poor, and helped them as far as their scanty means would allow. They visited the gaols, and read to the prisoners the Word of God, giving also words of encouragement and admonition. They lived as seeing Him who is invisible, and sought to follow the footsteps of their Divine Master. Reproved or ridiculed, they referred not to the customs of society, but appealed directly to the Holy Scriptures. For this devotion they were named by their fellow-students "Bible moths" and "Bible bigots," and then the "Holy Club;" subsequently they were termed Methodists. Such was the only Methodism in the world one hundred and fifty years ago—a half-dozen students and tutors in the University studying the Word of God critically, believing it implicitly, and obeying it practically in every possible form of doing good. This was old-fashioned Methodism. Could such a spirit return to our colleges and universities, were all the professors and students of like mind, what "spirit and life" would soon be manifested in all our ranks. What a host of "burning and shining lights" would soon honour our age.

Yet with all these excellencies they had not yet attained a full Christian experience. They had read, "Being justified by faith we have peace with God." They had read, "The Spirit itself beareth witness with our spirit that we are the children of God." And again, "He that believeth on the Son of God hath the witness in himself." They had read that "Perfect love casteth out fear," but they fancied that these "exceeding great and precious promises" could not in their fulness be enjoyed until the hour of death or shortly before. Subse-

quently Mr. Wesley became associated with some Moravians who professed to enjoy such a blessed experience. He listened to their words, observed closely their spirit and conduct, and became fully convinced of their sincerity and consistency. In a frightful tempest he found them—men, women, and children—calmly singing hymns in the face of apparent death. Their testimony coincided with the Word of God, and he rested not until he was made “partaker of a like precious faith.” In the circumstances connected with his experience we have an illustration of the life which abides in the Divine Word. Six hundred years before Christ the prophet Habakkuk had written, “The just shall live by his faith.” The apostle Paul felt the power of the utterance, and quoted it in his Epistle to the Romans, as well as in those to the Galatians and the Hebrews, and he forcibly illustrated the power of that faith. Nearly fifteen centuries passed when the eye of Luther fell upon it as he turned the pages of the chained Bible in his convent. It turned the monk into the reforming hero, and manfully did he battle for the truth. Two centuries more had passed, when one evening, at a little meeting-room in Aldersgate-street, in this city, one was reading Luther’s *Preface to the Epistle to the Romans*, where he “teaches what faith is, and that faith alone justifies.” Mr. Wesley listened, and he records: “I felt my heart strangely warmed. I felt I did trust in Christ—Christ alone—for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death; and I then testified openly to all there what I now first felt in my heart.” Thus from century to century, from Jerusalem to Erfurth, and from Erfurth to London, the Word of God “was spirit and was life.” Then commenced Wesley’s life of joyous and triumphant faith. His ministry assumed a new phase. Having read that “Jesus Christ, by the grace of God, tasted death for every man,” and that the blood of “Christ cleanseth from all unrighteousness,” he became the earnest and unwearied herald of a free and full salvation. With a full heart he offered the blessings of the Gospel then and there to waiting congregations. Multitudes flocked to his ministry, for he seemed to them as a messenger from another world. Soon the churches of the City were closed against him, the clergy denounced him from their pulpits, and the bishops admonished him; but his simple appeal was to the Word of God. As Luther at the Diet of Worms, facing the powers of the world, stood with the Bible before him, and, closing his defence, said in his strong German, “Ich kann nicht anders, Gott hilf mir,” so stood Wesley. He could do no more, and he cried “God help me!” As God helped Luther to shake the power of the Vatican, He helped Wesley to arouse a slumbering world. Though abused by the Press, though derided in books and pamphlets, though caricatured on the stage and by the pencil, though persecuted and his life endangered by mobs, some of which, we are sorry to say, were headed by priests, who were never rebuked or

censured by their bishops, he kept on his way rejoicing. His joyous experience never turned him from his studies, or from his plans of almost boundless benevolence. He still visited prisoners in Newgate and elsewhere, and preached to them both the terrors of the law and the promises of the Gospel. He accompanied penitent malefactors to the gallows, administering consolation; and many a prisoner detained for paltry debts he liberated by his own means, or by donations from friends. He organised schools for the poor, and enlisted the voluntary services of young men and young women in their behalf. He started in connection with the Old Foundry a Dispensary, the first in the City of London, and some say the first in the world. His soul burned with missionary fire, and, proclaiming that the world was his parish, he sent missionaries as far as he was able to every open door. He wrote and published tracts, and helped to form one of the first Tract Societies ever organised. Immediately after Dr. Franklin published his experiments with electricity he placed electrical machines in several localities, that the poor might obtain relief from nervous diseases, and with almost prophetic words wrote: "What an amazing scene is here opened, for after ages to improve upon!" In short, he had taken Christ alone for his great exemplar, and he went about always doing good. A hundred years have passed. His traducers sleep and are almost forgotten. But Wesley lives! Philosophers, statesmen, and historians honour his name. His tablet is among the men of might in Westminster Abbey, and his spiritual children, in all parts of the world, rise up to call him blessed.

Individual life is at longest but brief. Organisation is required that the manifestations of life may continue, and that organisation will be most successful which gives the fullest scope to the animating spirit. The strong features of Methodism, as we have seen, were Bible study, Bible experience, and Christian activity. To promote these we find several provisions which are specially serviceable, among which two may be mentioned.

I. Lay preaching was one of the first and most successful of its peculiarities. At its origination it was thought almost profane for one not episcopally, or at least clerically, ordained to exhort his fellow-men. The minister alone led the prayer-meeting or officiated in the pulpit. By the employment of lay preachers a class of men was called into active labour who had not enjoyed University or theological training. Some of them became diligent and successful students. Mr. Wesley termed Thomas Walsh the best Hebraist he ever knew, and says, "I never asked him the meaning of a Hebrew word but he could tell me how often it occurred in the Bible, and what it meant in each place." The fame of Dr. Adam Clarke became world-wide. These, however, were rare exceptions even among those who devoted their whole time to the ministry. The great majority of lay preachers worked for their daily bread, and were moved by a powerful impulse to preach without

salary or reward. Some of them had few books besides the Bible, and they always appealed directly to it. All of them were Bible students. They had no doubts as to its inspiration. They were not troubled as to what sceptics did say or might say. They listened only for Christ's voice, and their message to men was, "Thus saith the Lord." To them the Gospel was the power of God unto salvation, and they believed that Divine power always accompanied the Word. They read and believed the declaration, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." Their faith was frequently sublime. Without friends, without support, they went to the collieries and to the commons and to the outcasts of cities, and, in spite of interruptions and mobs, preached the unsearchable riches of Christ to multitudes who seldom, if ever, had entered a sanctuary. Probably no class of ministers since the apostolic times had more implicit faith in the power of the Gospel applied to the human conscience. They expected awakenings or conversions under every sermon, and they were seldom disappointed. To fit themselves for this work they read the Bible daily, thoroughly, and many of them on their knees, imploring Divine light. To help them, Mr. Wesley published outline grammars of Greek and Hebrew, and his Notes on the New Testament; but his emphatic injunction was, "Have a Bible always about you." As these men were of the masses, their spirit spread to those around them, and hence promoted Bible study.

II. The institution of classes and class-meetings led in the same direction. One of every twelve members of the societies was appointed a class-leader. It became his duty to converse carefully with each member of his class, and to give such direction, warning, reproof, or encouragement as he might deem beneficial. To do this successfully, he must study the Scriptures, and the early class-leaders were remarkably apt in quotations from the Psalms and from the Apostles' writings as to Christian experience. In their meetings the leader not unfrequently called other members to assist him or to take his place; and all the members, in their utterances of experience, resorted to Biblical expressions to indicate their spiritual condition. Each member was not only exhorted, but was stimulated by the spiritual triumphs of others to seek the highest privileges of true believers. In these meetings women took equal part with men, and were prepared to speak in love-feasts, and to take part in social prayer. The Methodist mothers of early times frequently led in family prayer. Many a wife pleaded for the conversion of her irreligious husband, and many a pious widow at the family altar consecrated her fatherless children. Some of us can still hear a mother's voice ringing in our ears, as when with tearful

eye she pleaded with God in our behalf. In some instances women were class-leaders, and a few officiated more publicly. Among the company of sainted women how brightly shine the names of Mrs. Fletcher, Hester Ann Rogers, and Lady Maxwell.

The opposition which Methodism encountered almost compelled its early members to study the Bible in self-defence. Their doctrines were everywhere assailed. Antinomianism had taken possession of a large proportion of the pulpits and of the public mind, and its votaries opposed with great earnestness the doctrines of a free and full salvation. The Methodists, believing in the possible salvation of all men, and further believing that each one was responsible for all the talents and opportunities bestowed, felt constrained by the love of Christ to make personal efforts in behalf of a perishing world.

Of the success of Methodism I do not wish to speak in detail. That will be better done by others during the progress of our Conference. That we are here to-day is evidence of our success. We have come from every quarter of the globe, and from distant islands of the sea. The Gospel is preached by the sons of Wesley in more than thirty different languages. The common people have heard them gladly, and have gathered into its sanctuaries. They have published books and tracts, founded schools, and are establishing hospitals for the sick, and homes for the aged and the orphan. Beginning among the poor and unknown, whose hearts have been strangely warmed, they have risen, as heated air always rises, and are touching here and there the wise and great and strong, though its triumphs are still largely among the masses. Leaving the land of its earliest triumphs, it has reached the heathen in his abodes of darkness, encountered the Mohammedan in his bigotry and fierceness, and has confronted the Romanist under the shadow of the Vatican. It has bravery and daring. It has spirit and life.

How has this success been gained, if not by the spirit and life which Christ imparts? Where are the human agencies adequate for such results?

I. It has not made its conquests by the sword, or by the employment of force. Mohammedanism overran Western Asia, Northern Africa, and parts of Europe, by their enthusiastic armies. They conquered by force, and to-day it holds its votaries chiefly by repressing free utterances and action. Romanism regained full control of Bohemia, parts of Bavaria, France, and Belgium, only by military power and by terrible cruelties. The massacre of St. Bartholomew, the ashes of Huss, and the thousands murdered by the Duke of Alva, bear fearful testimony. But Methodism has never wielded a sword. It has had no prisons; it has never even cut off an ear in self-defence.

II. It has not grown by Government favour or patronage. From its origin to this day, it has not in any civilised land enjoyed the smiles of royalty, or the patronage of many of the nobility. It has had but few

powerful friends at Court. Nor has it received money from the public treasury. The Romanists and the Reformed Churches on the Continent, the Church of England, the Church of Scotland, the Romanists and the Presbyterians in Ireland, have fed more or less at the public treasury. In America, in early times, the Episcopalians and the Congregationalists were supported partly at the public expense. But Methodism has stood alone, unbefriended by the Government, and unaided by its treasury. Its people have never been dependent, and hence have acquired self-reliance, and dare to express their opinions in the face of opposition. They have passed through serious convulsions of government without harm, for they had no power or place to lose. But, though unaided by Governments, they have ever been loyal. No people have volunteered more freely their means, or consecrated more promptly their lives, in their country's service. They have borne the burdens, without enjoying the patronage to any great extent.

III. Nor did they own large landed estates, or possess great wealth. In other years, patents were granted for large tracts of land, which became to families, and indirectly to Churches, of great value. The cases of William Penn and Lord Baltimore may be cited as instances. But Methodism had no such sources of wealth. Its people at first were poor; they had no estates and no endowments.

IV. Nor had it special assistance from Schools, or from old educational institutions. In its earlier years it had none. Mr. Wesley founded and struggled for years to maintain the Kingswood school, which has had a proud record, and has accomplished great good. But what was that compared with the venerable colleges and rich endowments in England, Scotland, and Ireland? It is well known that until comparatively recently Oxford and Cambridge refused their honours without subscription to the Thirty-nine Articles; and the sons of Methodism who sought a university education were estranged from the faith of their fathers. In America the literary institutions were under the control of some of the older churches, and while no religious test was legal, the whole influence was thrown against Methodist theology and usages. Some of us well remember the proscription and ridicule through which we passed on account of our faith. At last, in self-defence, Methodism was obliged to build its own seminaries and colleges. But what an unequal struggle! A people few in numbers, without wealth, to come into competition with the strength and endowments of centuries! When we look around us and see what has been accomplished in this direction, and what facilities are now afforded, we can only say, What hath God wrought!

V. Nor did it enjoy the powerful advocacy of the Press. In its earlier years it was fearfully traduced and misrepresented, and to this day it is the subject of unjust and merciless criticism from old-established papers and reviews. Nor is the ink scarcely dry upon pages prepared and published by its enemies to caricature it, in view of this Ecumeni-

cal Session. But its opponents forget that it has stood this ordeal for more than a hundred years without serious injury. To defend himself and his cause, as well as to furnish religious reading for his people, Mr. Wesley early established a magazine, which still lives. This has been followed by papers and periodicals in many countries and languages, until it may be boldly said that the press of Methodism is not surpassed in the number of its issues, or in the ability of its management, by the press of any other denomination. Meanwhile the general Press has become more courteous, and we have little of which to complain, except from a few controlled by our enemies.

VI. Nor did it grow because the times were propitious. The age of its origin was one of spiritual darkness. England in the early part of the eighteenth century had largely lapsed into infidelity. Ministers even in the pulpit cast doubts upon the truth of the Bible. Some of them, by their lives and writings, brought discredit on the sacred desk. Immorality was rampant. This is the universal testimony of divines, statesmen, and historians. Had it not been for some such movement as that of the Wesleys, England would have followed France in her terrible career. I heard Cardinal Manning, in his sermon on the anniversary of the re-establishment of the Roman Catholic hierarchy in England, say that had it not been for John Wesley and his preaching of justification by faith, "no man could tell to what a depth of degradation England would have sunk."

VII. It may be said that the unprecedented growth of Methodism, especially in America and Australia, is due largely to emigration from older lands. It undoubtedly has thus received many, very many, valuable accessions, but its relative growth cannot be traced to this cause. The heaviest emigration was for many years from Ireland. But in Ireland there is, according to the census, but one Methodist to every 100 of the population. There is but one Methodist to ten Presbyterians. If the emigration is relatively equal, other Churches must receive 99 for every one that swells the Methodist ranks. Still stronger is the ratio against Methodism on the Continent and in Scotland. In England the proportion is different, but the Established Church still largely outnumbers them, and, consequently, in the emigration the Protestant Episcopalians are largely the gainers.

If, then, its growth cannot be accounted for by the sword, by Government aid, by the patronage of the nobility, by wealth, by the schools, by the Press, by emigration, or by the demands of the age, where among human agencies do we find the cause? Was it by the superior wisdom and skill of those who laid its foundations and planned its superstructure? Our critical friends will scarcely admit that. Was it by the superior learning or eloquence of its ministry? That will scarcely be granted. Was it by social position and influence? That would be denied. Was it by the assumption of exclusive powers or privileges? It never claimed

apostolic succession. It had no close communion. From its earliest history it recognised as Christians all who loved and honoured the Lord Jesus Christ. Neither its altars nor its pulpits have ever been closed against Christians or Christian ministers by canons either of brass or of parchment. Where, then, can be the secret of its success, save in its spirit and in its life? Its ministers felt the power of a Divine call. Like the Apostle, woe was upon them if they preached not the Gospel. They braved winter's cold and summer's heat, swam streams and threaded forests, endured persecution and reproach, to save their fellow-men. The people recognised their earnestness and sincerity, believed that they were sent of God, listened to their words, and were saved. Thus societies were gathered without church edifices and without regular pastors. They met together for singing, prayer, and mutual exhortation, until increasing numbers and means enabled them to erect an humble building and to establish a congregation. They grew because there was unoccupied territory. They grew because the Head of the Church had given to them "spirit and life."

There are those, however, who disparage Methodism because it has had divisions, and they predict its early disintegration. For the same reason Christianity itself might be disparaged. The learned and eloquent Bossuet wrote a work against Protestantism on account of its variations—showing its weakness; but, nevertheless, in the last century, its progress has been more rapid than ever before. I am not sure that these divisions are an unmixed evil. They seem to me to have compensations also. With the different tastes and habits of men, I fancy that, through churches somewhat differently organised, and with different usages, more minds may be won for Christ. Certainly we may be provoked even to love and good works. It seems also to me that as God has showed us physical life in almost every possible form, He means that we shall understand that Christian life may exist and flourish in different organisations and usages. He would show us that there is no sacredness in mere ecclesiasticism. Organisation has its value, and every member of each church should be true to his association; yet the organisation is only the temple in which the life dwells. The organisation is of man. The life is of Christ. Were there but one organisation with certain usages that prospered, we should think its forms and usages were in themselves sacred, we should grow narrow and bigoted. Our Church would be *the* Church, and all others would be schismatics. But when we see life in other churches, we learn that the God of the Jew is the God of the Gentile also. We recognise a brother beloved in every member of the family, and praise God for the infinitude of His grace. Quite possibly, also, in these separate organisations a little more flexibility may be gained, and, while holding fast to the Great Head of the Church, and contending earnestly for the faith once delivered to the saints, we may learn from

each other something that may help us in conquering the world for Christ.

As to the divisions in the Methodist family, there is little to mar the family likeness. For, first, there has been among the Wesleyan ranks no division as to doctrines. The clear statements in Mr. Wesley's sermons, and the doctrinal character of the hymns constantly sung, have aided in keeping us one. All over the world Methodist theology is a unit. Nor, secondly, is there any radical difference in usages. The class-meeting, the prayer-meeting, the love-feast, the watch-night, though more or less strictly observed, are known everywhere in Methodism. So far as the membership is concerned, there is scarcely a single difference. Even in the Connexional bonds there is general likeness. The itinerant ministry, and the quarterly and annual conferences, exist in almost every branch. In the manner of legislation, and in the mode of effecting ministerial changes, there are some differences; but the points of agreement are so numerous as compared with the differences that we are emphatically one. We have no divisions as to vestments, and candles, and genuflections. We have no High Church, or Low Church, or Broad Church.

Differ as we may, there is something in all of us which the world recognises. Does a minister preach with unusual fervour, does he in all his duties exhibit unusual zeal? Does not the world say, He preaches like a Methodist? Does a congregation meet, and sing, and pray, and rejoice? Does not the world say, They are like Methodists? This Conference evinces a yearning for closer union, for more fraternal feeling. It is in the spirit of Mr. Wesley, who sought a closer union among all Christians. His societies were at first independent. When by the formation of a Conference they were united he greatly rejoiced. Not only so, but wrote in 1764, "I have long desired that there might be an open, avowed union between all who preach those fundamental truths—original sin, and justification by faith, producing inward and outward holiness; but all my endeavours have been hitherto ineffectual. God's time has not fully come." Again he wrote, "I do not desire a union of opinion among them. They might agree or disagree touching absolute decrees on the one hand, and perfection on the other. Not a union in expression. These may still speak of imputed righteousness, and those of the merits of Christ. Not a union with regard to outward order. Some may remain still quite regular, some quite irregular, and some partly regular and partly irregular." Again he wrote, "I ask but one thing, 'Is thy heart right as my heart is with thine?' If it be so, give me thy hand." His great heart was a hundred years in advance of the Christian world. Recently we have seen a Pan-Anglican Congress, a Pan-Presbyterian Council, and now a Methodist Ecumenical Conference. Do not these foreshadow an Ecumenical Protestant Conference, when Mr. Wesley's hope shall be realised, and the world shall see that evangelical Christians are

one in heart and one in effort? Certain I am that there will be an Œcumenical Conference, if not on earth, at least in heaven, when the good and the wise of all ages and of all churches shall meet at the Redeemer's throne. The nearer we rise toward the spirit of that heavenly union, the closer we come together here.

I was walking, some weeks since, in a beautiful grove. The trees were some distance apart, and the trunks were straight and rugged. But as they ascended higher the branches came closer together, and still higher the twigs and branches interlaced and formed a beautiful canopy. I said to myself, Our churches resemble these trees. The trunks near the earth stand stiffly and widely apart. The more nearly towards heaven they ascend, the closer and closer they come together, until they form one beautiful canopy, under which the sons of men enjoy both shelter and happiness. Then I thought of that beautiful prayer of the Saviour, "That they all may be one, that the world may know that Thou hast sent Me, and that Thou hast loved them as Thou hast loved Me." In loving obedience to Christ's commands, and in earnest efforts for the extension of His kingdom by doing good to men, is true oneness with Him to be found. Those who have the spirit of Christ, who go about always doing good, will be like-minded.

The future of Methodism, if I have rightly traced the source of its power, will depend upon the careful study of God's Word, which should be still more encouraged both in the family and in the Sunday-school; upon an implicit belief in its Divine authority, a loving obedience to all its commands, a ceaseless activity in doing good, and a glorious enjoyment of all its precious promises. This last feature is essential to great success. "The joy of the Lord is your strength" is as true to-day as in the time of Nehemiah. The cry of the human soul in its hours of weakness and loneliness is for God. "Oh, that I knew where I might find Him" is but an echo of the voice of humanity. The Romanists seek to satisfy this want by alleging that in the Mass the wafer is actually transmuted into the body and blood of Christ, and that He is there and then actually present. No marvel that with this belief the knee is bowed at the elevation of the host. No wonder is it that the priest has such power over the consciences of the people. The Ritualists in the Church of England, and the High Church party among the Lutherans, tend strongly in the same direction. The doctrine of apostolical succession is but a figment invented to require a priestly intervention between the soul and its Redeemer. Methodism rejects all these doctrines and practices. It invites the sinner directly to the Saviour, and assures him that in his own conscious experience of peace and love and joy he shall know that he is accepted in Christ. There are but the two ultimate theories. The sinner must come to Christ through the priest, who holds the keys, or he must come personally to the throne of grace, where he shall find grace and mercy to help in time of need. He

must receive absolution from the priest, or must have the conscious forgiveness of sins through the Holy Spirit. Those who have found Christ, "the way, the truth, and the life," and who have obtained "peace and joy in the Holy Ghost," should give decided testimony: "Ye are my witnesses, saith the Lord." If Mr. Wesley was led to Christian assurance in part by the testimony of others, how much more do men generally need this testimony! Where sinners are awakened, converted, and reformed, where the Church is joyful in God, men feel that God is of a truth in their midst, and they come unto Him through the one and only Mediator.

The perils of Methodism will lie in a neglect or doubt of the Word of God, in a low experience, or in carelessness for the souls of those around us.

How interesting are the circumstances under which we have met to-day! We are in a building planned by Mr. Wesley and erected through his own efforts. In this pulpit he frequently preached. Beside us reposes his dust. We are in the city traversed by his feet, on the commons of which he preached to vast multitudes when the churches were closed against him. We, his sons, have gathered, not from England merely, but from all parts of the world. We are here, not to legislate, not to establish any new doctrine or to enact any ecclesiastical canon; we come not by authority, not to seek for ourselves position or place; but we have come moved by the spirit of love for each other, to join hands, to look in each other's eyes, to report progress, and to exchange fraternal views. A few days will we be in session, and then away to different parts of Mr. Wesley's great parish—the world. Could Mr. Wesley witness such an assembly, convened in his own spirit, composed of his own spiritual sons, would not his heart leap for joy? Are we sure he is not here? Can we not almost see that face of purity and love? Can we not almost hear that voice to which thousands listened? Is he not a part of that glorious cloud of witnesses by whom we are even now encompassed? Our elder brothers Fletcher and Benson, Clarke and Watson, who preached in this pulpit, are they not here also? What a host has ascended heavenward! Some have long since joined the celestial company, others, among whom we mourn our beloved and honoured Punshon, have scarcely entered within the gates. As I look upward at the glorious train, my heart exclaims, "My fathers, my fathers, the chariot of Israel and the horsemen thereof." May a double portion of their spirit be upon us!

Brothers, let us here renew our vows of allegiance to Christ, and of increased fidelity to His cause. When we go forth from this place, may it be to carry with us more of the Spirit of the Head of the Church. We honour the name of Wesley, but we call no man Master save Christ Jesus the Lord. His words alone let us preach to dying men. We have no fears for the Bible nor for the assaults of infidelity. God's

Word by its own spirit and life commends itself to the consciences of men. Our work may lie far apart ; we may scarcely see in this life what we accomplish, but in the coming eternity we shall discern that we were fellow-workmen in one great work. It is said that in the manufacture of Gobelin tapestry the workman sits at the back of the material, and does not see the figures which he is making, nor can he conceive how his small corner may be connected with the rest. He must implicitly follow the directions before him ; a single error on his part will mar the beauty of the work. Brothers, so we work. We sit on the earthly side of the fabric,—the beautiful side is turned towards heaven. We see not fully our own work, but there are eyes that every moment behold the pictures which we form ; and in the day of eternity we shall see as we are seen. Let us follow the pattern, and do glorious work for Christ. Then when heart and flesh shall fail, we shall be able to say with the dying Wesley, "The best of all is, God is with us."

At the close of the sermon the Lord's Supper was administered to the Members of the Conference. The following ministers officiated : REV. DR. OSBORN, President, and the REVS. DR. RIGG and E. E. JENKINS, M.A., of the British Wesleyan Conference ; REVS. BISHOPS JESSE T. PECK, D.D., LL.D., and H. W. WARREN D.D., of the Methodist Episcopal Church ; REV. BISHOP H. N. M'TYEIRE, D.D., of the Methodist Episcopal Church, South ; and REV. BISHOP DANIEL A. PAYNE, D.D., of the African Methodist Episcopal Church.

IN THE AFTERNOON the Conference reassembled at Three o'clock. The REV. DR. OSBORN, President of the British Wesleyan Conference, presided. The proceedings commenced with the singing of hymn 526, after which portions of the 11th and 12th chapters of Isaiah were read by the REV. R. N. YOUNG, Secretary of the British Wesleyan Conference. The REV. E. E. JENKINS, M.A., offered prayer.

The REV. JOHN BOND, Secretary to the Eastern Section of the General Executive Committee, then called the Roll of the Members of the Conference.

MR. BOND read the following Report from the Business Committee:—

I. "That the REV. E. E. JENKINS, M.A., be the permanent Chairman of the Business Committee; the REV. JOHN BOND the Secretary."

II. "That the REV. JOHN BOND (Wesleyan) be one of the Secretaries of the Conference."

III. "That the REV. J. S. WITHINGTON (United Free Churches) be the Second Secretary."

IV. "That the REV. A. C. GEORGE, D.D. (Methodist Episcopal), be the Third Secretary."

V. "That the REV. S. B. SOUTHERLAND, D.D. (Methodist Protestant), be the Fourth Secretary."

VI. "That as early as possible after the opening of the Conference a resolution be introduced expressing the sympathy of the Conference with General Garfield and Mrs. Garfield in their terrible trouble."

On motion, the above recommendations were agreed to.

The REV. J. BOND stated that it had been resolved to hold meetings in Exeter Hall next Monday, Tuesday, and Wednesday evenings, the first to be addressed on Methodist Work on the Continent of America; the second on Methodist Work in India, China, and Japan; and the third on Methodism in Australia and Australian Missions.

The President, the Rev. Dr. OSBORN, then said:—Dear and honoured Fathers and Brethren,—When I was admitted into full connexion with the British Conference, there was put into my hands, by John Wesley's direction, a little book, and in that little book there were twelve rules, which I was told I would be expected to observe, and should not be entitled to be recognised as a Methodist preacher any longer than I did

observe them, or at least endeavoured to observe them. One of those rules was what some people are apt to think very despotic—"Act in all things, not according to your own will, but as a son in the Gospel, and do that work which we appoint at such times and places as we appoint." Now, it is just in obedience to that rule that I am here to-day. I am not acting according to my own will, but doing the work I am appointed to do at the time and place at which I am appointed. I have not been consulted in this matter, or, if I had, I should certainly have endeavoured to have had this duty devolved upon some abler and worthier person. But I have been appointed, and I have come to fulfil my appointment, and to express to you, on behalf of the British Conference, its respectful greetings on this most interesting and happy occasion—to offer fraternal salutation to every brother and father whose name is on this list, to give a cordial welcome to England, to those who have come from a distance; to London, to those who have come from the provinces; to City Road Chapel, to one and all. It fills our hearts with joy to see you here, for though some have had many fears from the inception of this business up to this morning as to how far the design might be carried out, I apprehend that after this morning there is no fear in the mind of any brother as to whether this Conference will be a blessing or not. Will be a blessing did I say? It has been a blessing! It is a blessing! It is good to see one another, it will be better still to hear one another, and best of all for us to unite in those exercises of devotion in which we really anticipate our final and everlasting destiny. "What are you going to do?" I have been asked again and again. "What are you going to do?" I have said; "What do they do in heaven? Sing and converse, and learn to love one another." I suppose I must not put in "pray;" but we are going to do that one thing at least, in addition to what we shall do in heaven. As to all the rest it will be heavenly work. "Is it a doing nothing Conference?" says more than one whom I have had the pleasure of speaking to with reference to it. "To bring all these persons together to do nothing?" Well, Jonathan went to David in the wood, and strengthened his hands in God. Was that to do nothing? And where would David have been if his hands had not been strengthened at that particular time, and under those circumstances? And the difference will be that what he did by stealth we shall do openly; what he did at great peril we shall do in perfect ease and comfort and liberty. Blessed be God, our way is clear to spend some days together in holy exercises, in improving conversation, in sacred fellowship, and in providing means for increased usefulness. I was dreadfully afraid yesterday as to what I could find to say to-day; but you, being all Methodists, I do not know that I need scruple to tell you a little of my experience. I say I was dreadfully afraid as to whether I should find anything to say, but the Lord delivered me from my fears, as He has often done before, by means of a woman. "Well,"

she said, "I do not know what else it can be but, 'What hath God wrought?'" "Very well," I said to myself. "I have got to that already, certainly it must be What hath God wrought?" Then she went on to say, "And what He will do if we do not hinder Him." "What hath God wrought?" That was John Wesley's text when he laid the foundation of this chapel. When he opened this chapel he preached about the hundred and forty-four thousand standing with the Lamb on Mount Zion. I was curious enough to ask myself how many Methodists there were in the world at that time, and the total number including America was a little more than 44,000. Here is a good standpoint by means of which we can measure, to some extent at least, what God has wrought for us and by us—44,000 and a few more, including America—a hundred years ago. To-day we speak of millions. We do not know what millions are; very few of us by experience and observation have been able to realise the idea of a million; but still we speak of millions, and we do not speak without book when we speak of millions gathered at this day, by our humble instrumentality and that of our fathers, to our fellowship and training under our care for the best of all fellowships at the right hand of God. We speak of millions! the little one has indeed become a thousand, and the small one a strong nation. There is one before me whose great great-grandmother is said to have been the thirteenth person that joined John Wesley's society in 1739, and I trace the succession of saints in that particular case for generations from that thirteenth woman down to the millions that we speak of to-day. The membership of these societies may be said, on the whole, with many deductions, I grant, on the ground of hypocrisy, and more deductions still on the ground of human weakness and uncontrollable infirmity, as in that particular instance so over the whole surface to which my remarks apply,—the membership has implied a desire and effort to flee from the wrath to come and to be saved from sin. Here are the blessed words! Here are the first rules of the Methodist Society published by John Wesley—a precious rag it is, though it is only a rag! "The Nature, Design, and Rules of the United Societies in London, Bristol, Kingswood, and Newcastle-upon-Tyne. Price 1d." Twelve pages, of course. And the peculiarity of the document is that the concluding part of it is drawn up in the singular number. "These are the general rules of the Society, and if there be any among us who observe them not I will admonish, I will bear with him." Signed by John Wesley only. Two months afterwards he had shown it to Charles, so the Second edition bears the signature of those blessed brothers, John Wesley and Charles Wesley, but there is no other variation but in the date. John Wesley signed on February 23rd, 1743, and Charles and John together on the 1st of May, 1743. Ever since that time men have been taught to flee from the wrath to come, and have fled from it. How many thousands have found the way to

the Celestial City through this Society! How many thousands have been delivered from the terrors of a guilty conscience, and felt assured of their free and full pardon through the blood of Jesus, and their title to eternal life through their Saviour's righteousness! He taught us to say, and to-day with much joy I will say—

“Lift your eyes of faith and see
 Saints and angels join in one,
 What a countless company
 Stand before yon dazzling throne.
 Each before his Saviour stands,
 All in milk-white robes arrayed;
 Palms they carry in their hands,
 Crowns of glory on their head.”

And how many of you will recognise in that countless company those who were dearest to you? How many of you, full of holy hope and longing, desire to join them, counting the time long till your summons comes to enter into the joy of your Lord? “What hath God wrought?” At this time with deeper emphasis you say it, and with a deeper emphasis still it shall be said in 1981, “What hath God wrought?” We cannot improve upon the expression; we will not vary it. It is our joy to confess that He has wrought it, and that whether in the instruments that He has raised up, or in the efficiency with which He has clothed those instruments, the work was all His own. And what will He do if we do not hinder Him? Oh, I love to think of that. What will He do? If I may tell you in a sentence a little more of my experience, there are few things, if any, for which I chide myself more than my anticipations of what He will do. If I measure those anticipations by the standard which is set up in the glorious promises to which we have now listened, I ask myself, Does my faith rise to that level, and have those promises ever expounded themselves in the fulness of their meaning within this heart of mine? I fear not. What we have seen is but the beginning of what God is about to do; the Pentecostal promise is not exhausted; the Pentecostal promises may be said only to have begun to be fulfilled. There are depths in the mercies of God which we have not fathomed, and blessings in store for His Church which only wait to be asked for in order to be received, and a power which is to make Christianity, as we heard this morning—I do not mean our Methodist form of it—the ascendant power in the whole world,—east, west, north, and south! We are not going to fail; we are not going to retreat; we are not going to narrow our operations, to retrench our expenditure, or to retire in disgrace from fields of labour which we may have occupied; but we are to expect to go from victory to victory, and from strength to strength. We have the means of doing it, blessed be God, we have in some measure the heart to do it; and if faith can but be put into lively exercise and effort proportioned to the expectation

from time to time called forth, the world will soon be at our Master's feet. I am no prophet; I am not about to expound enigmas; I am not about to enter into disputed questions of chronology. I am not about to see in passing events the realisation of the more or less obscure vaticinations of the seers of old. I have seen too much in my little day of the mischief done to religion by attempts of this kind. But I hazard nothing when I say, "He shall see of the travail of His soul and shall be satisfied;" I hazard nothing when I say, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled;" I hazard nothing when I say, "God hath concluded them all in unbelief, that through your mercy they also may obtain mercy," and then let St. Paul say the rest, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; and the fulness of the Gentiles shall come in, and all Israel shall be saved." "O the depth and the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" How unfathomable His love! how inexhaustible the blessing which He is waiting to bestow! What will He do for us if we do not hinder Him? That is what He will do for us, and that which He will do by us, dear brethren, is in our measure, and according to the measure of our faith. He has already condescended to use us in a way which must humble us deep in the contemplation of it; but He has much more to do by us than He has done by us. My heart went with the preacher this morning in his anticipations, and so it was evident did yours. What He is to do by us implies that the work of Methodism, as a specific function in the Church of Christ, is not exhausted. I do not say He cannot spare us, for that might seem to imply some reflection on His resources; but I do say that the agencies which we employ, that the doctrines which we teach, and that the spirit which, by God's blessing, we strive to cultivate, will be found conducive to the continuous spread of Christianity, and preparatory and subservient to its final triumph. Of that I am fully persuaded, and of that I am rejoiced to believe you have no doubt.

Our doctrine is unquestionably Catholic—not Anglo-Catholic, still less Roman Catholic—but Catholic, and because it is Catholic—Protestant. The creeds of the Church we hold excepting the thirteen Articles added by Pope Pius IV. Catholic, thoroughly, undeniably Catholic is our theology. Our evangelical Arminianism the world wants; for the world, as far as I can judge, is disposed to weary of predestination, particular redemption, and irresistible decrees of a Christian fatalism; in short, these things find no favour now in quarters where they once found much favour. Our evangelical Arminianism, by God's blessing, will supply a want already beginning to be felt by those who are breaking loose from old moorings and hardly know as yet where they shall drift. By God's grace to all such persons, our evangelical Arminianism may prove, and I trust

will prove, an unspeakable blessing; but it must be our evangelical Arminianism, and, judging from present appearances, we have every reason to believe it will be, aided as we heard this morning by those wonderful discriminating Christian treatises that were mentioned, and aided still further by those wonderful hymns which have carried our doctrine over the whole face of the earth, and insinuated it in their sweet verse into hundreds of minds which it would not otherwise have reached. These invaluable hymns will help to maintain the true standard of evangelical Arminianism from east to west and from north to south, and supply, if I do not greatly mistake, an invaluable counteractive to much prevailing error, as well as an invaluable safeguard against much apprehended danger. And so, dear brethren, looking both to the doctrine which we teach, and to the agencies which we employ, the fellowship of which we have already heard so much this morning, and the spirit which by the help of God we strive to maintain, will, I am persuaded, constitute a large portion of that leaven which is to go on working until the whole lump is leavened. The kingdom of heaven is like leaven, and it must work until there is nothing unleavened which does not feel its influence, and until the saving power of the Lord Jesus Christ is felt by a ransomed world.

And now I ask myself this question: The spiritual influence by means of which these anticipations can alone be realised being at our command—humbly but confidently be it spoken—and within our reach, when shall we realise it? When shall we actually obtain it? And I ask myself, Why not now? I address four hundred sons of the Lord God Almighty—four hundred men who have, without presumption I may say, “the key of heaven;” four hundred men gathered within these hallowed walls, every one of whom I hope deserves to be named “Israel,” every one of whom knows what it is to wrestle and prevail. Do I deceive myself? Is there any one of us who by the grace of God is not able to testify to the power of prayer—the simplest, softest prayer—if it be but offered in faith in the all-prevailing Name? Is there any one of us to whom the dearest secret of life is not the secret of asking and receiving, of seeking and finding, of knocking and having the door opened? Come then, Israel of God—Israel from the east and from the west, from the north and from the south, ministers and people, bishops and elders and deacons, stewards, leaders, and officers of every kind,—every one of you that has an interest at the Throne of Grace, lift up your hearts! Behold, now is the accepted time; now is the time to pray and to prevail; now is the time to bring down a blessing which shall permeate not only through this assembly, but through all those communities that are represented here, through all those Churches that have sent us here, and through all those associations which from time to time we keep in motion for the advancement of spiritual objects. Is the Lord’s hand shortened that it cannot save? Is the Lord’s ear heavy that it cannot hear? Have we exhausted

the fulness of His grace? Let us hear Him: "Ye have not because ye ask not." "Ask and ye shall receive, that your joy may be full." If you ask for what He waits to give, He is enthroned to give, for what it is His wish to give—a wish stronger than your most earnest wish to receive. You ask not for yourselves: it is for His honour and for His interest, and on His behalf, that you ply the throne of grace. Can we have a stronger motive? Can we have a more prevailing plea? "Father, glorify Thy Son." Holy Ghost, the Comforter, the gift of Jesus, touch and fill our every heart! Let there sweep over this assembly such a wave of Divine influence as shall exceed all our desires, and greatly promote the accomplishment of our Saviour's purpose. I am persuaded that I speak the sentiments of all in this Conference when I say that these are "words of truth and soberness;" I am persuaded that if we expect a great blessing, we shall obtain a great blessing; I am persuaded that that blessing obtained to-day will not stop here; but that its issues and its influences will be felt to the ends of the earth; I am persuaded that this will be a greater gratification to our Master than it can be to any of us. "Lord, increase our faith." That is what He will do for us if we do not hinder Him. Will you forgive me if I say we may hinder Him, and sometimes, it may be, we have hindered Him. I have occasionally listened to representations in regard to the usefulness and honour of Methodism which I could not help fearing might tend to derogate from the honour of the blessed Spirit, and to take for the instrument that which belongs only to the Divine Agent. I do not say that we shall fall into this difficulty, but I am persuaded that every one of you will accord with the statement that if such a temper should under any circumstances find place within us, we should grieve Him. And we should hinder Him by anything like ostentation, vainglory, or self-confidence, or self-complacency. "Not unto us, not unto us, but to Thy name do we give glory, for Thy mercy and for Thy truth's sake." We may hinder Him if we allow anything contrary to that mutual esteem and love to which we are pledged as His disciples to rise up in our hearts. But it is our hope that the intercourse which this assembly will bring will result in the dispersion of jealousies, in the mitigation of animosities, if animosities exist, in the putting down of every disposition which may be considered to be at variance with Christian life, or obstructive of the work of God; and that by coming nearer to our common Master we shall come nearer to each other, and partake yet more largely of that true Catholic charity which is the very bond of peace and of all virtue.

And now I must first ask your forgiveness if I have exceeded the limits of my time, and then in repeating the welcome, which it was my official duty to offer to this Conference, I may fall back upon the words of Charles Wesley—for I have almost learned to think in

them, and I have found few words more eminently adapted to the promotion of vital godliness. One of his earliest compositions is headed, "On Receiving a Christian Friend." It stands in the singular, but we can easily adapt it :—

"Welcome, friend, in that great Name,
Whence our every blessing flows;
Enter and increase the flame,
Which in all our bosoms glows.

"Sent of God, we thee receive,
Hail the providential guest;
If in Jesus we believe,
Let us on His mercies feast."

That is the old Methodist welcome in the name of Jesus! Welcome to feast on His mercies. How shall we do it? We will sing the rest of the hymn :—

"Jesus is our common Lord,
He our loving Saviour is;
By His death to life restored,
Misery exchanged for bliss."

The hymn having been sung, the President, Dr. OSBORN, offered a few words of prayer. He then introduced to the Conference Bishop McTyeire, D.D., of the Methodist Episcopal Church, South; Bishop Warren, D.D., of the Methodist Episcopal Church; and Rev. Dr. Douglas, of the Methodist Church, Canada, who responded as follows :—

BISHOP M'TYEIRE said: Mr. Chairman, we hear with pleasure your words of welcome, and, to be straightforward about it, we accept the hospitalities which you tender us. We do not feel altogether like strangers in a strange land. If you are not our fathers, you at least live where they lived, and labour where they laboured, and all these places to us feel like home. Those of us, at least, who come from my side of the water, do not approach old England like you and your brethren who go from England would approach America. Some of our best ministers and members came directly from Great Britain, and the most of us are only about two or three or four generations removed from good old Ireland, Scotland, and England. When the Conference of 1770 was held in London, and perhaps in this house, America was put down on your list as a circuit. You had forty-nine before, and we made the even fifty. The year before, at Leeds, John Wesley said, "Our brethren in America have built a preaching-house, and they are in great need of money and men." So they sent us two good men, and they raised £50, and sent it to us as a token of brotherly love. Fifty pounds was a great deal in that day, and especially to be raised in a Conference of Methodist preachers. I suppose at compound interest it would by this time amount to a good deal of money; we are not prepared

to pay it, but we acknowledge the debt. The year afterwards the Conference sent us two more preachers, one of whom made a deeper impression and a greater record of Christian labour than any other man has ever done on the American continent—Francis Asbury. If we were indebted to old England for nothing else but Francis Asbury, our debt could never be paid. By the way, sir, like Paul, he wrought at a trade—not at tent-making—but he wrought in iron, and there was a good deal of iron in him. I am told that the very anvil that received his honest strokes is somewhere in this kingdom, and if I am in time—I speak now—I should like to get it. I am no relic worshipper, but I should like to get hold of that relic, and to take it home to one of our theological schools. I do not know that I could work at it, but I should like to see if we could not hammer out a few more such men as he was. We feel, therefore, that our past has been connected with yours in a way that draws us very close to you, and it warms our heart to hear words of welcome to England. Speaking of relics, I do not think I am greatly given to them, yet I do confess to an interest for certain places, and scenes, and associations. Let me say to you, sir, and to your brethren, that you have a greater opulence in the way of relics, and sacred places, and sacred scenes in England, than any other country in the world has for Protestants. What Palestine is to a Jew, what Italy is to a Roman Catholic, that England is to a Protestant. If you Englishmen are not good Protestants, thorough and sound, you ought to be, not only for your own sakes, but for what you hold in trust for the rest of the Protestant world. Here the great councils and assemblies and conferences were first held that shaped the symbols and constructed the polity of the Protestant Churches that are now conquering the world; here were the martyrs. Excuse me if I say that, having a little leisure and a few congenial friends when I started to this Conference, I passed on to the Continent to look at old places that history and art had made classic, and I greatly enjoyed it; but I was constantly reminded that there was in England, which I had passed by—I would not have done so if I had not been sure of an opportunity to return—places still more interesting. No Campo Santo of Italy, with its sculptured marble, has half the interest to our hearts as that pious dust that lies right about you. At Pisa I was interested, not so much in the Leaning Tower, but in a lamp, which was called Galileo's, which had been hung up there for three hundred years. The accidental shaking of that lamp when Galileo was present suggested to him the doctrine of the lever, and it has been wrought out in mathematics and applied to mechanics, and I do not know where its application will stop. I looked at it with more interest, I must say, than at the marble columns of the wondrous cathedral. But, sir, you have here in England—not in drowsy Pisa, but in busy, bustling Bristol—something that I would rather see; not the lamp that suggested the lever to Galileo, but that church, the building and paying for which suggested to John Wesley the class-meeting. A mightier moral lever Methodism has not had and the world has not seen. When in Naples I was at some pains to visit the tomb

of Virgil. We felt indebted to that poet for having redeemed our school days from drudgery. We found the tomb and the urn that held his ashes. Do not think it strange that we took a leaf from the oak and the vine that grew near it, and sent them home to our friends. But there is a tomb I would rather see than that; it is in England, not in Italy—the tomb of a poet; not the man who sung of arms, and pastoral scenes, and ducal men; but of the poet that sung of Christian hope and free grace, that breathed the prayers of the penitent and the aspirations of the Christian as none but Charles Wesley could do. They took me to the forum and showed me where Cicero stood when he pronounced his second oration against Cataline; and I verily believe we stood on the spot that Mark Antony stood on when he made the oration over Cæsar, and stirred the multitude with his subtle eloquence. But, sir, I would rather see a spot where the first Methodist preachers took to field preaching. I would rather, standing in Moorfields or Kingswood, be assured that I stand where those men of God, breaking through the trammels of formalism, preached the Gospel with the Holy Ghost sent down from heaven. When I was in Milan, I visited the church where Ambrose preached and where he was buried; but I thought more of his patroness, the pious Helena, than of him. I thought of Augustine, and of that mother whose prayers persevered for his salvation; and in the oldest town on the Rhine I could not help being interested in the legend of Ursula and her eleven thousand virgins. But greater than Helena, or Monica, or Ursula, there lived a woman in England, known to all Methodists, even to children in our Sunday-schools in my country, and of whom in the presence of those I have mentioned it might be said, “Many daughters have done virtuously, but thou hast excelled them all;” I mean the wife of the rector of Epworth, and the conscientious mother of his nineteen children; she that transmitted to her illustrious son her genius for learning, for order, for government, and I might almost say, for godliness; who shaped him by her counsels, sustained him by her prayers; and, in her old age, like the spirit of love and purity, presided over his modest household; and, when she was dying, said to her children, “Children, as soon as the spirit leaves the body, gather round my bedside, and sing a hymn of praise.” We that have come from afar, who have taken in Methodism with our earliest literature, may be excused if, while we tread reverently about the tombs of Watson, and of Clarke, and of Benson, we gather a few daisies and ivy leaves from the tomb of Susannah Wesley. You that have grown to age and to honour in the midst of these scenes, can hardly conceive of the interest with which they are invested to us. I have seen, sir, certain rooms, where great councils took place, and tables on which epoch-making treaties were signed, and the Scala Sancta, which Luther himself once tried to climb on his knees at Rome; but of all places, there is one place I should like to see, and which I have not seen yet; and if, during your sessions, some of the members are absent, you may suppose they are hunting up the place where John Wesley was converted. I want

to see that place: it is somewhere in Fetter Lane—if you have got any such lane at this time. Aldersgate Street, too, we have read about. We have conceived how the place looked—what sort of surroundings. The man that had been seeking peace by quietism and legalism, and formalism and ritualism, that crossed land and sea, literally going about to establish his own righteousness, consents, at last, to be saved by grace; and as he stood in a prayer-meeting, and heard one describe the change which God works in the heart by faith in Jesus Christ, he says, “I felt my heart strangely warmed: I felt I did trust in Christ alone for salvation, and an assurance was given to me that He had taken away my sins, even mine, and saved me from the law of sin and death.” More than that: “What I felt I began to tell to all present.” Having believed with the heart he confessed with the mouth. That was the end of legalism and formalism and ritualism, and that was the genesis of Methodism. The spirit of life having been given, then the framework began to be put up, the organism to be put on; plans and methods began to be instituted; and all those plans and organisms and modes of work are to repeat that experience in the hearts of men. As long as Methodism keeps to that work, and as long as there are men who need that experience, the mission of Methodism will never be ended. So, Mr. President, when you invited us to meet at City Road Chapel, we came, not as strangers would come to strange places, but we came trooping up from all parts of the world to see the old places; and I pray God that this visit to first places may be accompanied by the revival of first principles. Here we are, an Œcumenical Council in fact as well as in name. Methodism has been called a movement, and it began to move at once north and south, and east and west, and especially west. Here we are, representatives of devout men of every nation under heaven—Canadians, and Texans, and Gothamites, and the dwellers in the valley of the Mississippi, in Georgia and California, in Japan and China, in India and Australia, in Europe and the parts of Africa about Cape Town, strangers and sojourners in London, Caucasian and coloured, Episcopal and Non-Episcopal, Connexional and Congregational—but, by the grace of God, Wesleyans all! Here we are, sir, speaking every man in his own tongue wherein he was born of the wonderful work of God accomplished by Methodism; and I reciprocate with all my heart your desire that God's blessing should be upon this gathering, and that we may take away from this Council and Conference great blessings for our people.

REV. BISHOP WARREN (of the Methodist Episcopal Church) also responded. He said: Mr. President, it hardly seems necessary for me to speak at all this afternoon: first, because so much has been said, and so well said; and secondly, because it seems to me as if we had all got so completely one that it is no longer of any use to talk about different divisions and sections. We all saw this morning in those fervent responses to the prayer for good Queen Victoria, what good Englishmen we all are. We saw in the responses this afternoon to the prayer for our President

Garfield, what good Americans we all are. And if we thus regard highly the names of those who rule over us, are we not all one in that regard for Him who is the King of kings and Lord of lords, at the mention of whose name every knee shall bow and every tongue confess? We have heard the welcome that English Methodism, standing in the very homestead and by the cradle, gives to all her returning sons. That welcome is broad, hearty, earnest, English, Christian, and we accept it as such. It fell from the lips of one eminently entitled to give it; for, did not Christian modesty prevent, he might say what Æneas said of the wars of Troy, *Magna pars fui*. We accept this cordial welcome; and, since Methodism has been so fully treated of, allow me to say something else in regard to some other departments, of which I will gladly speak. Methodism is so vast and various, that no one voice can make sufficient reply. It has so many families that it puts forward different speakers, else the eloquent voice which preceded me would have been enough. We are glad to come here, and yet those that make the speeches are not the only ones whose voices are heard. I seem to hear while I speak voices from the bay where the *Mayflower* lay, voices from where the Pilgrims landed, voices from the second London that we call New York, from that city of brotherly love, where William Penn meditated quietly in his home that has been immortalised in the lines of the poet Gray. I hear voices from the broad savannahs in the South, from Florida, from California—a voice like many waters of those great waves of humanity that roll across the prairies and strike against the Rocky Mountains—I seem to hear voices from India, from China, from the isles of the sea—voices that remind one of the ten thousand times ten thousand and thousands of thousands of every nation and kindred and tribe, giving thanks for the invitation and the welcome they have received to-day to this sacred place, from whence all their blessings of a spiritual kind have flowed. We are glad to come to England and to be thus welcomed. In more respects than those that Bishop M'Tyeire indicated it is here that we have our history. Here are the roots of our being. Why, if you ask after our literature we point to Shakespeare; we point to the whole Bodleian Library; we call it ours just as we call the men ours that bear the names of Longfellow, Lowell, Motley, Bancroft, and Irving. If you ask us for our heraldry, we glance back to every shield and plume and banner that has ever tossed over fields where human rights have been fought for, and where they have been won; and we call ours every one who has fought in this fight without fear and without reproach, from good King Arthur to Havelock. If you ask us concerning our relations to this great literary outcome of the age—the new version of the New Testament—we simply say we have had an excellent new version of the New Testament made, printed, sold, read, believed in, and preached for 127 years. And if you speak to us about our theologians, and our venerable ecclesiastical monuments, why we speak of Wesley, and Fletcher, and Whedon, who have revolutionised the world's theology on the basis of Arminius. We point back for monuments to the ark of

the first covenant, to the cross of the second ; we look to Westminster and the rising temple of living stones above, and then every humblest preacher in the lowliest cabin feels that there is no grander architecture than his, and that from him, through apostles and prophets to Jesus Christ, the chief corner-stone, runs a true succession. Yes, we are glad to come to England, because we are glad to see here the race that has not only been religious, but that has been allied to human liberty. We look into your faces and realise that you have the best chance of any race on this planet—and we belong to it. The English have incorporated into themselves the hardihood of the northmen, the dash of the Gallic, the wit of the Irish—notwithstanding the trouble it has given them. They have incorporated into themselves the wisdom of earth and the piety that comes from heaven. I look into your faces and see that you have combined your roses, red and white, Lancastrian and York, into a blush more beautiful than either. The Scotchman stands by and sees his little rill of royal blood in Edward VI. running into the larger stream of royal blood in the House of Hanover or Brunswick, whose most honoured and honourable representative sits upon the throne to-day. We come here, and are glad to look around us and see what is to be done in the great fight for this world's advantage, not only religious, but political. We look around here and we find evidences on every hand that there is power in this same English race, and it is fit just now, when the race is making unparalleled advances in all Christian and in all philosophical departments, when the thinking of the race is turning out of sceptical into Christian channels—it is fitting, that those who have the religious interests of this race at heart should meet and consider. So, gathering here together and thinking over the great fields in which we have to labour, we come together as one to study the thoughts that are familiar to us, and to compare them with one another. We come to England, partly because we are anxious to see what shall be done with the ingathering of wealth. It is no longer possible to hold the world's fair in one place, so vast and varied have its industries become ; we have therefore expositions of single departments, like cotton in Georgia, and electricity in France. It is no longer possible to gather all the world's advancements under one roof, or even in one place. What shall be done with these great accumulations of wealth ? They have caused every nation in the past to perish. There was no help for Babylon but burial ; there was none for Rome but Alaric and his Goths. And yet the eye of the physical geographer, looking over the world, sees the great river of the Gulf Stream coming from the equator, pouring its warmth and moisture to this green field of England ; but the eye of the economist, looking over the whole earth, sees not merely one stream of wealth tending thereto, but many. They come from every land. America sends its food, Africa sends its ivory and gems, China sends its tea, India sends its Koh-i-noor. There is no sea in the world that has not put its shoulders under British keels to heave them on their way. There is no breeze in the world that is not straining at the sail at the same time that it is kissing

the Union Jack. What shall be done with these great accumulations of wealth? We come here partly to study the outcome of such things. History tells us of no city possessed of such wealth that has ever paused in the midst of its downward career to turn back again to permanent excellence. But we stand here in the midst of the one notable exception. Some fifteen years ago the piety, the intelligence, the wisdom, and the wealth of London determined on its renovation and reformation. I am free to say that the results of that effort under God are more worthy of our study than the whole British Museum. I am free to say that names like Sir Francis Lycett—and I mention only those that have passed beyond the veil—are more worthy of esteem and honour than such names as the brave Duke; they are more nearly related to our highest interests and the highest interests of the race, its present and eternal welfare, to give to man his best opportunity in this world and his highest advantages and development in the world to come. Methodism not only preaches a salvation, not only provides a literature, school-houses, and worship, but it compels their acceptance. It remembers that those who were merely invited to the feast did not come at all: hence where it has its true development it goes out into the highways and hedges and compels them to come in that they may hear God's Word. Methodism preaches the solemn Gospel from the tombstone; it sends the Gospel from all fields of universal experience to every creature, not only for man's acceptance, but in such a way that he cannot avoid acceptance, except by the exercise of a sovereign free will. We are glad to come here and see how it is done, and going up and down this land on separate occasions, as I have done, well-nigh from John-o'-Groats to Land's End, the Dan and Beersheba of this new Canaan of the race, I am free to say that I find very much that pleases me, and I sincerely hope that the Methodism that is not in England is somewhat worthy to come and stand by your side. Please to remember that that enormous wealth of churches, of schools, of libraries, and of all instruments for saving men, has been gathered out of the poor, that it has taken and raised up, and made to sit together, in heavenly places, in Christ Jesus. Methodism opens its heart and purse to the lowliest. It has lately gone forth unto a race that just begins to know the full meaning of the "liberty wherewith Christ maketh free." I am glad to say that the bluest blood of Boston culture, and the darkest blood of any race on earth, find as free and glad welcome in the Methodist Episcopal Church as they would have found in the Pentecostal Church. Indeed Methodism has caught, I think, the Pentecostal idea, and, as has been represented here a moment since, it believes that "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," not only ought to "hear in their own tongue the wonderful works of God," but they ought to be equally welcome in the Church. Thanks be to God, they are. We are glad to come here, I say, because from this place

flowed that little stream which was alluded to this morning ; here is fulfilled the vision of Ezekiel, from these thresholds went out the Word of Life. But it has gone beyond England over the sea, and it is filling the whole world with its glory. When we look back to the cradles of the race in the valleys of the Euphrates and the Nile, the Elyssus and the Tiber, those cradles are all overturned and broken, but the cradle of Methodism is still sending forth the stream of living sons and daughters. We are toiling in our different fields of labour very much as we read of your Cornish miners ; each little gang is pushing its own way, working in its own appointed place. In times of silence, perhaps, they hear the sound of the hammer or the blast of some adjacent party or gang working to the right or to the left of them ; and having pushed out beneath the sea they sometimes hear the roll of its waves. Only one man about the mine knows all about it—the chief engineer. He looks down and through the soil, through the rock, through the ocean—sees where each man is at work ; he knows the amount of metal or coal sent into the upper world. So we are all working in the darkness of the under world, each of us pushing in our appointed place where the Master has put us. In the pauses of our labour perhaps we hear some one wielding the hammer of the Word to the right or to the left of us. Sometimes on occasions like this we are enabled to come up into the light and to study the whole plan of the working, and see what has been done, and what is to be done, and rejoice in the amount of light and power that is sent into the world above. This field of labour is so vast that it occupies all our thoughts, and demands all our labour. Remembering the vast achievements over which the English flag has floated, remembering the vast achievements over which the stars and stripes have waved, let us remember that they had to be joined together ere Stanley or anybody else could go through the “ Dark Continent.” So in the great work that we have to do, when the intelligence, piety, wisdom, and love of all English-speaking people shall combine under the standard of the cross they will assuredly go through a whole dark world.

REV. GEORGE DOUGLAS (Methodist Church of Canada): Mr. President, I greatly fear that the time of the Conference has expired, and I hardly know whether it will not be an infliction upon you if I make any extended observations on this occasion. Well, sir, in responding to the words of welcome pronounced by yourself, words which own the wisdom and sanctity of age, I count myself happy in being permitted to bring greetings from some 2,000 ministers with their flocks, and to present them this day before this great historical Conference. Although we be but little among the thousands, yea, millions of our American Israel, yet we thank God that He hath given us a place in our Land of the Lakes and of the North Star, and that he hath opened for us a door of resplendent opportunity in the immediate future. This great empire throughout all its history has been sending out its intellectual and moral light over all the

earth. The history of the great Republic to which my honoured friends belong is on the ascendant, advancing with ever increasing power, and combining its influence with that of this mother land. The history of the Dominion of Canada, which indeed forms part of this great empire, and which, I think, sir, is perhaps more loyal to England's Queen than England itself—the history of this dominion is but tipping the horizon, nevertheless it is full of prophecy and of promise of noble development. It is difficult, Mr. President, to rise to a conception of the greatness of that material heritage, that field for high endeavour which God has given us. Ay, sir, from the sunrise side of our dominion, where the bold Atlantic tosses her crested billows against the granite heights of Newfoundland, to the sunset side, where the broad Pacific tells to the beach her summer dreams in sweet low murmurs, faint and low, we have a distance exceeding by a thousand miles that between the City of London and the city of Montreal in which we dwell, and still, sir, from the imaginary line that separates us from the great Republic, we stretch away literally to the very ends of the earth. Rich in undeveloped resources in our older provinces, the amazing development of our great lone land tells that our Hyperion of hope is throned in the empire of the flaming West, whose virgin soil will yet tremble to the tread of freeborn millions comprehending thousands of the sons and daughters of our British Methodism. Now, sir, this is the great material foundation which God hath given us, and on which we are building, thus raising the temple of Canadian Methodism, which we believe will be a home and an asylum of blessing to coming and far-off generations. Already, sir, God hath given to us a full measure of encouragement. Though confronted with the most richly endowed, the most aggressive and conservative type of Romanism on the face of the earth, making our province of Quebec the Thermopylæ of conflict on the continent, though we came after the Anglican and Presbyterian Churches, yet, sir, this Conference will be glad to learn that one out of every six of the entire population, and one out of every four of the Protestant population, pay homage to the teachings and to the institutions of Methodism. We lead the Protestant denominations for strength in this Dominion of Canada; and, sir, we are thankful to say further, that the united Methodism of the Dominion has made its selection, and sworn its fealty to the old theology you so finely presented. We are thankful to say that though not insensible to the conflict of thought that is abroad, to the questioning and unrest of the scientific atheism of this land, the transcendental and pantheistical philosophies of New England, and the so-called higher criticism—we are thankful to say that that system of truth which was formulated here, which was propounded in this centre, is our theodicy, our reconciliation of God's ways with which we confront all the assaults of adversaries. And, sir, we have planted ourselves upon this ground, and have made our solemn election in this matter. We rejoice that this formula of religious thought is rapidly becoming the most controlling form of religious belief in the Dominion, and indeed, sir (as our reverend

bishops can bear testimony), over the entire American continent. From the flowery lands of the Sanskatchewan and the Assiniboine to the ever green glades of Colorado, from the frozen regions of Labrador to the cane brakes of Arkansas and the ranches of Texas, from the misty isles of Fundy to the crystal peaks of the Sierra Nevadas, there is not a city, there is not a town, there is not a village, there is not a neighbourhood, where the influence of John Wesley's theology is not felt as a mental stimulus and as a force in our moral regeneration. This, sir, I say with thankfulness before this great Conference. And while the Methodism of the Dominion holds this theology in its integrity, it is our labour to incarnate it in symmetrical Christian character. We recognise with you, sir, that our great mission is to build up moral manhood and to evolve that most precious of all things in the universe of God, holiness of character in its integrity. I will not despise the fact, sir, that amidst the cry for culture and æsthetic development of manhood we are old-fashioned enough to desire that old type of Christian manhood that marked the early Methodism in all its enthusiasm and power. In common with you here, and in the United States, we are confronted with the emasculating forces of the world ; yet in the face of much false teaching, and in the face of temptation to luxurious self-indulgence, we ring out the cry of penitence and ascetic renunciation of the world. Against the materialistic tendencies of the age which would relegate out of the Church and out of the world all supernatural religion, we continue to take our stand by Divine communication to the souls of men, and sing and, thank God, experience that

"The Spirit answers to the blood,
And tells us we are born of God."

And, sir, I rejoice especially to express my conviction that there is a growing sympathy on the part of our rising ministry and membership with that distinct truth which slumbered in the quietism of Pascal, and the Port Royalists of France, and the Molinos of Spain, and which in evangelistic beauty and vigour it was the glory of early Methodism to give to the Church and to the world. I am thankful to say that I believe we have maidens as beautiful in holiness as Jane Cooper, the memory of whose character moistened the eyes of Wesley twenty years after she had gone to enrich the heavens ; and matrons as consecrated as Hester Ann Rogers, who wept and worshipped in this sanctuary ; while there is a growing conviction that the mission of Methodism is to spread still Scriptural holiness over the entire world. Yes, sir, we have come to this great Conference that we may catch a high and holy inspiration to live and labour and witness for a sanctification that is entire, for a love that is perfected by grace Divine. It is, Mr. President, the anxiety of Canadian Methodism to solve the difficult problem, and I confess that for one I have come here to be instructed—to solve the difficult problem how to develop a ministry consonant with the demands of the age in the breadth of its culture, in the depth of its scholarship, in its sympathy with the great

living issues of the day, while that ministry shall retain that evangelical simplicity, that enthusiasm, that impassioned power of appeal that has made the ministry of Methodism all over the world a force potential to command the intellect, to move the emotional nature, and to build up a regenerated manhood. Mr. President, we want ministers like the untutored, coloured brother who said he would first explain the text, and then apply the text, and then go on to the lightning and thunder. We want men who can wield the polished logic of Wesley, the thunder of Whitefield, and the searching unction of Fletcher ; while at the same time they can take hold of the current science of the age, and harmonise it with the deepest intuitions of Christianity. And we trust that this Conference will not close without wise, suggestive, inspiring words to guide us, but shall go over the seas to develop a ministry that shall promote the enthusiasm of Methodism onwards to coming generations. Manifold, sir, are our shortcomings, over which we mourn ; but we rejoice to say that in the Dominion of Canada we are not degenerate sons of a noble ancestry in the domain of missions. This day, in Greenland seas, our missionaries are following our fishermen among the Arctic ice ; this day they are following in the trail of the Indian in the Great Slave Lake, and through the waters of the Mackenzie ; this day they join hands with the missionaries of American and British Methodism in the isles of Japan and the Chinese seas. Sir, while we are loyal to every institution of Methodism, our chief enthusiasm gathers around the missionary cause, and but lately the Church with which I have the honour to stand connected, rose in its might and wiped out the responsibility of our exchequer that we might go forth freehanded in our labour to spread the glad Evangel of our Christianity. It has been already asked why we come to this mother Church from all over the globe—why we gather in this consecrated centre. Why? that we may catch a higher inspiration, that we may light our altar fires with a nobler consecration, and go to our different fields of labour to live and to die for Christ. We remember, as my honoured predecessor, the Bishop, intimated, the great traditions of this land ; we remember that God has made this land the theatre of the grandest triumph of Christianity. We remember that when Rome was changed from brick to marble ; when her power culminated in an imperialism never surpassed ; when the eloquence of Cicero still lingered in her halls, and the songs of Ovid and of Virgil resounded in her palaces—we remember that our forefathers were but savages, sunk in the depths of aboriginal degradation. We remember that Christianity came to these tribes—these Celtic, these Norse, these Saxon tribes—that it assimilated them, that it combined them, that it consolidated them, that it built them up into that Anglo-Saxon race that to-day commands the resources of the financial and intellectual world. We remember that this Christianity woke its slumbering intellect which blossomed into that transcendent genius that will for ever walk the inner sanctuaries of the soul, and flash the torchlight of its revealing into the innermost chambers of emotional and

imaginative life. We remember that it uplifted the genius of liberty, and the proud Plantagenets and the haughty Tudors, and the powerful Edwards and the weak and fickle Stuarts went down before it, while freedom of conscience and of worship became triumphant. We remember the brilliant array of men that have trod this soil, whose light and heat have gone out over all the earth. We remember the man whose name we bear, whose dust lies behind us, whose heart, as we heard this morning, was "strangely warned" not far from where we stand, who became a reformer in temperance a hundred years before the Maine Law and the Kansas Constitution were formed, whose great soul was fired with the enthusiasm of missions while it was as yet a Utopian idea, whose fires many waters could not quench, who, being dead, speaks to-day in ten thousand tongues, who more than any man that ever lived has woke this sin-cursed world into the melodies and jubilees of song, whose line has gone out into all the earth, and his words into the ends of the world. Yes, Mr. President, millions, I believe some twenty millions, this day sit under the shadow of that vine and fig-tree which the right hand of the ministry of Methodism planted in this consecrated spot. We remember this, and as we shall go forth to our continental homes, we trust to go with a higher confidence in the Divinity of our Christianity, to build up a Christian civilisation, to secure the redemption of humanity, and to lift them to the skies. Mr. President, I have stood on the high banks of the Lower St. Lawrence and watched the closing of the day. It opens with promise, it advances with usefulness into splendour, it closes with shadows as the dew weepeth for the departed day; but over the river the departing sun sent up its silvery light, which silvered into amber, which ambered into gold, and goldened into purple, which filled the heavens until every cloudlet became as a chariot—festooned with purple, and burnished with gold; and then began the triumphant march away and away to the orient gateways of the morning. Gloriously, like the departing day, has the Conference begun; the unction and inspiration of its opening will abide with us. I believe it will advance in usefulness, and will become historically influential. When the shadows fall, as they will do at its close, when we clasp hands that will be parted for ever upon earth, it will be only for a little, to mount the chariots of God, and then away and away to the everlasting gateways of the morning. Wesley, with thy thousands of sleeping saints around us, and the millions that lie in these islands; Case, with thy ten thousands in our Dominion of Canada; Asbury, with thy millions in the great Republic; John Hunt, with thy dusky sons from the far-off isles of the South; Leigh, and Waterhouse, and Draper, with your sons from beneath the Southern Cross, the sable sons of Africa;—they look on us to-day: may we catch their spirit; may we emulate their labours; may we follow their example till the isles shall cry to the continent, the valleys to the mountain. We wait for Thy law. We thank you, Mr. President, on behalf of the great mother Church for the welcome you have tendered us. We trust that blessing will attend you in the subsequent pilgrimage of life, and that

this great Conference will be a new epoch from which Methodism shall rise renewed, and go forth conquering and to conquer.

The PRESIDENT : Our programme is now exhausted. I apprehend that the course of business will scarcely allow us to hear other brethren who have intimated their wish to respond still further, or who have been privately requested to respond ; but before we separate, a resolution will be proposed by the Rev. J. S. Withington.

REV. J. S. WITHINGTON : At this late hour I will not attempt to make any observations, but will simply submit to you the resolution which I hold in my hand : " We, the Methodists assembled in Oecumenical Conference, express our very deep sympathy with the President of the United States and Mrs. Garfield, in their great trouble ; and earnestly pray that Almighty God may speedily restore the President to entire health."

MR. S. D. WADDY, Q.C. : I have very great pleasure in seconding the resolution. At any reasonable time I should have been happy to say a few words ; but I hope I have too much grace and wisdom to say anything now. I second the resolution with all my heart.

GENERAL CLINTON B. FISK : I have sincere pleasure in further supporting this resolution, and I would be glad, if the hour would permit me, to say half what my heart would prompt, but I will not occupy a moment in preventing the hearty response which I know will be made by this throng in City Road Chapel.

REV. DR. RIGG : I should not like our own large body to be without a ministerial representative in expressing our own earnest sympathy in the vote which has just been proposed. This is a vote in which not so much Americans as those that are not Americans should take the opportunity of expressing, on behalf of the whole Christian world outside America, its deep and tender sympathy with General Garfield and Mrs. Garfield, and with all the good Christian people of America under the terrible trials and sufferings of the past few weeks. Having had some connection myself with America for many years past, I could not let this opportunity pass without supporting the vote.

The resolution was unanimously agreed to, and it was decided to cable it at once to America.

The PRESIDENT then pronounced the benediction, and the Conference adjourned.

SECOND DAY, Thursday, September 8th.

President—BISHOP JESSE T. PECK, D.D., *Methodist Episcopal Church*.

SUBJECT :

“METHODISM: ITS HISTORY AND RESULTS.”

THE CONFERENCE resumed at Ten o'clock, the Devotional Services being conducted by the REV. DR. DEWART, of the Methodist Church of Canada.

The PRESIDENT drew the attention of the Conference to the 7th Rule, which regulates the time to which papers and speeches are to be limited. He assumed that the discretion of all brethren claiming the floor would render it entirely unnecessary to remind them that there was a bell on the table.

REV. A. C. GEORGE, D.D., of the Methodist Episcopal Church, brought forward a resolution respecting special committees, signed by himself and the Rev. S. B. Southerland. He said he understood the rule to mean that no motion was necessary to refer it to the Business Committee, but only the statement of the chair.

REV. JOHN BOND said the Committee on this side thought it desirable that all resolutions should in the first place go to the Business Committee, to be reported by them at the end of the day. They had slightly altered the recommendations which were sent to them from America.

REV. E. E. JENKINS asked whether the Rev. Dr. George had corresponded with Mr. Bond, approving of the amendment made in England.

REV. DR. GEORGE said it was true that Regulation No. 6 was modified by the Eastern Section after having been sent from the Western Section, where it originated. Some matter was struck out. For instance, there was a clause specially describing this as the morning hour, and giving to a speaker three minutes in which to explain the object of his resolution. It was difficult to send suggestions and hints backwards and forwards rapidly, and therefore some things were taken for granted. His idea was precisely as expressed in the second regulation: "All questions, proposals, resolutions, communications, or other matters, not included in the regular programme of exercises, which are intended to be brought before the Conference, shall be sent first to the Business Committee." He never supposed that there was any other body which could send a matter before the Business Committee except the Conference.

MR. H. J. ATKINSON said he had understood that any member of the body might in his individual capacity send a copy of a proposed resolution direct to the Business Committee.

The PRESIDENT ruled that when any member had anything for the Business Committee, he should be expected to name it to the Conference.

MR. H. J. ATKINSON presented a resolution on Woman's Work, which the PRESIDENT stated would go to the Business Committee under the rule.

REV. DR. TODD proposed, and the REV. DR. PAYNE seconded, that the roll of absentees reported yesterday should be called. The resolution was agreed to ; but on the suggestion of the Secretary the calling of the roll was postponed.

REV. A. MCAULAY proposed : "That, as this day has been set apart, to a large extent, in the United States as a day of intercession for the recovery of President Garfield, this Conference employ the remaining part of this hour in humbly asking the Divine blessing upon him, and in submissively imploring his restoration to health."

REV. DR. NEWMAN seconded the resolution, which was agreed to.

On the invitation of the President the Rev. A. McAulay conducted the service, prayer being offered by Mr. Shepherd Allen, M.P., the Rev. Dr. Newman, the Rev. G. Bowden, and the Rev. Dr. Pope.

THE REV. WILLIAM COOKE, D.D. (Methodist New Connexion of Great Britain), then read the following paper, entitled *The Grateful Recognition of the Hand of God in the Origin and Progress of Methodism*.

What a scene before us this day! Four hundred men of piety, many of learning and eloquence, from different and distant countries, yet all of one family, the mother and her children, assembled here in our Father's house, the revered and honoured home of illustrious and precious memories; and assembled not to pronounce anathemas, for we are united by the bonds of Christian love; not to settle some disputed doctrine, for we are of one faith; but to reciprocate fraternal affection, to survey the past with gratitude, blended with humiliation, and to stimulate each other to more holiness of heart and life, and to hasten the conversion of the world.

What a glorious fact! Methodism, which 144 years ago had no existence, now numbering, according to Dr. Clarke, of Savannah, 4,688,093 members, and, including adherents, a Methodist population of nearly 23,500,000 souls, and besides these many millions of glorified spirits in heaven. This is the Lord's doing, and it is marvellous in our eyes.

But how did this wonderful work arise? Did a number of ecclesiastical magnates meet in council to devise it by their wisdom, and sustain it by their influence and power? Nay; it derived its existence from no human device. It sprang, like primitive Christianity, solely from Divine influence, for even its founders, like the apostles themselves on the day of Pentecost, had no preconceived system of operation, and, indeed, no motive but one—to glorify God in the salvation of souls. And now, looking back upon its origin, we clearly see the hand of God. Look at the country where it took its rise—this little island. Its migratory population, its extensive commerce, its wide-spread colonies, and its vast resources rendered Britain the fittest place on earth for the birth of Methodism; and we see equally as clear the hand of God in making the great continent of America, at so early a period, the fertile soil where the scion was planted for yet more rapid growth and a more abundant harvest.

Look now at the period selected for this great work. While England was the fittest place, the eighteenth century was the fittest time for its origin. For then the great work of preparation had been accomplished. The geographical discoveries begun by Columbus were about to be completed by Captain Cook, bringing unknown regions of vast extent into view for the dominion of Christ. The Reformers and Martyrs had broken the iron yoke of Popery, had exhumed the precious treasure of sacred truth from beneath a putrid heap of superstitions, and had given back the Bible to the world. In the seventeenth century God

raised up another valiant host—the Nonconformists—who by their magnanimous toils and heroic sufferings won for us the priceless boon of civil and religious liberty, and left behind them, as a legacy to posterity, massive treasures of sacred literature in defence of Christian truth. And yet, after all this providential preparation, the eighteenth century dawned upon a state of sad degeneracy. The holy zeal of the martyrs had cooled down, the vigorous piety of the Nonconformists had awfully declined, and the doctrines of the cross had become obscured by ignorance, or forgotten by indifference, or denied by false teachers. There was a slumbering Church and a perishing world, and the exceptions were rare. Meanwhile a bold infidelity had come. Hobbes and Rochester were dead; but Bolingbroke, and Hume, and Gibbon, and Paine, and Voltaire, and Rousseau, and Diderot, and D'Alembert, and Mirabeau were the champions of scepticism in the eighteenth century. The enemy had become bold and defiant, and it was time for God to work; and now the gracious work began.

Already, indeed, the Holy Spirit had been poured out in Moravia, under Christian David; in New England, under Jonathan Edwards. Holy yearnings for the salvation of men were stirring in the bosom of the Rev. James Robe, of Kilsyth. There were also the fifteen young men at Oxford, satirically called Methodists, but sincere, devout, and prayerful, though in error; and here and there a few other pious souls, who wept in secret over the errors, the worldliness, the voluptuousness, and the infidelity of the age, and pleaded with God to raise up some Elijahs and Elishas to rouse the dormant churches and penetrate the ignorant and vicious masses with the light of Gospel truth. Now the prayers were answered, and the heralds of salvation appeared—Howell Harris for Wales, the Wesleys and Whitefield for England; and, as a providential coincidence, these apostles of truth and salvation were contemporaneous with the notorious champions of infidelity. God's antidote was sent when the poison was most virulent. It was at the right time as well as the right place that God began His glorious work.

Look now at the qualifications of God's chosen agents. John Wesley's mind, vigorous and acute, and enriched with learning, qualified him to define and defend the great doctrines he had to preach. This wonderful man, too, when a child, was literally plucked as a brand from the fire, even as the prophet Moses when a child was rescued from a watery grave; and both the prophet of Israel and the evangelist of England were preserved to a grand old age that each might finish the great work which God had given him to do. Verily the hand of God was here. Charles Wesley, in addition to learning and eloquence, was inspired with the gift of poetry, enabling him to depict and express in golden numbers, as no other man could, the glowing fervours of the Methodist heart. Verily the hand of God was

here. George Whitefield, with his impressive mien, his musical yet powerful voice, and his unrivalled eloquence, was the prince of preachers, fitted to address, in words that burn and thoughts that breathe, the *élite* in the crowded church or the motley thousands assembled in the open air. Never were three evangelists more completely fitted, physically and mentally, for their work. And to these natural qualifications there was added another equally important—namely, a firm orthodox faith in the inspiration of the Bible and in the essential verities of the Christian religion. Doubt and vacillation here would have neutralised the highest attributes of mind. But their firm and uncompromising confidence prepared them to resist with adamantine steadfastness all the scepticism, the Arianism, the Pelagianism, the Antinomianism, and every other heresy of the age, and to proclaim with unfaltering voice, and with all the energy of full conviction, the eternal verities of God's Word.

One qualification more these gifted men needed, and that one the most important of all, namely, a clear experimental knowledge of personal salvation by the witness of the Holy Spirit. They fasted, they mortified the flesh, they gave alms of all they possessed; but they had not peace with God, because they sought it partly by works, and not by simple faith in Christ alone. They understood not the sinner's short way of coming unto God. But they were led by the Divine hand to the cross. Whitefield first, after distressing agony of mind while in the college at Oxford, cast his soul on Christ and received salvation, turning his sorrow into joy unspeakable and full of glory. The Wesleys, a few months after, through the simple instructions of Peter Böhler, the plain Moravian, were led into the way of truth. At first they disputed, but they examined the Scriptures and their own homilies, and were convinced. Now they cast all their self-righteousness aside, and sought mercy by faith in Christ alone, and they found the blessing; first Charles, who was filled with joy and peace in believing on May 21st, 1738, and three days after John entered into the glorious liberty of the sons of God. At once John declared before all the people what God had done for his soul; and at ten the same night, he says, a troop of friends took him joyously to his brother Charles, where they sang a hymn of praise and parted with prayer. Here again was the hand of God leading these gifted men from bondage into liberty, from doubt and fear into joyous assurance, from formalism into high spiritual religion and filial communion with God.

Now these holy men, glowing with the love of God and precious souls, preached the Word under a new inspiration, proclaiming the necessity of being born again, and the blessings of a full, free, and present salvation. There was intense excitement; people of all classes and creeds came to hear; the churches were densely crowded; many souls were converted, and God was glorified. But the clergy became alarmed, and curiosity soon changed into persecution. The doctrines

preached, though old as Christianity itself, were denied and denounced as irrational, fanatical, and absurd, and now the churches were closed against these faithful ministers, with the emphatic repulse, "Sirs, you must preach here no more." So said feeble man, thinking to arrest the work of God; and for a moment so it seemed. For so strict had been the views of Wesley on church order that "he at one time thought it almost a sin for souls to be saved outside a church." But was it possible for either these contracted and erroneous views or the determined opposition of adversaries to frustrate the purposes of God? Nay. As the diamond acquires brightness by friction, and as rivers become more deep, broad, and majestic when their course is for a moment impeded by artificial mounds, so the opposition of man only made the truth shine all the brighter, and diffused more widely its saving and enriching blessings. "You shall not preach here," said man. "Go," said God, "into the open air, and preach to the neglected masses there. Churches have walls, and shut out thousands; the temple of the universe is open to all; go, and proclaim there the words of eternal life." They went forth obedient to the voice of conscience and of God. Whitefield first, Feb. 17, 1739, when he preached to the colliers at Kingswood; and on May 2, only a few weeks after, Wesley followed his example at Bristol. In a few days he stood up again, and proclaimed to a crowd of 5,000 people, "Ho, every one that thirsteth, come ye to the waters," &c. Verily here was the hand of God leading back His Church to the usage of primitive times, when the wilderness echoed with the voice of John, the mountain side with the voice of Jesus, and the open space in Jerusalem to the apostles on the day of Pentecost, when thousands heard in the open universe the first sermon of the Christian dispensation. As God owned the preaching of that day in the open air by the conversion of thousands, so did He fix the seal of His approval on the sermons of Wesley and Whitefield proclaimed in Moorfields, Blackheath Common, Rose Green, Gwenup-pit, Smithfield, and elsewhere, for thousands were converted, sceptics being confounded, formalists awakened, and licentious profligates transformed into eminent examples and powerful advocates of Christian holiness. The word of the Lord had free course and was glorified. Are we thankful for this return to primitive usage? Then let us prize it and practise it for God's glory.

The lay ministry for 141 years has been a powerful agency in Methodism; but, like other means, it came unlooked for. It arose spontaneously from the very life of Methodism. In the nation there were masses of neglected people enveloped in darkness and guilt, and the Wesleys and Whitefield, with their utmost labours, could not reach them; were those myriads of immortal souls to be left to perish? In Methodism there were already genuine converts, intelligent and earnest men, filled with the Spirit of God, and fired with zeal for the salvation of souls. Must these men be doomed to silence? In the Divine

prescience, too, which sees the future as the present, there were hundreds of thousands of such holy and gifted men coming on; and among them there were to be the brightest luminaries and the most eloquent preachers of the age—such as the Nelsons, the Walshes, the Bradburns, the Bramwells, the Adam Clarkes, the Newtons, the Thomas Allins, the Buntings, the Richard Watsons, the Francis Asburys, the Morley Punshons, and a host of others. Were these burning and shining lights to be forbidden to pour forth their benevolent and holy splendour? Were these vast resources of God-given, intellectual, and spiritual power to be buried in oblivion, while the wants of the world were crying aloud for help? Nay! Reason said it ought not; God said it shall not be! Yet there was a little filmy cloud of prejudice, which for a moment bedimmed the light of heaven. Both John and Charles Wesley, and Whitefield, too, misled by High Church notions, were averse to lay preaching as unauthorised and irregular, and though the fervent and soul-saving Welshman, Howell Harris, was unordained, and though Humphreys and Cennick were not forbidden to exercise their gifts as exhorters, yet when John Wesley heard that plain Thomas Maxfield had turned preacher, he hastened to London to put down the astounding irregularity. But Wesley's mother said, "John, take care what you do with respect to that young man, for he is as surely called of God as you are. Hear him for yourself." He heard, was convinced, and reverently said, "It is the Lord; let Him do what seemeth to Him good." Henceforth prejudice vanished, and lay preaching became an institution of Methodism. Here, again, we see the hand of God, and that hand leading back the Church to primitive usage; for in the best and brightest days of the Church, even in the very splendour of apostolic inspiration, "the brethren," not the twelve apostles, not the seventy disciples, nor the elected deacons or evangelists, but "the brethren that were scattered abroad went everywhere preaching the Word;" and so it was in Methodism. The Lord gave the Word, and great became the company of them that published it. Great, indeed; for since Thomas Maxfield's day the number of lay preachers has swelled to myriads; it is now 85,460; and from this array of labourers has been supplied the 31,242 regular Methodist ministers of the present day. Are we thankful for this return to primitive usage? Then let us faithfully adhere to it.

The class-meeting is an important means of grace; but this, like other elements in Methodist economy, arose unexpectedly and grew spontaneously from an exigency. In 1740 Mr. Wesley had built a chapel in Bristol, and he was made responsible for the debt; but he had no money, being accustomed to give away all he had, except the scanty amount of £28 a year necessary for his own subsistence. So he called a meeting of the Bristol Society, when it was agreed that the members should give to liquidate this chapel debt at the rate of

one penny each per week, and the society, divided into classes of twelve persons, one was made responsible for seeing all the members of one class, and collecting their weekly contributions; and so for each class respectively. This method of personal visitation, however, was found inconvenient, and therefore it was resolved that each class should meet weekly, and the meeting be sanctified by religious experience, exhortation, and prayer. The class-meeting became thus transformed into a means of grace, and the same was soon extended to London, and, in time, to the whole body. "This," says Mr. Wesley, "was the origin of our classes, for which I can never sufficiently praise God, the unspeakable usefulness of the institution having ever since been more and more manifest. Here, again, we see the hand of God by these means, and by love-feasts, subsequently adopted, leading back His Church to primitive Christianity, when "the disciples continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Are we thankful for this return to primitive usage? Then let us faithfully abide therein.

Time would fail to dwell upon the charitable organisations which grew out of Methodism,—the Sabbath School, a Religious Society, a Dispensary, a Strangers' Friend Society, and the Naval and Military Bible Society, all of which spontaneously sprang from the benevolent spirit of Methodism at an early period of its existence, and many years before their great congeners were founded and sustained by public philanthropy. But, while passing by these, we must just glance at the progress of Methodism, for here we see conspicuously the hand of God.

Methodism is essentially aggressive—a missionary institution. It was made such by the hand of God, and that without previous organisation or any human device; and, indeed, contrary to the early views and prejudices of its founder. For Mr. Wesley tells us that even after his ordination he longed to bury himself in the secluded duties of his fellowship at Oxford, and when it was proposed that he should succeed his father at Epworth he shrunk from the responsibilities, alleging that the care of two thousand souls would crush him. But when the soul of this same man was enlarged by the love of God, he exclaimed, "The whole world is my parish," and here was the hand of God leading back the Church to its original duty and primitive condition when it received and obeyed the command, "Go into all the world and preach the Gospel to every creature."

Missions sprang up spontaneously in Methodism long before any minister was sent out by the Conference. Thus, Nathaniel Gilbert, converted in England, carried the Gospel to the Negro population in the West Indies; and after him the zealous John Baxter, the ship carpenter; and so of Philip Embury, and Barbary Heck, and Captain Webb, in New York; and soon after by other lay agency in Canada.

Newfoundland, Nova Scotia, and Gibraltar, where societies were formed by pious emigrants, or devout merchants, and soldiers, who had been converted in Britain or Ireland, and, constrained by the love of Christ, scattered the seeds of the Kingdom in new and distant climes.

In the year 1771 Francis Asbury was sent to America, and about the same time the notorious Thomas Paine, advised by a celebrated politician, went also to that continent. In Paine there was a deadly poison; in Asbury there was a powerful antidote sent by the hand of God at the right time. In Asbury what an example of holiness, self-denial, and labour continued for forty-five years, during which period he is said to have travelled 270,000 miles, preached 16,500 sermons, presided over 224 annual conferences, ordained more than 4,000 preachers, and witnessed an increase of more than 196,000 members. Verily a bishop of the primitive type was he, with a salary of sixty-four dollars a year, and who might truly say, "Silver and gold have I none." We thank God for such a man, and for the noble army that laboured with him, and for the glorious success which crowned their zealous labours. All glory be to God.

In 1777 Dr. Thomas Coke, expelled from his parish because of his evangelical doctrines and labours, united with the Methodist body, and his soul was all on fire for missions. In the ardour of his zeal he exclaimed, "I want the wings of an angel, and the voice of a trumpet, that I may proclaim the Gospel through the East and West, the North and South." And he proved his sincerity by his deeds. For he crossed the Atlantic ocean eighteen times at his own expense, five times more than Whitefield; he begged for Missions from door to door, he urged ministers to give themselves up for the foreign work; he projected the mission to India, and embarked himself for that country at the advanced age of near 70, and died on his passage, doubtless a martyr to the work.

From this time Methodist missions spread rapidly, and now where shall we not find them? They are in every latitude, from Norway, Sweden, and Denmark in the North, to New Zealand in the South, and in almost every longitude, from the savages of Fiji in the West, to the Chinese and Japanese in the East; and in every region God has crowned them with His blessing.

Here, then, in this brief survey of Methodism, we see the hand of God most clearly, powerfully, and beneficently displayed; and the claim on our gratitude is immense. How shall we show it? By our united thanksgiving and praise. Let the whole Methodist world sing aloud, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is Thine. Therefore blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name for ever, and let the whole earth be filled with His glory. Amen and Amen." This is a prediction as well as a prayer. How shall we turn

the prophecy into history? By personal holiness, by zealous labour, by beneficence, and prayer, for this is the way our fathers trod, and these the weapons our fathers used, and by which they have won the victories over which we rejoice this day. Let the motto of Howard's consecration be ours: "Health, time, worldly possessions, powers of body and of mind, and life itself, are all from God. Do I devote them all to His glory: so help me, O my God." All are too little for God and His holy cause, and for dying men. O for the zeal of the seraphic Whitefield, when he exclaimed, "O for more tongues, more souls, more bodies for the Lord Jesus. Had I ten thousand He should have them all. O for power equal to my will. I would fly from pole to pole, preaching the everlasting Gospel of the blessed God." Or as the same sentiment is breathed in Wesley's poetic prayer:—

"If so poor a worm as I
 May to Thy great glory live,
 All my actions sanctify,
 All my words and thoughts receive,
 Claim me for Thy service, claim
 All I have and all I am."

Rev. W. X. NINDE, D.D. (of the Methodist Episcopal Church), said: The recognition of God's hand in our denominational history is to be esteemed not so much an obligation as a distinguished privilege. We gladly heed the apostle's admonition, "He that glorieth let him glory in the Lord." When Methodism was a "little one" it was the joy of the fathers that they had been thrust out to raise up a holy people; but now that the little one has become a thousand, and the small one a strong nation, the fear is that we shall be tempted to self-complacency, if not to wicked self-adulation. God forbid that in the day of our prosperity we shall be unmindful of Him! As I listened to the stirring address which has just been given my heart was strongly moved. Surely Methodism has had a wonderful history. It is not my purpose to comment on the points of the address, nor would it be wise in the limited time allotted to pass even superficially over the whole field of view. I trust I shall not seem unœcumenical if I limit myself to that land with which I am most familiar—and where Methodism has had a wonderful field, and a no less wonderful development. We who live on the other side of the Atlantic are disposed to look upon our national history as possessing a strikingly providential aspect. We can see a providential agency in the veiling of those Western continents till they were opportunely revealed at the full ripening of the Divine purpose. We think it a providence that what has become the predominant power of the New World was settled, not by Peninsular Papists, but by French Huguenots and Scotch Covenanters and Dutch Calvinists, and especially the Pilgrim Fathers of sturdy English stock. And we are sure we can see the hand of God strikingly manifest in the advent to our shores of those Wesleyan pioneers, whose successors have kept

pace with the advancing population, ringing out the tidings of free grace in the remotest cabins of our frontier. Methodism has proved her adaptation to every class and to every part of the American Union; yet perhaps her influence has been most signally beneficent in what we call the great West of our country. Here our cause in earlier days had the sweep of the field, and here to this hour in large measure lies our numerical and social strength. It is worthy of note that a distinguished personage, not a Methodist, had the frankness to assert publicly that the force which saved the Western States of the American Union, not only from the destructive flood of French infidelity, but from barbarism itself, was the pioneer preachers of the Methodist Church. In the briefest manner possible let me call your attention to two features of Methodism which, under God, have contributed very largely to her success in our Western Hemisphere. The first is her itinerating ministry with the principle of voluntary support. Whether adapted or unadapted to historic communities, our travelling ministry is the only system which could have gospelised those populating tides which moved with steady advance from the seaboard to the Alleghenies, from the Alleghenies to the Mississippi, and more recently have crossed the Sierras, and found their only check on the golden strand of the Pacific. God's messengers waited for no human call; they tarried not in those urgent earlier times for a preparatory literary training; they heeded a Macedonian cry, and sought learning amid forest solitudes and by cabin fires. And they have built their monument in the fair Christian civilisation of our Western States. The other feature to which I refer is the remarkable adaptation of Methodism to the peculiar tastes of our people. Our economy has sometimes been reproached as out of harmony with the genius of our Government; but no polity can be justly obnoxious to such a charge which commands the unwavering support of an intelligent liberty-loving community, who are closely related to it. Our economy is not undemocratic, but it is thoroughly militant, and herein lies its superior efficiency. Without detracting from the influence of kindred Christian bodies, the fact is undeniable that in Republican America Methodism has proved the most pervasively popular of any ecclesiastical system known in the land; and this is so thoroughly true that in cases vital to good morals or to the life of a nation, Methodism has exerted indirectly a commanding political influence which the evil-disposed have dreaded, and which good men of all parties and Churches have confessed and hailed. The simplicity of her forms, the vigour of her evangelising movements, the freedom she allows to spiritual development, as well as her faithful ministry to the poor, have given her in our country an unrivalled hold on the popular heart. Sir, I will close as I began, by saying that Methodism has had indeed a wonderful providential origin and history; but I cannot join with those who, admitting all we may say of her past, insist that her special mission is virtually ended. We believe she has opportunities which may make her future radiant like her past. If at every onward step we gratefully recognise God's hand, our destiny of continued usefulness is assured. One

of the first places which we of Saxon lineage have been disposed to visit is that venerable pile which is at once a temple of religion and a shrine of the storied dead. As I stood the other day and looked upon the monumental slab which no follower of Wesley, wherever his home, can look upon without emotion, the very place seemed tonic with sacred memories ; but, just then, a graven sentence caught my eye, and riveted itself upon my heart with an impressiveness never felt before. The words were these :—“ God buries His workmen, but carries on His work.” That pregnant sentence broke my reverie, and lifted me out of the past into the dreadful present and the ever-hopeful future.

REV. J. GARDINER, D.C.L. (of the Methodist Episcopal Church in Canada), said : I rise, sir, in the spirit of the topic now before us—namely, grateful recognition of the hand of God. I shall not repeat history ; for in so doing I could not inform or edify many of the people or any of the delegates before me to-day. From the country to which I am now specially indebted, we have history opening at the death of the venerable founder of Methodism, from '91 forward. Of the absolute desolation of that country, the great want of religious agency, I need not speak. Methodism—active, vigorous, trusting in God—opened its agencies through a few efficient, ardent men of faith—men devoted to their work. The result is replete with pleasure and instruction and inspiration to us who are specially familiar therewith. For more than thirty years there were comparatively few. At the expiration of that date large territories, where settlements were comparatively thick, found no convenience whatever. May I particularise ? At the time of my own early boyhood in that country, fifty-four years ago, in one of the best populated sections, an entire township had no religious convenience but one school-house ; no Methodist preaching but in that school-house or in the houses of settlers. The first ministration I ever listened to was in a beautiful forest on the morning of the Lord's-day. The speakers were not all even dignified with the title of preacher. The first was of a character and in a position that I am sorry in some degree has faded from Methodism, namely the “ exhorter ;” and the first religious impression made upon my young heart was from the lips of that man of God. The Lord Jehovah, the great mercy of God, the provisions of salvation, were set forth in his exhortation ; and the presence of the Maker greatly surpassed the eloquence but not the earnestness of the man. Now, spreading from that period over the vast extent of British North America, “ What hath God wrought !” In all our activities the hand of God has led and guided and defended : for that defence was needed. I shall not state history, but there is one fact which I ought here to mention. So far as my personal knowledge extends, the first Methodist ministry that ever took place in connection with legislatures, or the work of legislation, in any of the countries, occurred in the town of Little York. When at the call of the House the ministers of the town were invited to serve as chaplains, one of the first in that department was the well-known and honoured Franklin Metcalf, who performed that service. I advert to this fact in seeing the hand of God leading our Methodism, and in seeing the manifestations of His love increase. In view of it all, though somewhat sub-divided, we are united, we are vigorous, and we are growing with wondrous strength. Now I think the hand of God is traceable in the only supply that has been available in all these ranges of moral destitution. [The bell was here rung.]

Rev. Dr. J. O. A. CLARK (Methodist Episcopal Church, South), said : The subject is the *grateful* recognition of the hand of God in the origin and progress of Methodism. I should like to speak one word of special gratitude

to God for the work which He has wrought through the Wesleys and the Methodists. I would therefore propose that we should pause a moment and praise God for what He has done. Let each one say with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless His holy name." Let us remember, brethren, that the sole return God doth require is, that we ask for more. Shall we not, then, open our hearts this morning, and ask for more, so that, glorious and precious as have been the results of Methodism in the past, they may be more glorious in the future? (Hear, hear.)

REV. DR. KYNETT (Secretary of the Board of Church Extension of the Methodist Episcopal Church): As others hesitate to speak, I take this opportunity of saying that it seems to me in nothing in our history has the providence of God been more manifest than in this, that He has led His servants so to organise the work of Methodism as that it is perpetuated from generation to generation. It is to the organising power of John Wesley that we owe the Methodism of to-day, as well as the work it has accomplished in the past. And in connection with this subject I wish to direct the attention of the Conference to the fact that a variety of organised forms of Christian work have come into existence in our Methodism which, selecting special fields of labour, have accomplished marvellous results. I have the honour to stand connected with one of these—that of the Board of Church Extension of the Methodist Episcopal Church in the United States, organised, under Divine providence, by direction of our General Conference in 1864. I think I may say that it is regarded by Methodists beyond the water as the most remarkable work of Methodism in the New World during the last decade. God has so united the hearts and directed the liberality of the Church in this work that we are now aiding in the erection of a church a day—(hear, hear)—chiefly in the destitute fields we occupy along the lines of the frontier. During the year 1880 we not only had a new church dedicated every time the sun rose, but we had twenty to credit to the year 1881, and this year we hope to exceed that number. (Hear, hear.) We did indulge the hope that we should hear, on the floor of this Conference, of the great work accomplished by the Wesleyan Chapel Fund Committee, on this side of the water, and by the Metropolitan Chapel Fund Committee, in this great city of London; for we have been led to believe on the other side that no work of Methodism in Great Britain has more clearly indicated the good providence of God than the work accomplished through these organised agencies here. We shall rejoice to witness the increased prosperity of this and every department of the work of God in the Methodist Churches throughout the world.

MR. H. J. ATKINSON, J.P. : It is only because there is so much room that I present myself at all, but there is one point upon which I feel so strongly, that I take one minute of the time of this Conference to express it. The point before us is the grateful recognition of God's hand in the origin of Methodism. I wish to say that I consider it was a most providential thing that the origin of Methodism was such that it was free entirely from all political party bias, and I believe the blessing of God has been upon it in great measure through that circumstance. We go on, not only dealing with the origin, but the progress of Methodism. I wish to say that it is my most solemn conviction that the blessing of God, so far as the progress of Methodism is concerned, is in some measure dependent—so far as it can be depended upon anything that is merely human—upon our keeping to that point, and not mixing up political and party bias with anything that affects the work of God in connection with Methodism.

REV. COLIN C. M'KECHNIE: There is one thing in connection with this very important subject, which I think the Conference ought to look at, and that is the hand of God in the divisions of Methodism. I am glad to

find that the Conference can look at such a subject with good-humour. (Hear, hear.) This proves that we have advanced considerably. Just as storms are designed to purify the atmosphere, so, in my humble opinion, have the various divisions of Methodism tended to purify us. I am afraid we have looked at the question of divisions too much from another standpoint, not as seeing the hand of God in them, but as seeing the hand of something worse than man. Therefore I thought I would moot this point for your consideration. By those divisions we have all been learning something. (Hear, hear.) Those that have not divided have been learning something, and those that have divided have been learning much. The other point in which I see the hand of God is in this fact, that the several divisions of Methodism have all been brought together, if I may so say, in this great Œcumenical Conference for brotherly consultation on subjects of deepest importance to each and all.

REV. BISHOP BROWN (of the African Methodist Episcopal Church): After the remarks of the last brother I felt that I had something to say in this experience meeting. I understood him to say that divisions are most excellent things. That was the idea I understood him to express, and he said also that those who have divided and those who have not divided were learning something. Possibly that is so. I shall say nothing particular about that. However, I belong to one of the offshoots from the great Methodist family, and my good friend who notified me some weeks ago that he would want me to say a word here, told me I must say this word for the African Methodist Episcopal Church. I wish to say that the African Methodist Episcopal Church, represented here to-day by her ten delegates, comes to you with warm hearts, with an earnest spirit, and with the fire of enthusiasm that has fired up and stirred up other branches of the Methodist family for the salvation of the world. God moved our fathers years and years ago to plant this branch of the Church. It has gone on steadily and quietly, and now there are 400,000 who are united with us, and we are hard at work. We can see God in all this movement; we bless His name, and praise Him for His goodness. We thank Him for the utterances which we have heard, and we shall go, I trust, from these meetings strengthened and encouraged. The African Methodist Episcopal Church is not opposed to Methodism in any particular; she is Episcopal, she adheres to her class-meetings, love-feasts, experience-meetings, Conferences, annual and general, and to all the paraphernalia which has given Methodism such grand success on our side of the water and everywhere. To God be all the praise for that Providence which has guided us all these years. My wish is that He may continue His watchful care over us.

The Doxology was then sung.

The REV. ARTHUR EDWARDS, D.D. (Methodist Episcopal Church), then read an essay on *Statistics of Methodism Represented in the Conference*.

John Wesley abided in Christ, and, therefore, as an inspired man, he has brought forth abundant fruit. That Methodism, which Luke Tyerman calls the greatest fact in the history of Christ's Church, and which begun to unfold yonder in that college town, in our Lord's precious year, 1729, has been borne, like a benediction, upon the wings of the Holy Spirit, until it has become, like unto the Spirit, well-nigh omnipresent. That greatest "fact" and force, whose genesis seems

but of yesterday, at this moment is ministering blessings and conscious salvation to Africa, Australia, Bulgaria, Canada, the Channel Islands, China, Denmark, the East and West Indies, England, France, Germany, India, Ireland, Italy, Japan, Mexico, New Zealand, Norway, Scotland, South America, Sweden, Switzerland, the Sandwich Islands, Turkey, the United States, Wales, and still looks for other lands to conquer by and for the sake of the love of Christ. Our Divinely-ordained leader, already within the gleam and glory, as he lay dying in yonder room, triumphantly said, The best of all is, "God is with us." He has never "passed away;" he has simply entered into a perpetual present tense; he was; he is. I believe reverently that John Wesley, as a seer, beheld these later days, and knew that God would remain with us. From another Pisgah, he saw the triumph from afar; by faith he brought it nigh.

The Church we represent began a little more than a century ago without one penny of endowment, but it has garnered material millions of money which no Government seeks to sequester. Our chief solicitude is—lest rulers may force treasures upon us and thereby place us in bonds. Our best record is in the souls we have garnered. Beginning under the ban of unchurchliness, we have a constituency of nearly five millions to whom the pure Word is preached, and unto whom the sacraments are duly ministered. To God alone be all the glory! There was Divine philosophy in prohibiting the "numbering of Israel." I fear that the celebration of both the English and the American centenary years of Wesleyanism, respectively in 1839 and 1866, while it stimulated grand giving and glorious gratitude, yet made the impression upon too many in the Church that Methodism was a complete engine which of its own working would carry forward God's redemption while the happy saints might stand still and see the salvation of the Lord, and expend their energies in shouts of praise. It is proper, however, to thankfully estimate our harvest in order that our grateful tithes may be full.

Were I asked to express graphically the progress of Methodism, I should draw three concentric circles, with radii passing from the common centre to the outer, third circumference. The inner circle should contain the words, "Wesley and his inspired methods." The radii should represent the respective elements in Wesley's method of work. The inner circular ring, next to the inner circle, should represent results during Wesley's life; and the outer circular ring should express our Church progress during the last eighty-nine years, since our founder's death. The sum of these results along these radiant lines of influence accounts for the Methodism of 1881. That inner circle in my drawing encloses in embryo, like a capsule, all legitimate germs and results in our Church history. Wherever the Church has followed faithfully along a gleaming radius of power designated and inaugurated by Wesley, Methodism has been successful. Whenever and wherever

a radius has been abandoned, Wesleyanism has been shorn of power. Conversely, whenever a new method or a new element in method has been interpolated, the Divinely-constructed system has been shocked and obstructed by the foreign and non-correlated presence. In doctrine and polity we have constant right and bounden duty to ask, "*Is it Wesleyan?*"

My first graphic radius respects the people. The emergency respected not the altar, but the outer courts where besotted souls had hunger. The world was in sad need when God raised up the Wesleys. The restoration of King Charles Second seemed too much like an endorsement of the public profligacy, aside from political questions, that precipitated his father's violent death. As to the state of things in Church and State, a cloud of witnesses in the Established Church bear terrible testimony. The personal history of scores of scampish noblemen, the writings and avowed philosophy of more scores of indifferent, deistical and atheistic scholars, and the condition of the masses, confirm horribly that terrible testimony. The descent of Moses from God's mount to rebuke idolatrous Israel was the general prototype of the Divine mission for which John Wesley was born at Epworth, in Lincolshire, in 1703, and was Divinely prepared in his precious home and at Oxford. He was of a Westley or Wesley Levite family. His great-grandfather and grandfather were both ejected ministers. His grandfather John was at first commissioned to preach the Gospel at large, and, significantly, was sent at first to preach to neglected seamen near Weymouth. He then became more of a refugee than our John Wesley ever was, and our founder had grandly patient blood in his veins that flowed down to him through his grand, and in all senses great-grandparents. Samuel Wesley, the father, was brought up a Dissenter, but was made a Churchman through his candour in controversy. John Wesley, therefore, had a doubly just view of the coming battle from the two standpoints of Dissent and the Establishment. Like the apostles in the upper chamber, the two Wesleys, with others, in 1729, began preparation for their mission of redeeming England and the world. John Wesley finally went to Georgia, and soon after his return God's Spirit taught him the secret of instantaneous conversion—his brother Charles preceding him three days into this kingdom of personal experience. Then began the work in earnest. He went "unto his own," but his own received him not; they thrust him out of their churches. Wesley was thus ordained for work among those who do not go to the churches. In Moorfields, among the Stafford potters, the Kingswood colliers, and the neglected of the United Kingdom, he went like a blazing herald and in the King's name. Think of a crowd of from 20,000 to 30,000 in the open air hearing him who, like his Master, went up into a mountain to find a pulpit. Darius or Alexander or Xenophon never penned such a journal. Reverently still, we declare that these pictures are almost as

impressive as Christ's open-air preaching in Palestine, since John Wesley was loyal to that heavenly call to feed the multitude. In both cases priestly oppressors assailed the teachers, and thereby demonstrated that those who had neglected the people had also made their temples houses of merchandise. This open-air evangelism in both cases implies helpers glad to enlist under the white banner of the Gospel. Myles's *Chronological History* in England, Jesse Lee's in the United States, and Tyerman's *Modern Estimate*, give us 541 preachers and 134,549 members of our Church at about the date of Wesley's death. Wesley's energy is historic, and a legacy to all continents. American Methodists caught his spirit, and Asbury was like him. It is quite curious what even pace our American figures kept with those in England proper. At the Conference before Wesley's death England had 195 preachers, and the United States 198; England had 53,000 members, and the United States 63,000. The American sheep were more widely scattered, and only an Asbury could find them.

Lay preaching was in Wesley's original plan. When it began to develop he faltered, but his dear old mother brought the Divine thought into focus. The converted soul testifies. The converted soul, instructed, begins to teach on a plane, perhaps below that committed to the regular pastor; but you may as well attempt to stifle individual testimony as to strangle the minor hortation of laymen, who have come fully into the light. Hence the genuineness of Wesleyan work for the masses was sanctioned and ratified by the resurrection of men who, as laymen, sought to edify their humble brethren. The continued sanction in current and contemporary Methodism is proven by the numbers of her lay ministry.

Attention was, of course, next turned to the neglected children of the neglected and neglectful parents. Robert Raikes shall wear his uncontested crown, but the Sunday-school movement began in a conversation between Raikes and a Miss Cook, who, later, became the wife of Samuel Bradburn, of precious Wesleyan memory. Mary Fletcher also began in the work, and John Wesley conjectured that "these schools may become nurseries for Christians." In 1787 he said more confidently, "These [schools] will be one great means of reviving religion throughout the nation." Myles says that a few years after Wesley's death 30,000 children were being "instructed by the Methodists of Great Britain on the Lord's-day." The American Conference in 1790 resolved to establish Sunday-schools, and did so. The universal prescription, by every form of modern Methodist discipline, secures a Sunday-school wherever you can find ten children, and often before a church class is formed. You may generally infer the membership in an individual "Society" from the numbers in the Sunday-school, and *vice versa*. Present figures give results as follows:—

15,000,000 children in Protestant Sunday-schools; of these 7,500,000 are within the United States and Canada.

Missions are the body, soul, and spirit of Methodism. A "missionary" is one who is "*sent*." Wesley was *thrust out* from the organised English Church. The man who, in God's work, is "thrust out" is providentially "sent" to those who are already out, since they never were in, and are therefore "neglected." The old cry, "The heathen are at your doors," is no satire upon a true Church. Her heart aches because of the home heathen and the foreign pagan. The facts justify the independent labours of Wesley and the separate organisation of the Wesleyan Church after Wesley's death. Wesleyanism is demonstrably a Church, because of the work placed near her hand. Wesleyanism for ever remains a Church so long as she does missionary work at home and abroad. She will inevitably and instantly and unpardonably degenerate into a schism the moment she remits labour in foreign or domestic missions. Her call is for ever among the masses of the people, and John Wesley would say "Amen," and perhaps "alas!" were he here this hour. Wesley was in person the first Methodist missionary when he went out of Oxford as a home missionary to preach the Word, and first Methodist foreign missionary when he went to Georgia. His spirit was contagious. Calvinistic Methodist influence begat the London Missionary Society, and the son of the Methodist Venn projected the Church Missionary Society, in which there is Calvinistic and Arminian Methodist blood. Our first American bishop, Coke, superintended the first foreign Wesleyan workers who were sent out in 1786. American Methodism began to take shape when Richard Boardman and Joseph Pilmoor were formally sent out as missionaries from England in 1769 to formulate that which the lay preachers Barbara Heck, Philip Embury, and Captain Webb had brought to pass because of the missionary fire which these Wesleyans could not quench out of their bosoms. It was not mere poetic, but providential justice that gave us the missionary Coke and Asbury and Whatcoat as the earliest bishops for the foreign work in America.

The totals of Church membership, already given, express the status of missions at the date of Wesley's death, for all that membership was missionary fruit. To that date Methodism was nothing if not missionary, and at about that date the two branches of Methodism, in England and America, were formally organised as Churches. We rejoice that the body in England did not wreck by sinking back into the Establishment, and that the informal negotiations between Coke as representative of the oldest Episcopal Church in America, and Bishop White of the second oldest (the Protestant Episcopal), did not result in a union yonder.

I omit estimates of fruits of modern Methodist missions, since Dr. J. M. Reid will, Sept. 17, present his paper on "The Results of Methodist Missions in Foreign Lands." As a rule, our home churches are domestic missions—but our work is only begun. The topic will be discussed Sept. 16th, and methods and results will be then stated.

That the subject is vital, an illustration will show:—I am told that in my own city (Chicago), 70,000 persons, aged from five to twenty-one, are without religious instruction. Our city population is 500,000, and this astounding statement (omitting reference to the thousands over twenty-one) if applied to London would give us 607,000 between the ages of five and twenty-one who are without religious instruction. The aggregate for all the great cities in civilisation is appalling. Yet, when I say that, nobody can appal us by the cry, "The heathen are at your doors." We reply, "The Church knows the facts and essays to convert both these and those abroad." It is not just to say of our cities that all these hundreds of thousands are neglected by the Gospel, but, rather, that they reject the Gospel. Wesleyanism should and will do her part in compelling them in love, and by love, to come to the feast.

As a son, a husband, and a father of daughters, I should be a traitor did I not bear honouring testimony to the mothers, wives, and daughters in our Israel. John Wesley's conservatism on woman's province in Church work received a check from his sainted mother, whose grave is to-day as historic as that of her son John. There is no "gender" in honest, hard work for Christ. When to work we would add the higher instinct that leads workmen to wait, endure, and triumph in quiet, we must go to woman for our very alphabet. Behind the throne in every conquering parsonage, pulpit, conference, and church at large, we may, nay, MUST, look for the power greater than even our masculine human thrones—the saintly women who bore us—those who bear with us, and all the shining host who bear *us up* before the higher throne!! God bless the women of Methodism!! Quietly, heroically, saintlily, persistently, divinely, they do two-thirds of our work, and are patient while we chafe over our own simple third. Besides aiding us, and proving themselves indispensable to us, they are exclusively behind and beneath about forty missionary societies of their own. She was "last at the Cross and first at the Sepulchre"—and she will be first and foremost, and radiantly present and precedent when Christ reascends His throne!!

Another radius of power relates to the *schools* of Methodism. The walls of Oxford, and its scholarly atmosphere, are not forgotten by modern Methodists. English colleges and schools are protected from the rationalistic virus that revolutionises the educational question in newer countries. The same is measurably true in the present colonies of England. Other Governments afford wider scope for the evil against which the Wesleyan Churches under those Governments are battling. The United States, for instance, has State schools with whose religious influences the Evangelical Churches are not content.

Alleged political "fair play" in schools supported from the common public treasury permits any and all views of the person of Jesus Christ, and all statements concerning the origin and sovereignty of "the things

that appear." Such unavoidable toleration generally results in perpetual conflict that emasculates conscience and destroys Divine authority. The Evangelical Churches, therefore, have their own schools, which are loyal to Christ. The quality of the public college has an illustration in the fact that Infidelity cannot, or does not, think it necessary to try to support a single college of its own.

I have depended for specific statements upon a gentleman who has been trying for years to collect definite statistics relating to Methodist higher education. He has not yet succeeded in obtaining returns, and I therefore cannot be expected to extemporise the facts. Be it said, however, that Wesleyanism is alive to the vital problem, and that her educational institutions stand everywhere as an adjunct to her work in the world. I regret the physical impossibility that prevents the collation of these figures. Their value is illustrated by the glimpse we obtain from a specimen fact or two. The Methodist Church South has about ninety-five colleges and seminaries under its care. The Board of Education of the Methodist Episcopal Church reports eleven theological seminaries, forty-four colleges and universities, and one hundred-and-thirty seminaries and ladies' colleges. The number of students is 21,000, and the total value is near 12,000,000 dollars. The value of other church property would reach an impressive total. The Methodist Episcopal Church has invested in church and parsonage property alone about 80,000,000 dollars. I wish there were materials to construct a corresponding statement respecting our entire Church.

Space remains to mention but one more strong arm of Wesleyan power. Printer's ink was early pressed by Wesley into Methodist service, and it has been an unfailing ally ever since. Hundreds of thousands of volumes and hundreds of newspapers carry forward the work of evangelisation even when nature compels the pastor to sleep. While giving all honour to others, I yet believe that Methodist editors of books and periodicals are among the Gospel's chief field-m Marshals. Their readers abound in every hamlet and home, and their quiet words gain assent when a living presence might incite to controversy or rebellion. People, ministers, children, woman, schools, press, all remain as potent, vital, Wesleyan elements. All are movements and digits in our economy, which, prayerfully correlated and industriously energised, will bring this world into subjection to Him whose right it is to reign.

At various points in his essay Dr. Edwards referred to the statistical tables which follow.

METHODISM REPRESENTED IN THE CONFERENCE.

I.—BRITISH WESLEYAN.

Branches.	Local Preachers.	Itinerant Preachers.	Members.	Sunday Schools.	Teachers.	Scholars.
England	24,400	2,571	501,300	6,426	121,493	810,280
Ireland	1,800	250	24,237	309	2,760	24,500
Australia	3,800	476	69,147	2,500	13,650	134,500
France	—	29	1,844	60	340	2,900
	30,000	3,326	596,528	6,295	138,243	972,180

II.—OTHER BRITISH METHODISTS.

Primitive	15,600	1,150	185,316	4,050	5,800	372,570
United Free	3,403	432	79,756	1,345	27,000	189,500
New Connexion	1,205	183	31,652	450	11,000	77,500
Bible Christian	1,874	302	31,542	—	9,875	53,500
Reform Union	562	18	7,745	185	3,300	19,000
	22,644	2,085	336,011	6,030	56,975	712,070

III.—UNITED STATES AND CANADA (EPISCOPAL).

Methodist Episcopal	12,555	12,096	1,743,000	21,093	222,374	1,602,334
" South	5,832	4,004	840,000	9,000	58,600	421,500
* African Meth. Episcopal	7,928	1,717	391,044	2,345	15,454	154,549
† " " Zion	2,981	1,579	323,321	3,104	18,000	151,329
United Brethren	—	2,200	158,000	3,050	26,900	159,200
Coloured Methodist Episcopal	683	640	112,300	—	—	—
Evangelical Association	600	893	112,200	1,750	19,300	106,350
Methodist Episcopal, Canada	300	282	28,000	423	3,600	25,200
Union American Meth. Episcopal	22	110	2,600	40	300	2,200
British Methodist Episcopal	20	45	2,200	35	220	2,000
	30,921	23,566	3,713,265	40,840	364,748	2,824,662

IV.—UNITED STATES AND CANADA (NON-EPISCOPAL).

Methodist Church, Canada	3,540	1,200	123,013	1,850	16,300	127,000
Methodist Protestant	925	1,314	113,405	—	—	105,000
American Wesleyan Association	200	250	25,000	550	3,100	14,500
Independent Methodist	—	24	12,550	—	—	—
Free Methodists	233	313	12,600	350	2,200	11,400
Bible Christians	197	81	8,000	—	1,250	9,000
Primitive Methodist (Canada)	270	97	8,307	165	1,500	8,800
" " (U. S.)	162	196	3,210	40	580	3,400
‡ Congregational Methodists	200	200	15,000	140	—	15,000
	5,727	3,675	321,085	3,095	24,930	294,100

SUMMARY I.	30,000	3,326	596,528	6,295	138,243	972,180
" II.	22,644	2,085	336,011	6,030	56,975	712,070
" III.	30,921	23,566	3,713,265	40,840	364,748	2,824,662
" IV.	5,727	3,675	321,085	3,095	24,930	294,100
TOTAL	89,292	32,652	4,966,889	59,260	584,896	4,803,012
Add Travelling Preachers.			32,652			
			4,999,541			

GROUPS.

I., II., and IV., Non-Episcopal	58,371	9,086	1,253,624	18,420	220,148	1,978,350
III., Episcopal	30,921	23,566	3,713,265	40,840	364,748	2,824,662

* Figures given to me at Council by John M. Brown and J. M. Townsend.

† Figures given to me at Council by J. W. Hood.

‡ Figures estimated by me.

Rev. M. C. OSBORN (British Wesleyan Conference): Since I undertook the duty of addressing this Conference I have been sick nigh unto death, and did not at all expect that I should have been able to fulfil this duty to-day. I have done my very best to get some person else to undertake it, and it was not until this morning that I was compelled to abandon the hope that some other person would take my place. Notwithstanding my unfitness for the task, I feel that it is only respectful to the Conference that I should put in an appearance, and say a few words. During the address of Dr. Osborn yesterday afternoon, in which he asked and answered two questions, a third occurred to my own mind. Dr. Osborn asked, "What hath God wrought?" and proceeded to answer that question. He then asked a second question, "What will God do in the future if we do not hinder Him?" A third suggests itself to my mind—What would God have wrought in the course of the past years if we had been faithful, and there had been no hindering thing amongst us? We are very thankful, of course, for the success which has been reported, and for those large figures which have been quoted this morning, in respect of which I hope every gentleman present will be able to pass a good examination to-morrow at any rate. But we are by no means satisfied, or we ought not to be. In connection with the British Methodist Conference during the last hundred years our numbers have increased tenfold. In the year 1780 we were about 37,000, in 1880 about 370,000, and the numbers have increased still further since then. But when we think of our opportunities, of our facilities, of our organisation, and of the wonderful possibilities that have been before us, I think we should scarcely be satisfied with these results. We speak from time to time of our wonderful organisation; we are complimented upon it outside; we are said to be the most highly organised Church in the world, with the exception, perhaps, of the Papacy; we have from time to time spoken very thankfully of our unimpaired orthodoxy—that we continue to preach evangelical doctrine, on the old lines and after the old fashion. We have men forthcoming from time to time—more indeed than we British Methodists can at present employ; our means are abundant, and the gifts are cast into the treasury in no stinted style; but yet I think we must be compelled to confess that, having regard to all these things, we do not realise all the results we are entitled to expect. When we think of 85,000 teachers in different parts of the Methodist world, 31,000 regularly-appointed ministers, 775,000 Sunday-school teachers, and all other agencies and appliances on the same scale; and then when we look at the returns of our membership from time to time presented, I am quite sure that we shall agree that we do not realise an adequate result for all this organisation and effort. In view of this we should go back to first principles, and indulge in very great searchings of heart, in order to ascertain what the cause really is. We should inquire to what extent our apathy, our cupidity, our worldliness, our unbelief, and our self-complacency have grieved the Holy Spirit of God and hindered the work. The topic of the preceding paper was the

recognition of the hand of God in the origin and progress of Methodism. I am afraid we very frequently forget God. That is the tendency of the times in which we live. Science of late has made such rapid strides—the triumphs of human ingenuity and skill have been so marvellous and magnificent—that men have come to think that they can do anything in the world they please. When any great and startling enterprise is projected, if you say it is difficult, they smile at you ; if you pronounce it impossible, they will laugh you to scorn. Very likely they will admit that in the first instance it did require a stupendous effort of God's Almighty power to bring the work into being and give things a start, but now that the world is here, and things have got a start, they are kept a-going, and will keep on going, very well without God, and He is left out of the calculation. In connection with this tendency of modern thought, there is danger in respect to the evangelical enterprise of the Church. We are apt to suppose that what is true in physics is true in religion—that what is true in mechanical science is true in regard to the Church. Given a certain apparatus of means and we can depend with almost mathematical and absolute certainty upon the production of the desired result ; and if we do not succeed in the first instance we have only to check the figures, revise the plans, put on more power, and we are certain to succeed in the long run. And we are disposed to think that all that is true of the Church—that the conversion of the world is a question of figures—that you only want so many more churches and chapels, ministers, missionaries, schools, and teachers, and the conversion of the world will infallibly follow ; and if in any given department you do not realise all the results you contemplate in the first instance, you have only to improve your appliances and further elaborate your organisations, and the results will infallibly follow—and Almighty God is left out of the reckoning. Now, sir, we cannot too solemnly ponder the fact that our men may be all that men can be ; our means may be all that means can be made ; our organisation may be perfect ; we may have all the appliances and facilities that we can by possibility require in the prosecution of our work ; but unless we recognise God, it will all be less than nothing and vanity : no blind eye will be opened, no deaf ear will be unstopped, no dead souls will be quickened into newness of life—there will be no shaking amongst the dry bones. "Except the Lord build the house, they labour in vain that build it : except the Lord keep the city, the watchman waketh but in vain." It is "not by might nor by power, but by My Spirit, saith the Lord."

REV. J. M. BUCKLEY, D. D. (M. E. Church): If the subject of statistics, so far as the statement of results is concerned, had alone been brought before us, it would be difficult to speak to edification upon the topic ; but since the philosophy of the statistics is inseparably connected with the facts themselves, a field of thought is opened to which I suppose most of us would be able to contribute something. The remarks which I shall make will be necessarily brief, an arrangement made before it was known I would speak, and consequently not at all embarrassing to me. Five minutes is a short time. The first remark I have to make is that these statistics,

in order to teach us what we need to know, must be carefully analysed. For example, the Wesleyan Connexion is much more strict in the class-meeting test than most of the Churches reporting such large figures from the United States. If, sir, the same principles which are applied by the Wesleyan Church or Connexion upon the class-meeting were applied to our statistics, but a short period of time would elapse before many of them would shrink in a marvellous manner. That is an important fact that must be understood in order to place a proper estimate upon these statistics. As to the wisdom of the course which we pursue, or which pursues itself in the United States, in comparison with the course which has always existed here, that is not a matter which can be discussed at this time. In the next place, the essayist stated to us that we could learn a very great lesson from the fact that non-episcopal churches employ many more local preachers proportionately than episcopal churches. Upon that I beg to submit the statement that the different mode of working the circuits and carrying on the whole denominational work in the episcopal and non-episcopal churches reflects much light upon that subject. Local preachers are far more important to the efficient working of some non-episcopal churches than to the efficient working of episcopal churches: therefore whether we can learn a lesson from that is a question to be most carefully investigated, and is not as obvious as it might at first appear to be. Further, it is to be admitted that the increase of the Methodist Episcopal Church in the United States, and, so far as I can judge, the increase of every branch of Methodism throughout the world, is at the present time not of such a character as to indicate the amount of moral power employed in the work; and it is a sad fact that while we do not, in most parts of the world, battle with the sceptic and the profane and irreligious as our fathers did, we do not hold all our children by any means; consequently, if we look narrowly into this matter, we shall find that these vast figures that are rolling up are not to be taken as exponents of moral power without careful consideration of the age and circumstances. Statistics are the most delusive of all modes of investigating a moral question. Numbering Israel in the ancient times was a snare: numbering Israel in all times requires much caution. The individual pastor who reports a large number of converts is naturally flattered, and feels that he has made his great commission known. Mr. Wesley found occasion, before he passed away, to declare that that was no true test of success. If it be no true and infallible test in the case of the individual pastor, it may be none in the case of the denomination.

← * REV. BISHOP WOOD (of the African Methodist Episcopal Zion Church) said: When the first subject was before us I thought a young man of only fifty-one summers ought not to thrust himself forward so soon, hence I lost the opportunity. I think now I had better get in while I may lest "slighted once, the moment fair may not return again." The statistical results of Methodism is the question upon which I wish to say a word at this time, and I think I can present a statement respecting it that will not be surpassed by any that you will hear. The Church I represent—the African Methodist Episcopal Zion Church—is an offshoot from John Street Church, in New York. I believe that was the first Methodist church that was organised in America. In 1796 the coloured members of that church separated from it, and formed what was then called the African Methodist Episcopal Church. Their first church was called Zion, and from that the Connexion has been known as the Zion Connexion. Owing to the small number of coloured people in the eastern portion of the United States in which our church was organised, up to 1864, we had not more than 15,000 members all told. ✓ About that time we commenced work in the south, and to-day we report in that section alone over 200,000 members. (Hear, hear.) You may speak of reports not always being correct, and I think they are not always correct,

J. W. Hood - not Wood

and therefore I will not vouch for the entire correctness of all reports ; I will say this, however, that in my own district I have been exceedingly careful, and I can speak for North Carolina from the book when I say that we number in that State over 40,000 members. We have erected in the Episcopal district over which I preside during the last fifteen years nearly 500 churches. That has been done by a people recently freed from slavery—a people, the adult population of which have not only themselves to care for, but they have their fathers and their mothers to care for who came from slavery with nothing. Therefore, when I say they have, notwithstanding their difficulties, erected nearly 500 churches in that district within so short a period, I think you will have nothing to exceed it. I do not wish to take up the time of the Conference : I only wished to state these facts.

The REV. W. CROOK, D.D. (of the Irish Methodist Church), said : It has been said that statistics are delusive, but I claim that we have nothing else to depend upon. Figures may lie, but if they are properly made out they will tell the truth ; and when they are summed up, and the total record made, it is better than a million conjectures. I believe that the Methodist statistics are made with a great deal of care, and I am in the habit of depending upon them. Although I do not regard the statistics of Methodism as any adequate measure of its moral power, yet I do consider them to be suggestive to us of what moral power has done. They tell a tale which is only true on the supposition of a great interior religious energy, and therefore I beg slightly to differ from the sentiment of my much-respected friend, Dr. Buckley, in regard to the value of Methodist statistics. There may be errors—we are all liable to err—yet I think we can depend upon results with considerable confidence. But, Mr. President, when we attempt to estimate Methodist populations, we ought to be particularly careful as to the ratios that we apply. I hold in my hand this morning's paper, and it states the Methodist population of the world to be from 23,000,000 to 25,000,000. I had in my hands a few days ago the London Almanack for 1879, and it stated the Methodist population of the world to be 14,000,000, and the Anglican population of the world to be 17,000,000. I opened Tyerman's most valuable *Life of Wesley* as soon as I could get it, and I found there the Methodist population set down at 23,000,000. I believe honestly that when we make these large figures we somewhat exaggerate the facts from the application of a ratio of population to membership, which is beyond the rule applied by the best statisticians. Where members are received upon a profession of faith, I think the safest rule of statistics is to estimate the population at two and a half to each communicant. If we go beyond that, we are very apt to become excessive and extravagant. Applying that ratio to the 4,000,000 and more of Methodism, I think it will be found that the Methodist population of the world is somewhere between 16,000,000 and 17,000,000. But if you apply three or four as the ratio, you get larger results. My friend Dr. Edwards did not read to you his statement of the estimated Methodist population of the world. He applies a ratio of four adherents to each communicant, and makes the total 19,000,000. Mr. President, we can afford to take the most modest figures ; we can very well afford to take the lower estimate ; we can very well afford to have the statement of the British authority that the relative proportions of the Methodist populations of the world to the Anglican are 14,000,000 to 17,000,000, and I think our Anglican brethren will be very ready to say, "Well done for this, daughter of the great English Church."

DR. C. H. PAYNE (Methodist Episcopal Church): I wish to make one or two explanatory remarks which, I think, may correct a false impression that unintentionally may have been received by our brethren on this side

of the water with reference to our statistics on the other side. I think statistics do not lie, but the conclusions which we draw from them may be very false. With reference to educational work in our country, the brethren on this side may think we are in a very bad way across the ocean. The simple fact is this, the trouble lies not in getting statistics from the schools, but in classifying them. It is difficult to secure a uniform and rigid rule of classification in reporting the number of students in our various schools of learning. The terms "college" and "university" do not, I am sorry to say, convey a very clear idea of the character of an institution, and great injustice has sometimes been done to institutions of the highest order by reports from inferior schools. One school may report all its students, several hundred, and yet they may be in, as collegiate students, the secondary or primary departments; and another reports only those pursuing the regular collegiate studies; and so some of our colleges have felt themselves misrepresented and misunderstood by this jumble of statistics, and we thought it better to have omitted them altogether, rather than to have any such misrepresentation. But I think, upon the whole, we may truthfully say that the Methodist Episcopal Church, and all branches of Methodism, are doing grand educational work, and are not ashamed to have the statistics read when they can be fairly classified. There is one other explanatory remark I wish to make with regard to the keeping of the statistics on the other side. I think my friend Dr. Buckley did not mean to make the impression which he did. He knows that the officers of our Government and others who have been engaged in publishing statistical reports, have publicly stated that the Methodist Episcopal Church have kept their statistics better than any other branch of Christ's Church; and I believe, if you scan them closely, you will find they do truthfully represent the state of the case. Each pastor is required to make accurate returns of the membership under his charge, and anybody whom he cannot find to put in a separate list that is to be kept in the back part of the Church Record, and not reported; we are supposed only to report living members that the pastor can lay his hands on; and I believe that the statistics of the Methodist Episcopal Church can be relied upon as a fair report of the actual number of communicants. There are also always a large number—thousands of members—who hold in their hands certificates that are never reported, but they are really members of the Church, and if reported would swell the numbers to larger proportions.

REV. DR. RIGG: I have not myself been made aware of any difference between what was said by my friend Dr. Buckley and what was said by my friend Dr. Crook. I believe the two statements were directly in harmony with each other; nor do I think there is any difference whatever between what was said by Dr. Buckley and what has just now been said by Dr. Payne. Dr. Buckley was not speaking of a dishonest keeping of records, but of a difference in the test of membership. I am very much obliged to Dr. Buckley for the statements he made. I think it is necessary that some statements should be made when illustrating the statistics which we have heard. If you were to go by the superficial inference that would be drawn from these statistics you would come to this conclusion, that the increase of the churches would be likely to be in proportion as you have more bishops and fewer local preachers. I do not myself believe that any such inference could be sustained for a moment. It is of the utmost importance that we should bear in mind that one question, at all events, that we have to look at is that of distinctive evangelical power in the way of converting those who have had no influences to predispose them to join any particular church. Now, if we could separate hereditary influences, predisposing family connections, and business convenience pre-

disposing, and if we could see the problem of evangelical power, really grappling in the way of direct application, often for the first time, with those who had not previously had any such advantages, I think we should come to the conclusion that lay preaching is a necessary element, and a most important element, in order to spread the Gospel widely in fields where the Gospel has not been spread before—I mean not abroad amongst the heathens, but at home. I believe that if we are really to grapple with the necessities of our towns at home, and the vast masses who, notwithstanding enormous emigration, still increase and multiply themselves around our churches, that can only be done by means of lay agencies in the spirit and on the principles of primitive Methodism. I therefore think that those statistics which we have just heard, unless illustrated, elucidated, and interpreted truly, might very easily be understood to teach a lesson which it would be very unfortunate for us to be learning at this time. The experience, at all events so far as I am able to understand, on this side of the water, is that the difficulty of the problem of grappling with the mass of the people who have not been in any way, privately or by family life, evangelised or predisposed by such influences as I have spoken of—that the difficulty is very, very great, and that the extent and the power of work among such people are not measured at all by the actual returns of the churches; and that the pressing need is only to be met by means of a most energetic and highly organised use of lay agency. And I deplore that in our own large towns where Methodism has been longest established, and where there is the greatest amount of hereditary and family influence, and, so to speak, business connection, we have not more of the primitive lay work, which I take to be of the very life and essence of our Methodism. I would also say I agree with my friend, Mr. Osborn, that we have to lament that the actual amount of evangelical results to-day, so far as we can judge it in this country, is far less in proportion than it ought to be, far less in proportion than it was sixty, seventy, or eighty years ago. Only one word more, sir. In the statistics which were read by my old friend—I think I may call him so now—Dr. Edwards, there was a reference to the schools, and he spoke of grammar schools. Perhaps I may be allowed to say that by grammar schools he did not mean what we understand by grammar schools. He means schools at which English grammar is taught—what we should call the upper grades of our public elementary schools in this country, as compared with the high schools of which he was speaking, and which would compare most accurately with the grammar schools of this country.

The REV. J. WOOD, M.A. (Primitive Methodist Church): I represent rather a numerous branch of the great Methodist family—numerous that is to say for this country. We cannot compare with our brethren in America. We have to do things in a much smaller way so far as counting up is concerned. In saying a word about the statistics of our own Connexion I may be permitted to say that we have not recruited our ranks at all by secessions from any other Methodist body. Our increases have been derived from purely evangelistic work amongst the lowest classes in this country. We consider it, sir, providential that we were born out of doors. From the beginning we have been an out-door people, and we reckon that the Methodists of our branch, as soon as they are born again, should go into the open air as naturally as a young duck, as soon as it is out of the shell, waddles off to the pool. Now, I may say that we take our statistics very carefully not only once a year, but once a quarter. We have our quarterly leaders' meetings, and our roll books are strictly investigated, the name of every member being called, and such as are known to be wilfully absenting themselves from class are removed from the list. I may say further, that we do not count any persons meeting in

class with us as members who are under fourteen years of age ; that is, perhaps, a mistake on our part ; but those are put down now in another list. Still, we consider they are members of our Church. Though we have been in existence as a separate branch of Methodism for seventy years, our numbers at the last Conference were 185,312, being an increase of 2,800 members annually. We have had seasons of declension and depression, but we praise God that our success has been so great. Our scholars are now increasing on our hands at the rate of 15,000 every year, so that we have very great responsibilities in connection with them.

REV. J. M. REID, D. D. (M. E. Church): I have but a word to say. I am glad we are studying statistics, not for the sake of gratifying ourselves by contemplating the greatness of our numbers, but for the sake of learning where we are, and what we are accomplishing. I desire to say that I do not conclude that there is less power in Methodism, because perchance its growth is relatively not as great as it was in former times. Taking into account our numbers and our machinery, doubtless we should have a larger increase than we have from year to year ; but, sir, I think we ought to take into account the fact that when first we presented our doctrines, when we appeared as we did before the early communities, the doctrines we proclaimed were new, and our usages were very startling, and the impression made was correspondingly greater. I know very well that in some outlying branches of our Churches, even within a single decade, the seeming success of the Church was much greater than it is now ; but I know from actual observation that the zeal is not less now, that the spiritual earnestness is not less now. There is a change in the community around these Churches. The men that a decade ago denied the witness of the Spirit, felt no interest in the doctrine of sanctification, had no Sunday-schools, were in no way evangelical, have heard these Methodist preachers that you have sent into these fields, and have found the blessed life for themselves. Consequently they are now establishing their Sabbath-schools, opening their chapels for prayer meetings, and doing a great work among their own people that our preachers at first had to do for the entire community. As a natural result they now keep their own people, and I rejoice in the fact that our successes^e and triumphs in these fields, and perhaps in all fields, have made it less possible for us to grow as rapidly as we did a while ago. This thought should be borne in mind when we are studying our statistics ; I will not take time to elaborate it, but there is a point here to be very carefully considered. Our success sometimes, notwithstanding we may have the same resident power, leads to a state of the case that makes us fail to show such great results as formerly.

The PRESIDENT : I beg leave to state to the Conference that we have received a dispatch that bears a very honoured name. There is some confusion in the manner in which it has been remitted to us, and I therefore pass this dispatch from America to the Business Committee. I have no doubt that they will find it out, so that they can report to us.

The Doxology having been sung, the Conference adjourned.

IN THE AFTERNOON the Conference reassembled at Half-past Two, BISHOP PECK occupying the chair. The Introductory Devotional Service was conducted by REV. JOHN WATSFORD, of the Australasian Methodist Church.

The first topic for discussion was *Methodism, a Power Purifying and Elevating Society*. The REV. WM. ARTHUR read the following paper:—

I take it for granted that in the title of this paper the term society is meant to include all groups whatever of human beings in which man has to live and act in common with his fellow-men. We have here to do with somewhat other than the butterfly notion of society, which regards only the drawing-room, the dining-room, and the ball-room. Society, in our view, embraces at one extreme the most intimate relation—and, at the same time, that affecting the smallest number—existing between human beings, that, namely, of the wedded pair, who are but one; and embraces at the other extreme that relation which is at one and the same time the most distant, and yet the one involving stupendous moral issues to the greatest number, namely, the relation of nation to nation, or of one nation to all the rest. In the bond that unites into one a man and a woman we have the germ of all human society; and in the relations that bind nation to nation we have its ultimate development.

When, therefore, we speak of purifying and elevating society, we must take into our view the social duties arising out of the conjugal relation, and out of those other domestic relations which flow from it, namely, the parental, the filial, and the fraternal relation. We must further take into view all the social duties which arise out of such relations as in the system of Christianity are but extensions of the fraternal relation—the relations, namely, of neighbour, of fellow-townsmen, of fellow-countryman, of fellow in craft or calling, and, finally, of fellow-man. We are not permitted by the Gospel to hold that any man, however separated from us in nation, religion, or manners, is a person with whom we have no tie of kindred. We are not, indeed, permitted to regard him, however far removed, as further removed than a brother fallen and in a far country, a brother over whose character we may mourn, but over whose recovery we should be bound to rejoice.

We find society, then, in the carriage where the young couple sit for the first time side by side as man and wife. We find society again in the nursery, where brothers dwell and sisters meet. We find society on the lawn or on the village-green where children romp. We find it where the school hums, and the fair dazzles the boys and diverts the

upgrown. We find it at the family table, in the friendly party, in the great reception, in the national gala. We find it in the knot of cronies around the smithy fire or the ale-bench. We find it in the barrack-room, the ship's fore-castle, and the ship's cabin. We find it, too, in the market, the exchange, the shareholders' meeting, the chamber of commerce, and the directors' board. We find it in the gambling-den, in the prayer-meeting, and in the public sports. We find it in the hall of legislature, in the court of justice, in the congress of diplomatists, in the conclave of the Vatican, in the meetings of potentates and kings. In all these several positions a human being stands to human being in relations wherein, by his mode of dealing with his fellows, he may make them happier or less happy; often may make them better or less good; while, at the same time, by the same dealing, he may make himself either better or worse.

The association of two children for a single day involves a relation out of which may arise a lifelong friendship or a spite durable as their days. The association of two nations in a single transaction, or at one point of territory, involves a relation out of which may arise all the unspeakable moral issues involved in a war.

When, therefore, we speak of purifying and elevating society, the terms are so large that they lead us to think of a purified and elevated discharge of every duty arising out of any social relation whatever, from the relations of wedlock up to those of empire with empire. It is the mission of the Christian Church, viewed on its social side, to bring about a purified and elevated discharge of all such duties. And as a portion of that Church Methodism has been called to do its part in fulfilment of this benign mission.

It is admitted on all hands that the age in which Methodism took its rise was one in which society, taken in every sense, abounded in moral evils. The mode in which the new form of Christian energy grappled with those evils was not by special organisations directed against this or that vice. It aimed at making good men and good women, assured that every one of these would become the centre of moral forces, repelling evil in society and attracting good. It loudly called on every wrong-doer to repent. Even where this call was unheeded it awoke a consciousness of liability to rebuke; often a consciousness that the rebuke was well merited. But wherever it was obeyed the turning from his ways of one evil-doer conveyed a rebuke to his fellow-sinners—a rebuke more penetrating than words could give, and one which coupled condemnation of sin with an example of emancipation from its thralldom. In the society to which every converted sinner belonged his new life operated as a lever for its purification and elevation. And the total purifying and elevating force exerted in any one neighbourhood by Methodism would always be closely proportioned, first to the numbers who were converted by its instrumentality, and, secondly, to the degree of holy living attained to by such converts.

All the miners in a gang, all the colliers in a pit, all the soldiers in a company, all the labourers on a farm, witnessing the new life of one or two comrades, would be conscious of a new sort of moral appeal addressing itself to their sense of right and wrong. And so in any group of men in business, or professions, or in any social circle; the change of some acquaintances from a vicious life to a godly one would send rebukes shooting into many consciences; and even if these rebukes were resented they would tend to form a moral sentiment higher than would have existed had they never been felt.

In proportion to the frequency of conversions would always be the iteration of such practical appeals to conscience, and in proportion also would be their cumulative effect in creating a higher moral tone. But one man pre-eminent for righteousness, one whose happy, blameless, benevolent, useful living rose far above the common level even of religious people, would in this respect produce more impression on a neighbourhood than would a considerable number of sincere but stumbling Christians. Of such bright and warm-hearted servants of God and man the Methodist revival ever and anon raised up examples which were fair to look upon; men who made their careless neighbours say in their hearts, If there be little in other people's religion, there is reality in his. And this effect once produced in any mind, not only are the ideas of duty and virtue arrayed to that mind in new forms, but they are connected with the supreme spring of motive, the remembrance of God. The great sinner, converted into a believer, was, in popular language, the monument of grace. But a still greater monument—one whose long-sustained influence commemorated the sufficiency of grace in all the changes of life—was the man whom the young had always known as a saint, whom the old hardly remembered as a worldly man, and whom old and young would trust as the friend of all, the enemy of none; a man whose presence made goodness appear sweet, and made a sinful action appear as something which could not be just then done. Doubtless there were to be found among the Methodists examples of the sour moralist, or, perhaps, by exception exceedingly rare, of the cynical one; but such men were not of the Methodist type, and rather limited than extended the moral effect of the movement. It was the men and women who were happy in their holiness and holy in their happiness who among the Methodists, as in every branch of the Church, effectively fulfilled their mission in purifying and elevating society.

When the spectacle opposed to daily observation in a neighbourhood became that not only of a holy man, or of a holy woman, but of a couple walking together in holiness; and ordering their house so as to make it to their own children the brightest spot on earth, and a spot from which it seemed not hard to go to heaven; and to make it to the common conscience of the neighbourhood an example of such a home as if, were it copied everywhere, would make earth the tranquil abode

of a happy household ; when the spectacle took this form, the moral sentiment of the neighbourhood was insensibly, but in a very high degree, purified and elevated. Homes where family affections, family virtues, family instruction, family training, are animated by the love of God and man ; homes where all these bask in the warmth of a domestic hearth, which, lighted by fire from heaven, is fed with fuel drawn from all the accessible fields of earth, easily become generating centres of social power, centres where is generated that kind of power that purifies and elevates. Of all the good soldiers who in the Methodist ranks have fought against sin, fought for righteousness and peace, how large has been the proportion who traced back their impulse and decision so to spend their days to the happy influence of home, sweet, sweet home. In that one community wherein meet together parents and children, brothers and sisters, masters and servants, lies the germ of all institutions whereof the ruling elements are authority, law, order, obedience, equal rights, and a common loyalty to a common interest. Methodist moral influence was first and most largely personal, it was also domestic ; but from the first it further, and in a form altogether its own, became social.

Even in Christendom, what men call company had been generally devoted only to eating, drinking, and amusements. If men, when they met in company, abstained from trying to make one another silly or wicked, if they did not either stimulate themselves or tempt others to conduct and speech of questionable tendency, if they avoided profanity, gambling, intemperance and indecorum, they were taken to have carried social morals to a high level. In fact, one of the most frequent and most accepted pleas in mitigation of blame for misconduct was "company." For men to meet in company, in order to make one another wiser and better, was looked upon as belonging rather to the exotic culture of a few philosophers or ascetics than to every-day institutions for common men and women.

Early amid the movements of the Methodist revival sprang up a new form of company. Common men and women, common youths and maidens, met together in small companies on purpose to help one another to love God more and serve Him better, to help one another to bear their burdens cheerfully, to do their daily tasks thoroughly, to fight a good fight against all sin, to love their neighbours, and to spread on earth the kingdom of heaven. This fellowship brought out the best ideas of the thoughtful, the most practical maxims of the prudent, the holiest aspirations of the devout, and the instructive experiences of all. It thus cleared and broadened for each person his ideal of his individual religious life, and at the same time gave him a high conception of what human intercourse might be. It marvellously augmented the self-diffusing force of Methodist moral influence. From the weekly class-meeting went out often, as live coals from the altar, souls intent on kindling a fire which earth and hell might strive to quench, and strive

in vain. For, in feeling on the one hand what a blessing human fellowship might be made, and remembering, on the other hand, how frequently society wrought the ruin of the young and capable, the Methodist did not regard his own happier lot as due either to personal merit on his part, or to a partiality on the part of God for him above other men. He believed that he, a sinner, had found grace, and that similar grace, without price and without stint, was free for all sinners.

This persuasion of the freeness of grace for all was one important limb of that compound lever which Methodist moral influence brought to bear for the elevation of society. A related limb of the same compound lever was the persuasion that the laws and precepts of Christianity were all intended to be practically carried into life and action; and that the grace of God was of sufficiency equal to that practical end. No man was so far fallen as to be below the reach of the grace of God. No precept was so high up as to be above the reach of the grace of God. Therefore did the Methodist aim at purifying not here and there a few, but the whole human race; and aimed also at elevating it even to the stature of a perfect man in Christ.

And the work of forwarding this purification and elevation was not merely professional or official. Each member who had the fire in him found his own sphere for action somehow. The work of the pastor and teacher was one; that of the private member another. The spontaneous action of private members was the measure of the diffusive force of the central power.

Another agent was the itinerant character of the ministry, by means of which an influence intense at any one point was carried over wide surfaces. The periodical appearance in a quiet country town, in a lone farmhouse, or among pioneer settlers in newly-opened tracts, of a bold witness against prevalent sins, and a fervent advocate of every neglected virtue, was a social power of no small account. The homes into which these travellers were received on their rounds were often of the humblest; and not unfrequently were they the first in their neighbourhood to rise out of the level of their class and begin a movement upward. In homes of a different class it often happened that the one which received the preacher on his round was the one where first hospitality ceased to be connected with intemperance, and whence first there went out through the vicinity an influence in favour of purer family life.

Another element of moral influence that operated silently but profoundly was the discipline exercised in the Methodist Churches over both ministers and members. Men will fall, and the common conscience, recognising this fact, does not condemn a system merely on account of lapses on the part of some adherents, unless the system covers them. But so often had the spectacle been exhibited—one directly tending to demoralise a community—the spectacle of a minister fallen from Christian morals, and yet upheld by Church authority in

charge of the souls and morals of a community—so common, indeed, had this spectacle long been in the non-reformed Churches, and so frequent had it become in the reformed ones, that the public conscience, though never at rest on the subject, had almost ceased to revolt. The evidence, which soon came to light, that if in the Methodist Churches a minister felt he could, by a discipline of easy procedure and prompt issue, be deposed, was in itself no small contribution towards forming a conscience on the consistency of public men. And as to private members, when the neighbours of a man found that his life no longer responded to his profession, and began to think ill of the Church, they sometimes learned that she had required him to choose between his sins and her fellowship, and that on giving proof that he adhered to his sins he had been severed from that fellowship; whereupon they began to feel a new moral impression, an impression that with some Christianity was in earnest.

Methodist moral influence has always been essentially personal. By no means ignoring the value of good institutions, much less of good laws, it has all along assumed that both institutions and laws are fruits of the moral qualities of the people among whom they spring up, and has all along heard behind it a voice saying, "Make the tree good and the fruit will be good also." It has assumed that good men and women will call for and originate good institutions and good laws; and that, when worked by bad men and women, the best institutions become corrupt, and when guarded by such the best laws lapse into dead letter. Methodism has not so much concerned itself with settling the lines of the structure as with furnishing the living stones out of which on one set of lines or another could be built an habitation of God through the Spirit.

But, in developing personal activity, institutions lapsed, or even lost, rose in one case out of defaced if not crumbling remains, in others out of their embers. The ministry of the Gospel, laden with titles, raiment, and fatness of earthly good, had come to be generally regarded as a profession with many prizes, and calling for slender qualifications and next to no self-sacrifice. A ministry arose, subsisting on a pittance and toiling as workmen toil; a ministry in which eminence led to no worldly position or political rank, a ministry in which the return for great services rendered was with greater love and respect only the demand for more service. Out of this ministry sprang a branch reaching forth to foreign missions, and whether men of the world hated or liked the object of the worker at home, of the adventurer abroad, they often felt that he was a man giving to a public interest talents and an amount of toil which, if only given to his private interests, would raise him to prosperity. The effect of this spectacle was not small on men in secular pursuits; its effect on the Christian ministry, viewed as a whole, in all nations, was exceedingly great. It would be hard to describe, in the course of time, a purification and elevation more signal

than that which characterises the Christian ministry all over the world at this moment, as compared with its character and repute when first the churches were shut against John Wesley.

Out of the merest embers of the primitive Christian order—embers hardly allowed to live by clerical assumptions—arose the old institution of what is called lay agency. This big word only means that it was not considered in Methodism that the ordinary particles of leaven should leave all fermenting and spreading to certain dignified particles selected in proportions of one in a thousand, or one in ten thousand. So the ordinary particles began to move, instinct with a life that gave no reasons and that heeded no rebukes, to move because the mass in which they lay hidden was capable of being leavened and of becoming one whole and wholesome lump; to move, because the life was in them, the inert mass around them, and they must move; to move, not by the rules and successions of a carnal commandment—a thing of orders and genealogies—but by the power of an endless life, of that endless life which, from its point of fulness in the great High Priest, overflows into all His members.

Out of this recovered life sprang a vast and multiform activity, personal, yet often grouped; local, yet everywhere reproduced; spontaneous, yet speedily making its own organisation; and after a long while the world awoke and called it lay agency. But during the whole time the effect had been silently going on upon the general mind of a spectacle in which swarms were seen all astir, running to and fro, preaching, teaching, visiting the sick, gathering in children off the streets, making books, lending them, giving them away, rearing buildings, making garments, sitting in committees, breaking out in new and unexpected places and forms of activity; swarms that not only improved the sunny hour, but faced the east wind and the snowstorm; swarms which, when their cells were built and their honey gathered, had plainly toiled not to load their own board with sweets, but to sweeten the lifebread of others. When men of the world saw the stonemason and the shopkeeper, the doctor and the merchant, the attorney and the manufacturer, devote the strength left from daily toil to toil for others without fee or reward, just doing the work for love of it, and not only doing it, but spending on it much of their own hardly-earned money, the observers might dislike the men, they might despise the work, but they could not help seeing, in this prodigious outlay of unpaid labour for the building of a living temple, the healthy spectacle of effort elevated by an idea, and that idea one tending to the purification of society.

"A power," says the title of the paper—a power! Power often transmits itself by hidden shafts, and strikes out at a distance, even within enclosures walled off from the sight of the firing process by which the power is generated. How often have walls, high and thick, been put up to prevent the polite public from learning that this highly-

lauded worker, and that beneficent work, though operating within unobjectionable enclosures, were debtors to the vulgar Methodist firing-house for the power. All that we have to do in presence of such weaknesses is to smile and to overcome by carefully noting and confessing our own debts, whether as individuals or whether as denominations, to all the servants of our blessed Lord who bear other names, and to all branches of His universal Church, no matter of what nation or of what rites. We are, in very truth, debtors to all, to some debtors in much and immensely, and we shall always do more for the purifying and elevating of society by showing a ready mind in acknowledging our debts to our fellow-servants than by seizing them by the throat if they appear disposed to deny their debts to us.

When society in Africa underwent for all future time that pregnant change which took place when the flag of England, from being the banner of the slaver, became the pavilion of the captive, how much of the power behind Wilberforce was contributed by Methodism? When society in Asia underwent the pregnant change which took place when the flag of England from being the protection of the suttee pile, became the protection of the widow, some part of the power behind Lord William Bentinck was lent by Methodism. And so in all efforts, whether by pure literature or good schooling, by kindly, upward associations, by generous international sentiment, by city missions, by Bible-women or by sick visiting, much of the *power*, first in the form of the life-impulse, then in that of the tentative efforts, and always in that of willing workers, has been contributed by Methodism.

But on these points I do not dwell. They are not to be forgotten in history, but their value to us would be worse than lost if we referred to them either as boasting of ourselves or as abating one jot of the just praise due to our fellow-Christians. The value of these facts to us is this, and that value is great—they show us that when power from on high is received into humble hearts, the reach of its operation is not bounded by fences either social or ecclesiastic. They show us that if with our present numbers—and numbers are the measure of the fuel, though not of the power—we receive from the flame that burns before the Throne as much fire as did our fathers, the power generated will travel into the inmost courts of citadels walled up to heaven, and there, in one form or in another, work wonders to the praise of God.

Methodist moral influence has, in some measure, affected many races of men. Some of the master races it has scarcely approached. The potent old Arab race has barely felt its touch; the widespread and even yet mighty old Berber race we may say not at all; the Slav and the Tartar races in only indirect ways, or in the measure of a mere commencement; the Greek race only indirectly; what is absurdly enough called the Latin race, to an extent directly which is already traceable, and indirectly to a much greater degree, though to one which as yet is really nought in the eye of the politician or of those

philosophers whose wisdom estimates actual processes only by the test of long manifest results.

On the Hindu and the Chinese races the action of Methodism directly is still both of recent origin and limited extent. The fields on which its operation has been most powerful have been among three races of wide diffusion, and gigantic capabilities—the Anglo-Saxon race, the African race, and the Polynesian race. When the work of Methodism began these three races might be taken as representing the three elevating and purifying forces constantly preached to us by those who think they know and that we only dream. These three forces are the age, irresistible improver, the very name of which may account for anything; nature, enchanting governess who fails not to train in her nursery children of aerial innocence; and finally civilisation, that wondrous professor in whose college irresistible lights combine to make all sons wise and all fathers glad.

The ancient African race had seen all that age could of itself do for us; it was old, very old, when the name Anglo-Saxon had never been pronounced or printed. The Polynesian race had enjoyed all the benefits of the gentle tuition of nature in her fairest attire. The Anglo-Saxon race stood high among the pupils of civilisation, whether regarded from a national or a municipal, from an industrial or a literary, from a commercial or scientific, from a military or courtly point of view. Yet what were these races as touching social virtues when Methodism arose? The Anglo-Saxon country gentleman, brave, free, sincere, was often a coarse sot; the Anglo-Saxon crowd, in general law abiding, was one of the rudest of human mobs; the Anglo-Saxon colliers of Kingswood and Newcastle, of Wednesbury and Madely, were among the roughest boors alive. And the child of nature in Polynesia, instead of being akin to sylphs and zephyrs, was nearer akin to the furies as a savage. And the heir of all the ages in Africa was in every art a child, and in every social arrangement needing to begin.

Among these three races, then, Methodism has laid out the main part of its strength. It has dealt with the Anglo-Saxon race on the ancestral soil, where it tills its few narrow acres under the guidance of an ancient monarchy. It has dealt with it beyond the ocean, where amid recent wilds it gazes out into boundless openings, and expands under the guidance of a young Republic. It has dealt with it in British colonies, in Australia, in British North America, and Southern Africa. It has dealt with it in colonies of pure Englishmen or Americans, struggling with nothing but nature, in colonies mixed as between English, or Americans, and French in Canada and Louisiana, as between English and Dutch at the Cape. It has dealt with it in free settlements where slavery never appeared. It has dealt with it in mixed plantations where Anglo-Saxon and African stood to one another in the relative position of slave and slave-owner. It has dealt

with it where the Anglo-Saxon settler dwelt side by side with aboriginal races, mixed with Red Indians or Kafirs, with cannibal Maories in New Zealand, or recently Christianised cannibals in Fiji. It has dealt with it under all its strangely various phases, and will yet have to deal with it in new phases which we do not now foresee, but which its extending relations with other races will bring into view. But in one posture, just alluded to, will it, we may confidently believe, never more have to deal with the Anglo-Saxon—the position of a slave-owner authorised by law. As to this race, what has been accomplished in the past is sufficient to encourage effort for the work that has to be done in the future ; but that work is yet far too vast to allow us to waste time in boasting of things done, or to allow us to forget where our strength lies.

With the African race Methodism has had to deal both in its fatherland, and in the colonies of the West Indies and the States of America. In the two last it has had to deal with it in the day of bondage, in the day of emancipation, and now in the day of settled freedom. Of it, again, we may say that what has been done is sufficient to encourage us as to the vastly greater work that remains to be done.

With the Polynesian race we have had to deal in its native state of savagism, and now in various degrees of a Christianised condition, and of settled government. Of it, as of the other two, we may affirm that what God has wrought warrants us to work on with good hope that there are good things in store for the labourers who shall take up our toil.

The REV. BISHOP L. H. HOLSEY (of the Coloured Methodist Episcopal Church), said: Methodism is peculiarly fitted to elevate and purify society, because there is in pure Methodism much of the spirit of the blessed Christ, especially compassion on souls. It is a distinctive characteristic of Methodism to love souls because they are what they are—made in the image of God, and immortal. When the Great Teacher “saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd.” So Methodism sought the multitudes, not only to save them from sin and death, but to elevate and purify society has ever been the work of Methodism, and in both it has, under God, proved itself to be a mighty power—which is the subject of this essay. Methodism from the beginning was the friend of education, and has always been engaged in its work. Methodism was born in a college, and believes in schools. With a consciousness that its teachings and practices are right, and what the Gospel demands, it enters the field of knowledge and intellectual progress with a hearty goodwill. Its founder was a man of letters. He sought not only the elevation of society by evangelistic labours and evangelistic Christianity, but by

every lawful and useful means that could instruct and improve the minds and conditions of men. When Wesley died his works lived; the ball that he put in motion is rolling on. His spirit still lives and glows in his sons. Every Methodist school or institution of learning stands as a monument—a perpetual memorial—of Wesley's love of education. He knew as well as man could know that the doctrines which he taught were not only what God in His Word requires, but that they are the very things the world needed. The things that he believed and taught, he believed them to be of God. Hiding behind the cross of Christ, and entrenching himself in the castle of truth, he feared no assaults from without. There was no danger of too much light. He was not afraid of criticisms and controversies. Criticisms and controversies, however, arose, storm after storm tried the doctrines of Wesley; but now, after a century has passed away, and the storms have subsided, we see that he was right. His followers have not neglected education, but have prosecuted this part of their life-work with a zeal that is highly commendable. Hence Methodism is the friend of education, and always has been. Indeed, it is a Church of schools, colleges, seminaries, and orphan asylums. Everywhere Methodism seeks to make men better and happier by imparting to them the advantages of a Christian education. Its institutions of learning, its schools of science, law, and art, dot the vales and crown the hills of Europe and America, while it is planting others in foreign countries. Its students, with well-earned diplomas, are found in almost every country on the globe. These, with their Christian training, have been sent into the world by the thousands and hundreds of thousands to permeate and leaven the mass of society with the teachings and practices of a Christian culture. Its publishing houses, its thousands and ten thousands of publications, that annually go forth to the nations, consisting of books upon every useful and refining subject; its many Church papers, reviews, periodicals, tracts, Sunday-school leaves and lesson papers; its missionaries, Bible agents, and colporteurs, threading the islands, crossing the seas, traversing the world, and filling the whole circle of society with the precious truths of Christianity and the light of God,—all these are potent agents to propagate any doctrine true or false, and whether man is benefited thereby or not. But when they are employed for a noble purpose—the amelioration of man—and when they do accomplish that end, how wonderful and glorious they appear! Methodism has brought all these into being. It has not only originated and kept them in action, but it has brought them all and laid them at the feet of Christ, and consecrated them to His glory and the saving of the world. It inculcates in its discipline and ritual not only simplicity in forms of worship, but in styles of living. It is a standing protest against the very forms and tendencies that lead to sensuality. It takes up the battle-cry against intemperance, and deals with its corrupting influences and dreadful consequences.

It teaches men to live for a purpose, a purpose worthy of living for—the saving of others. It makes war upon the dominion of strong drink and intoxicating liquors. Our bodies are God-given instruments, given for a while to do the work of the Lord, and we have no right to destroy them, or impair their usefulness. They are temples of the Holy Ghost, the habitations of the Most High; if they are destroyed by us we stand guilty of sacrilege. It teaches that wealth, mind, and intellect must be consecrated to the good of mankind, recognising the fact that every man is our brother—a brotherhood united together by common interests and the strong ties of consanguinity. Listening to the groans of the nations beneath the burdens of sin and darkness, and clamour for the light and liberty of the children of God, it is criminal to waste one's wealth, whether with unsparing hand upon our persons, our surroundings, or our equipages. Money is power, but it is given by the gracious Lord to be a great factor in the world's recovery and restoration to Christ. It is the arm—the grand instrument by which the nations are to be lifted from degradation, elevated, and purified. Methodism encourages industry, economy, and obedience to “the powers that be,” because “they are ordained of God.” True Methodists are true citizens. The fire of patriotism—the love of country—burns and glows in every true Methodist heart, being fanned by its teachings and spirit. It teaches that all must work for Christ. Its watchword is, “Believe and work.” In the morning sow thy seed, and in the evening hold not thine hand. It brings light and love to the dark places of the earth; puts new hope into the desponding, enlarging their views of God and heaven, and starting new springs of zeal and Christian activity; lifts up, purifies, and saves. Thank God that John Wesley was born into the world, and thank God for Methodism! It is in the world, and the world is its parish. The two hemispheres are the fields of its operation. It is at work. It still wrestles “against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places.” Its aggressive hosts are assaulting the ramparts of darkness, and putting to flight “the armies of the aliens.” Stout-hearted infidelity and its subtle combinations are trembling before its bugle blasts and the advancing lines of the coming triumph. In the name of God it sets up its banners. More than a hundred years ago it sped across the Atlantic. It buckled on the sandals of truth, and in the wilderness wilds of the new world it won its proudest victories. Aided by the incomparable hymns of Charles Wesley, the Gospel of free grace went pealing along the rivers and lakes, and over its plains and mountains, gathering, and continuing to gather, recruits to the army of the Lord of Hosts. So shall the glad tidings sound through all the earth till the sons of men—of all races and climes—shall be gathered under the banner of the cross. Hallelujah! the doctrines and songs of Methodism are ringing around the globe.

The REV. J. C. PRICE (coloured), African Methodist Episcopal Zion Church, said : Christianity, in the essentials of its nature, is naturally reformatory. We notice its introduction into the world by Christ in its effects upon the existing manners and customs of nations. Hence Methodism, being a great branch of Christianity, would naturally be purifying and elevating upon society, because Christianity, in the length and breadth of its effects upon man everywhere, not only in his religious state, but also in his social and civil state, has an influence which is for the glory of God and for the good of man everywhere. But while it may be true that Christianity has this effect upon man, and the truths of the Gospel are so reformatory in their nature, it may be still true that Methodism is peculiarly so in purifying and elevating society wherever it goes. And this may be for several reasons, a few of which only I will mention. In the first place, it is in the simplicity of the doctrines it advocates, and in the principles by which it is controlled. The doctrines are so simple, that the most uninformed can take them in with ease. And, again, they are so grand, that the most enlightened have to stagger, not at their complexity, but at their simplicity. This has been seen wherever Methodism has gone, whether it has been among the English, with their civilisation and enlightenment, or among the heathen of India, or among the idolaters of Africa. This great elevating and enlightening influence of Methodism has cut its way, as we heard yesterday, throughout the length and breadth of the world. What Methodism has done for Ireland, for England, and for the Anglo-Saxons of America, I am proud to say it has done for the Africans. That same branch of the Christian Church that even in the dark days softened the influence of the slave towards the master, is yet seen in its results to-day. If, living under the reflected rays of the moon, he would be unresentful and faithful to his country and to the laws and powers that were, what will be his position as a citizen and as a member of society when standing in the full light of the Gospel of Christ as it gets its influence from the cross ? I am glad to say to-day that such has been the influence of Methodism. Why, they say the coloured people are all Methodists and Baptists. And why ? Because they take in the truths in their simplicity. Simplicity is always desirable, and especially when truths are to be conveyed to others on the great themes of human redemption, sanctification, and justification as they come from the Bible. And hence Methodism is the great thing that will help us to solve the great American Negro problem. Why, you know our colleges are limited ; our high schools and academies are limited. Six or seven millions of people must be informed : and how can they be better informed without these schools and colleges, than by coming to the Christian minister three or four times a day ? Wherever the name of Christ goes there is a general renovation of character and a corresponding renovation of action ; and hence I can easily and heartily appreciate the subject as it comes to us—"Methodism in its Efforts to Purify and Elevate Society." And we need to be purified and elevated in society. For more than two centuries we have had wars on account of a misunderstanding in regard to our relations with other men.

The REV. DR. MARSHALL, of Vicksburgh (Methodist Episcopal Church, South) : I rise to say that it is with gratification and with gratitude to God that for nearly fifty years, while I have preached to the white people of the great cotton and sugar States of the South, I have never, on any occasion, at any time, or under any circumstances—and I say the same for my brethren—neglected to preach to the coloured people. I rejoice in the sentiments of my coloured brother ; and I desire here, as a representative of the South, to give him my hand. (The delegates here cordially shook hands.) He is a North Carolina man, and he knows how he has loved the

white man, and he knows how the white man has regarded him as a Christian brother when religion has refined his heart and built him up in the image of Christ. We rejoice to-day to meet our brethren here, and, in the spirit of our beloved Master, we alike thank God on their behalf that they are free, that they are happy, that they are preaching the Gospel, and that they are increasing in the knowledge and grace of our Lord Jesus Christ. May they prosper and flourish until all over the South they shall have been converted to the Saviour, and carry the torch of Methodism to Africa, and, from the centre to the circumference of that great land, fill it with Methodist churches, and with the glorious manifestations of a preached Gospel, under the banners of John Wesley.

The REV. J. M^H. FARLEY (coloured):—I wish to speak for a few minutes on Methodism as a purifier. I have come from Virginia, and I may say that Methodism has purified that State, or that part of it in which I live. We are all delighted to meet you over here in England. Methodism is a purifier; and, sir, it has purified, not only Virginia, but is calculated to purify the world. I heartily endorse the sentiment, as set forth by my brother Holsey, in regard to the doctrines and the teaching of Methodism; and I stand here to-day, as my brother has said, coming from the land of liberty. We meet on a common level with our brethren in America and England to say that this glorious doctrine we preach to our brethren and the world will purify the world and bring it to Jesus. I am glad to be here, to have exchanged words of love and sympathy. All we have to do is to be good men, and to carry out the injunction laid down by Wesley, to carry the Gospel to all the world, to Africa and America, and to the islands where they know not Jesus, that they may be purified.

MR. R. DALE (Bible Christian Church, South Australia): For twenty-seven years it has been my privilege to preach the Gospel in Australia. Several of these years were devoted to mission work in the bush. The term bush with us is equivalent to backwoods in America, and wilderness in the Scriptures. At that time our bush population was utterly destitute of the means of grace. Young people grew up without having ever seen a house of prayer, or hearing a preacher. More than once, after telling the story of the cross, and bowing in prayer, the parents experienced the greatest difficulty to induce their children to kneel, and were it not so sad I should have been often amused at hearing the thumps administered on their backs to secure this object. These visits were repeated, Bibles circulated, leaves of healing, supplied by the Religious Tract Society, distributed; for I never went to my work without these. The good seed in time produced effect, and many once lost are now cleansed, clothed, and sitting at Jesus's feet. I bear willing testimony to the power of Methodist agencies to "purify and elevate," in Australia, as well as America; and speak only because I desire the evidence not to be one-sided.

The REV. ALPHEUS WILSON, D.D. (Methodist Episcopal Church, South), read the following paper on *The Influence of Methodism upon other Ecclesiastical Bodies, and the Extent to which they have Modified Methodism.*

It was not proposed at the inception of the Methodist movement to affect men in their ecclesiastical relations, but only in their personal character and relations to God. In respect of these Methodism was in agreement with the creeds, articles of religion, homilies, and theological

systems of all the Protestant Churches. It made no attack upon these; nor did it offer any substitute for them. There was no formal enunciation of theses to be discussed. The faith of the Wesleys and their helpers was that of the Church of England, to which they adhered to the last, and in which they found all that was required for salvation.

Nor did they make a controversy with any of the Churches upon its specific method of dealing with men. The formal ritual of the Established Church, and the freer services of the Nonconformist bodies, were equally compatible with the utterance of the fundamental assumptions of their faith, and, in their different forms, gave ample room for their expression in character, worship, and life. In fact, nothing more entirely divested of all claim to superior wisdom, nothing more free from revolutionary tendencies, had appeared in the course of ecclesiastical history since apostolic times. No attempt to alter or modify, directly or indirectly, the economy or ritual of the Churches characterised Methodism in its beginnings or its growth. It made no appeal to discontent; it evoked no partisan agencies. Its ample records disclosed no trace of the proselytising spirit. The value and sufficiency of every Christian communion were admitted with a liberality rare in that time: and questions of reform—if reform were needed—were relegated to the convocations and assemblies respectively charged with the responsibility of maintaining the order and purity of the Church of God. The influence of Methodism was not to be traced in the line of negation and protest.

To this may be added the fact that it was not in contemplation of the founder of Methodism to establish a distinct ecclesiastical organisation. The contingency of such a result was undoubtedly present to the mind of Mr. Wesley, at least in the later years of his ministry, and he made some provision for its happening. In the case of the societies in America he ordered and arranged a plan of government, and a form of service; but there is no reason to question his personal fidelity to the Church of England, or the sincerity of his oft-repeated counsels to his preachers and societies to retain their connection with the established communion. That Methodism assumed a separate ecclesiastical form was clearly the result of providential determination rather than the purpose of its founders. The resistance of the Churches to the intrusion and free action of the specific force of the movement made necessary, for the conservation of results, the rudimentary forms of association in which Methodism first found organised expression, and which have developed into the multiform phases of Church order to-day represented in this Conference. The attitude of Mr. Wesley's mind in relation to this question is seen in the minute of the Conference held with his preachers so early as Wednesday, June 27, 1744, which reads, "We believe they will be thrust out, or that they will leaven the whole Church." The former was a contingency which he was forced by the current of events to consider; the latter was his fixed purpose.

All indications are to the effect that it was not intended to make Methodism influential through the power of an ecclesiastical organisation. It was only designed to apply the distinctive force of the movement to existing machinery, hoping to increase its efficiency, and produce results far more abundant and quite as satisfactory in quality as any that could be expected from new and separate combinations. To the last Mr. Wesley resisted the tendency to crystallise into other and characteristic forms; nor did this tendency become more than potential until the rigour of ecclesiastical repression forced it into actual expression.

Putting, therefore, out of the account all factitious and artificial agencies, the influence of Methodism is to be attributed chiefly to the prominence and emphasis given to the individual consciousness as a prime factor in Christian experience and history. Making no question of the faith in which he had been trained, and which had been signally illustrated to him in the character and life of his mother, John Wesley was not content with professional assent to truth and perfunctory service. The struggles and devotion, even to asceticism, of his earlier years, show the intenseness of his mind, and his strong resolve to bring within the compass of personal knowledge and experience the revelations of the Bible. Thoroughly honest and without bigotry, he made diligent inquiry and tested all practicable methods of attaining his end, giving himself continually to prayer, and making his last appeal to the Word of God. His singleness of aim through long labours, under trying conditions, was rewarded by the disclosure of a conscious relation to God and truth, which became for himself the beginning of a new life, and the demonstration of a principle effective in the measure of its simplicity, and available to the full extent of the possibilities of human consciousness.

Henceforth Wesley and Methodism sought only to verify the relations of God within the experience of man. Knowing, from his own history, that the energies of the inner life might be exhausted in services that did not profit to the enlightenment and sustenance of the soul, he refused commonly received tests of piety, and referred every man to the testimony of the last witness—his own consciousness. To this he made the appeal of the truth. Exacting most rigidly all the fruits of righteousness, he yet insisted that the root must first be fixed in this inner life of conscious relation to God and His Word.

Thus at the outset all the energies of Methodism were directed against the essential evils of human character. It searched the "inward parts" of man. It stripped sin of its disguises and formal defences, brought it into the light, and compelled its recognition and confession. It distinctly rejected all compromise and concession, and refused the proffer of creed and service in lieu of personal faith and devotion to Christ, and enforced the right and duty of every man to know his own heart and his relations to God.

All this presupposed what Methodism has uniformly emphasised—the direct action of the Spirit of God upon the spirit of man. The test question of Christianity was, as in apostolic days, “Have ye received the Holy Ghost since ye believed?” and the significance of apostolic teaching, “that we have received the Spirit of God, that we might know the things that are freely given to us of God,” was clearly set forth.

It is not within the scope of this paper to consider the extent of the application of this principle, or its possible abuses. These belong to another range of discussion, and only give intimation of the reality and measure of the power at work. We have only to regard the principle as it furnishes the basis of estimate of the influence of Methodism. In this view it appears as a vital force acting directly upon men as such without regard to their professions, creeds, or ecclesiastical connections. Whatever respect it might pay to the outward order and conventionalisms of church and society, it was only in so far as these were subsidiary to the rights, powers, and responsibilities of personal life. The received conception of the subjection of the individual man to the conditions of his life was discarded, and in place thereof, as a practical and operative truth, it was declared that every one of us must give account of himself to God. This was to multitudes in and out of the Churches a new revelation of manhood. It set men above all institutions, proclaiming afresh in other form what was implied in the word of Christ, “The Sabbath was made for man, and not man for the Sabbath.” It made him consciously the end and order of God’s working, and forbade his degradation to the place of a mere creature of a system. It was an “awakening,” as so often said, an awakening out of sleep to the consciousness of the possession of faculties pertaining to life in its highest form.

With this new life there came the demand for its expression in methods suited to its character. It was impossible now to remain content with the perfunctory offices which might engage as well the many who had no sense of direct relation to God. The freedom of Christian life asserted itself in individual movement and utterance, characteristic and effective. Christian fellowship became a reality, taking practical shape; and Christian experience became a recognised feature in the converse of the men who under Methodist influence had come to know themselves. Here, too, was an educational power, a process of development, that promised to raise the manhood so disclosed to conditions of life much beyond any then conceived. It is not wonderful that under the impulse of such revelations, with consciousness opened on the side of God and eternity, and with the intense and sublime speech of Scripture brought home to them as embodying realities, men should find and defend a theory of Christian perfection, and incorporate it into the body of vital truth which they felt themselves charged to deliver upon the conscience of the world; nor is it

wonderful that a theory so wrought out of convictions deep as consciousness and vindicated in the experiences and testimony of ten thousand faithful witnesses should still commend itself to the faith of Methodism.

This brief statement of the effect of the Methodist movement upon individual men is essential to an understanding of its influence, especially in its first and formative period, upon ecclesiastical bodies. All this work was wrought within the recognised limits of the Churches. Ministers of different denominations laboured with the Wesleys and Whitefield. Hence the impulse of the newly-awakened life moved along all the old channels of church association and observance, and put a new spirit in them. It became difficult, if not impossible, to repeat creeds, confess sins, and rehearse the services of the various communions, in the former easy, unreflecting way. Men were startled into the perception of a meaning in these things that lay deeper than the surface. They found reality, substance, where hitherto had been but a by-play of life to amuse and quiet conscience, and show a decent respect to their Maker. The heaven became more and more widely diffused, working only the more effectively because of opposition, until the Churches all evinced something of the same earnest spirit, and set themselves with diligent care to recover and raise up the masses of the population within reach of their commission.

Here, then, in the awakening and enfranchisement of the individual consciousness, in the consequent energy of personal Christian life, and the endeavour to obtain a true fellowship, and in the elevation of the ideal of Christian character, is to be found the source of the original influence of Methodism; and these furnish the measure of its power.

When, under the pressure of its need, Methodism became an organised institution, there was no room for a new confession of faith. The old Protestant symbols contained all that was required for salvation. Only, under the influence of the first principle of its movement there was on the one hand an elimination of the articles that could not be subjected to test of the consciousness, and on the other, an interpretation of the rest that would bring them within the scope of actual or possible experience. Thus by tendency inevitable under this impulse, the starting point of the theology of Methodism was found in human consciousness. The Scriptures were interpreted from a new point of view. Sound criticism was not despised or rejected; but the mere speculative treatment, whether from the side of metaphysics or of science, was discarded, and the revelations of the Word of God were presented as realities attesting themselves to faith. Upon this groundwork, a body of theological literature, beginning with the discussions of Wesley and Fletcher, has grown up, whose influence upon the doctrinal tendencies of other ecclesiastical bodies can hardly be denied. The creeds have not been altered, but the interpretations and uses of them have been modified, and under the old terminology

a new, and, without offence it may be said, a more vital and effective faith is proclaimed in agreement with the word of Christ, and in harmony with the conditions and wants of our race.

At the same time the Methodist conception of sanctification, or, as a Church of England writer has expressed it, the idea of saintliness, has commended itself in fact, if not in form, to multitudes in other communions, until, to-day, it can hardly be claimed as peculiar to Methodism. Nor does it hold its place as an exceptional possibility of isolated characters, but is incorporated in the faith, and proclaimed in the pulpits of many churches as the equal right and duty of all that believe in the Father of our Lord Jesus Christ.

We may not claim that Methodism has given a new theology to the world, but it is no presumption to affirm that it has furnished a new point of view and a fresh impulse to modern theology, and the interpretation of Scripture, and has extended the field of vision, and included within the possibilities of faith, ethical and spiritual, results not hitherto attained. It should rather be said that in all this it has but restated the postulates of apostolic Christianity and reached after the logical results of apostolic teaching.

Besides this doctrinal aspect it has been seen in Methodism that it is not only possible, but in agreement with the word of Jesus Christ, that the Church in its organisation should seek and find its foundations in this revelation of the truth of God to the consciousness of man. The common supports of social combinations were not sought, nor would they, under the peculiar conditions of Methodist life and activity, have availed. The Wesleys and their followers dared to put confidence in the work of God in man, and made no other conditions of membership in the societies which have now grown out of their rudimentary forms into churches of God, than such as were recognised in Christ's declaration of the character and basis of His Church. The success of an institution severing all mere earthly connections, discarding the venerable principles upon which the most solidly established Churches in the world depended for their support, and committing its fortunes to the sufficiency of purely spiritual principles and methods, could not fail to affect other bodies; and, constraining them in course of time to give it recognition as one of themselves, an effective agency in spreading God's truth through the earth, it induced them to reconsider the grounds of their own exclusive claims. Methodism, rejecting Episcopacy by Divine right, has taken it on as of human right. Denying actual succession in every form, it maintains a true spiritual descent from the apostles, and bears the stamp and seal of its birthright in every line and feature of its history; refusing to concede the exclusive Presbyterian theory, it has yet developed into an economy of which Presbyterianism is the dominant character. Whatever may be said disparagingly of the divisions of Methodism, it is clear that they furnish demonstration that the true foundations of the Church of God

lie deeper than the mere symbol or system; they are unchangeably and for ever fixed in the spiritual revelation of the Son of God to the faith of man. The narrow limits of this essay preclude the production of proofs and instances, else they might be cited largely from the pens of non-Methodistic writers to show how widely this characteristic has affected other denominations.

Close upon this organisation of spiritual forces follow the normal practical methods. They can only be suggested. First, the class-meeting, experience-meeting, love-feast, channels of expression for the individual Christian faith and sentiment, means of Christian communion, and agencies of spiritual education, have passed beyond the limits of Methodism, and in some form become recognised elements in the social life of most of the Churches. Second, the lay service, instituted by John Wesley, and incorporated into the economy of Methodism, has come to be an effective factor in the work of the Christian world. The many lay activities in these last times, in Christian associations, evangelical enterprises, &c., may, without violence, be referred, directly or remotely, to the call made upon laymen in connection with the great revival under Wesley, and the evident Divine sanction given to their work. Third, the revival character stamped upon the system at the outset has provoked to emulation the other Churches of Christendom, and evoked an aggressive spirit and agencies which have been productive of great gains to Christianity, and promise yet more largely. The modern missionary enterprise, if it did not take its rise with Wesley and Coke, certainly received a strong impetus from the Methodism whose every preacher took the world for his parish, and knew no difference between men preaching the same Lord over all, rich unto all that call upon Him.

The modifications of Methodism, resulting from its contact with other ecclesiastical bodies, require more space for treatment than is granted here. In its manifold forms of government and administration it has been influenced by its connections with the Church of England and its association with other Churches in England and America.

The sentiments and opinions current in neighbouring communities have acted upon the mind of Methodism, and, as was inevitable under the operation of its essentially sensitive and aggressive principle, given rise to many divisions of the original bodies.

The faith has been but slightly affected. It has been formulated and assumed a more philosophical aspect in conformity to its need of taking position for defence and organised aggression.

Its methods remain substantially the same, with such change only as altered conditions and general Christian sentiment require.

In a word, the influence of Methodism is due to the conformity of its faith and methods to the spirit and plan of the Gospel as Christ gave it and Paul preached it. If ever it shall lose its power, it will be by departure from the original model and design. Faithful to its trust, it

will continue to affect the Churches and the masses of mankind until the work of the Gospel shall have been wrought out to its consummation; when all forms of human endeavour shall cease before the revelation of the presence and working of the God who is all in all.

The Rev. S. S. BARTON, of Leeds (United Methodist Free Church), said: Mr. President, I feel that the most prominent thought in my mind just now is "ten minutes," and "ten minutes" seems to be about the most frightful matter with which I have to contend, for I am sure the subject is one which must be of very deep interest to all our Methodist communities, and perhaps of no less interest to other Evangelical denominations, for you perceive that the topic assigned to us this afternoon is "The influence that Methodism has exerted on other religious bodies." I am glad it did not stay there, for that would have been perhaps to assume something which in itself might have been in some sense offensive to other bodies, but it goes on to say, "and the extent to which they have modified Methodism." Now here there is distinct recognition of mutual influence and mutual benefit as between our Methodist Churches and the Churches of other Evangelical denominations. We are glad to recognise whatever good we may have received from them, whilst we hold that they have to a large extent been debtors to us. But now it is very difficult just to put into ten minutes some of the thoughts that will necessarily present themselves to the mind of any person studying this question. For instance, we regard Methodism as a revival of the spirit and power of Christian truth and life. I need not go into the matter before this Conference as to the state of the Evangelical Churches of this country at the beginning of the last century; it is known very well to every person forming a part of this Conference; but in the presence of Methodism under God there arose such a wave of spiritual influence and power and blessing as penetrated to every Christian Church in the land, and became to them a help, and a strength, and a blessing. And I hold that the prominence given by Methodism to the doctrine of the New Birth, of Sanctification, of Christian Perfection, had a mighty influence on the religious life of England, and, indeed, on the religious life of the world. I sometimes fear that we are not worthy sons of our sires, with regard to some of those doctrines; that we are not so frequent in our preaching and insistence on the great doctrine, say, of Christian Perfection as our fathers were; and, probably, if we urged them a little more distinctly than we do, and more frequently than characterises our teaching upon them from Sunday to Sunday, we might find that our churches would revive under their influence to a much larger extent than we see at present. Then the influence of the Methodist doctrine on other Churches seems to me to have been considerable, especially in its relation to the high-

toned Calvinism maintained and taught by some notable men during the past century. Then, Methodism has done much to break down that gross form of priestism that more or less prevailed in the Churches, and held them fast bound in its withering influence. Then, Methodism has modified, if not actually destroyed, the merely professional sentiment in relation to the work of the Churches, and we have a noble band of men still existing who to our villages and hamlets are as the "chariots of Israel and the horsemen thereof," and who are true successors of the apostles. They go forth, taking no money, and they are ready to do the work that God gives them ability to do with all the simplicity and earnestness which characterise good men. But I have been much impressed with the fact that the ministry of the other Evangelical Churches is more largely indebted to Methodism than, perhaps, any other thing that we could adduce. For instance, I hold in my hand a copy of the *Wesleyan Methodist Magazine*, which I am glad from month to month to have the opportunity of reading, and I find it to be in itself, separate from the matter to which I am about to refer, a most interesting monthly document. In writing the life of the late Dr. Jobson, the editor brought before his readers two or three most important facts which I should like this Conference to hear. He states that—"During the London Conference of 1872, Dr. Jobson invited five eminent Nonconformist ministers—Drs. Binney, Stoughton, Raleigh, Allon, and Fraser—to meet at his house the President (Mr. Wiseman) and a few other members of the Conference. After dinner Dr. Jobson characteristically said, 'Why should not we have a love-feast? Come, Brother Allon, tell us how you were brought to God.' Dr. Allon replied: 'I was brought up in the Established Church; but, during the whole of that time, I had no idea of such a thing as spiritual religion—a personal experience of the truths of Christianity. But I was induced to go to the Methodist Chapel in Beverley, was convinced of sin, and was led to religious decision, more especially by the preaching of the Rev. John Hobkirk, and joined the class in which Mrs. Jobson met, and became a Methodist Sunday-school teacher and secretary.' Dr. Raleigh spoke next: 'I was a regular attendant in my youth on the ministry of Dr. Kelly, in Liverpool; and you all know what a vigorous preacher he was. But I did not find my way to Christ under his preaching, but in the Wesleyan Chapel, Moss Street (Brunswick), Liverpool, where I had been led at first to hear Theophilus Lessey, by whose preaching I was greatly impressed. But it was after attending several times and hearing various preachers in that chapel that I learnt the way of faith.'" Then Dr. Stoughton stated that he had been brought up amidst Methodist influences, and that when a youth he came under deep convictions of sin, and was for some time in a state of spiritual anxiety and sorrow; that one Sunday morning he walked into the country, outside the city of Norwich, and there read a sermon by Dr. Chalmers on the text: "He

that spared not His own Son," &c. The sermon afforded him considerable relief; but on the evening of the same day, on attending St. Peter's Wesleyan Chapel, he heard an unknown minister of humble abilities, who preached from: "God so loved the world," &c. That sermon brought him still more comfort and peace than he had derived from the great Scotch divine, much as he admired him. Dr. Stoughton went on to say that, shortly afterwards, he became a member of the Methodist Society, and met in the same class with Mr. Wiseman, father of the President. It was not until a few years subsequently that Dr. Stoughton altered his ecclesiastical views, and joined an Independent Church; and he remembered that, after he became a minister, he once met Mr. Wiseman at a missionary meeting, who, in reference to some verses he had just heard quoted by his friend, expressed pleasure "that he had not forgotten his Methodist hymns." Mr. Binney stated that his father, although deacon of a Presbyterian Church in Newcastle, "was never in his life worth more than a guinea a week." The direct instrumentality in his conversion was not Presbyterian, but Wesleyan. His educational advantages had been scanty; and he had grown up to young manhood in a state of spiritual and intellectual torpor. He was a journeyman bookbinder, but knew little of the contents of books till a Wesleyan fellow-workman succeeded in arousing him to religious thoughtfulness by first alluring him to mental activity. In young Binney's case, as in that of some others, the intellectual awakening preceded the spiritual: literature was the "schoolmaster" to bring him to Christ. His studious Methodist fellow-workman lent him one day a copy of Dr. Johnson's *Rambler*, from the library of Wesley's Orphan House in Newcastle. The perusal of this book enkindled in him an enthusiastic desire for culture and literary occupation. He forthwith bought a dictionary, and wrote out all the words occurring in the *Rambler* with which he was previously unacquainted, and produced an essay in which he took care to introduce every one of these newly-acquired vocables. Such was Thomas Binney's first composition. His second and third were ambitious poetical effusions, a tragedy in five acts and a poem on *The Divine Attributes*, which he dedicated to the Duke of Wellington. The intellectual companionship between him and the bookish young Wesleyan soon ripened into a religious friendship. Binney accompanied his brother-workman to Methodist preachings and love-feasts. For a long time, however, the literary interest predominated over the spiritual; it was by slow degrees that the latter at last gained the ascendancy. Ultimately, he neither joined the Church of his parentage nor that of his conversion, neither the Presbyterian nor the Wesleyan community. Had Methodism at that time possessed a school of the prophets, he had little doubt that he should have attached himself to the Methodist Society, and offered himself for the Methodist ministry; for his theological views and his religious sympathies were far more in

accordance with Methodism than with any other form of Christianity. But his craving for culture was so intense, and his sense of the need of it so profound, that when the prospect of some years' training was presented to him by the Congregationalists, he joined their community, and was soon after sent to the Independent College near Hitchin. Dr. Fraser spoke last, and said: "I had often been urged to devote myself to the ministry, but from various causes refused to do so. One morning, however, a Wesleyan lady at Montreal, at whose house I happened to call, surprised me by saying that she had a solemn message for me. She then looked me calmly in the face, and said: 'Mr. Fraser, I have a burden from God, which I must lay upon you—that you give up all other views in life, and preach the Gospel.' Her words seemed to penetrate my spirit. I immediately proceeded to complete my studies for the ministry, and began to exercise it at Montreal, where I laboured for seven years."

REV. JAMES HOCART (of Paris) said: There is the utmost disproportion between our success as shown by our statistics, and our success in benefiting other Christian communities. I would not have it believed that Methodist influence has been the only power working for good in the Protestant Churches of France, but perhaps it has been one of the strongest influences exerted on them. If it has quickened the Christian Church in general by helping to supply faithful Gospel ministers in Protestant communities, in which about one-third of the members are under the influence of Rationalism, then we may affirm that Methodism has been of great use to the Reformed Churches of France. If it is a good thing to raise up able and orthodox men, to preach or to teach, Methodism has done that. If it be a most excellent thing to provide faithful Christian pastors with pious energetic wives, Methodism has done that. A number of pastors of other Churches have thought that they could find no better help-meets in their labours than Methodist class-leaders, or ladies who in early life had sat under the ministry of Methodist preachers. Let me mention one fact to illustrate the beneficial influence of Methodism on other denominations in France. I have spoken of the spread of Rationalism in that country. In some parishes which might be named, where, in former days, Rationalism and indifferentism were predominant, the appointment of a rationalistic pastor would now be impossible, on account of the influence exerted on the population by the plain Gospel preaching of the Methodists. I could also point out various Protestant philanthropic institutions where the *personnel* is partly of Methodist origin. Here we find the director of a hospital and his wife, who were both converted from popery by the ministry of a Methodist preacher. There we visit a house of deaconesses, and some of the cheerful faces that greet us there are those of Methodist sisters sent forth from the provinces to exercise their ministry of love in that house of mercy. I cannot give you an idea of the large number of evangelists, colporteurs, and especially of day-school teachers, who have been raised up in our societies. Many of the latter class of Christian workers were trained in our school at Nîmes, while in other instances the desire to become instructors of youth was inspired by conversion to God under Methodist instrumentality. The same process is going on even now. Numbers of persons enlightened and awakened by our ministry do not join us, but contribute to the increase of the spiritual element in other Churches.

DR. ALLISON (Methodist Church of Canada): While this afternoon I was permitted to listen to a voice which it has been a hope of a lifetime that I should hear before I die, or before it was lost to the world, and again when those thoughtful papers on the subject now considered were being read, my mind reverted to the subject of the discussion of this forenoon, and I asked myself, How far is the influence of Methodism as an elevating and a purifying power exhibited in those statistical statements that were presented? And now, again, How far is the influence of Methodism upon the theology or usage of any other denomination to be practically shown by any results or figures that can be printed or tabulated? My belief, in the first place, is that the statistics presented and considered, astounding as they seem to be to some minds, come very far short of showing what Methodism has done in either regard; and in the second place, my firm conviction is that as statistics, those figures given are not above, but under, the real facts of the case. That is my firm conviction, and I say that, attaching due weight to the deprecatory remarks that were made this morning as to the danger of being misled by figures, and appreciating the acute analysis to which the whole matter was subjected by my friend, Dr. Buckley, of New York. Still my conviction is that those figures come very far short of the mark. Why, is it not a fact that a national census has just been taken in the United States, not taken by Methodists, but taken by Government officers, sworn, I suppose, to discharge faithfully their duty; and that the results of that census as published go to show that the Methodisms of the United States provide nearly twice as much church accommodation as any other denomination in that country? I know that we must distinguish between things that differ; I know that we must not take the sign for the thing signified; but, on the other hand, when I hear that a man is a Methodist, an *à priori* presumption is raised in my mind in his favour. I believe that he is a good man, and I will continue to believe so until I am convinced to the contrary; and when I hear that a Methodist church has been established or built in any place, I believe that that church is the house of God and the gate of heaven until some one can show me that it is not so. That is the way in which I look at these figures. I have been spending some time in the rooms of the Society for the Propagation of the Gospel in Foreign Parts, and have been permitted to have recourse to their archives in the interest of an historical society of my native province, and in turning over the papers there were letters from the Rev. John Wesley, who was sent out to Georgia as a missionary by that society, and I found a letter dated from Boston, in the colony of Massachusetts Bay, in the month of July, 1750, from the Rev. Timothy Cutler, one of the most distinguished missionaries sent by this society to that place. He states in that letter that there are fourteen Independent chapels and one or two other churches which he mentions. He adds: "There is in an obscure alley a Baptist chapel, and just now there has been built a Methodist chapel—a form of religion which I think will not soon die." I think that the Rev. Timothy Cutler, of the town of Boston, deserves a place at least in the ranks of the minor prophets. What I am saying I am not saying as a member of the Methodist Episcopal Church. I was a member of that Church during the well-remembered days of my college life, but the men who preached the Gospel to me in my boyhood were ordained in this very chapel, and one after another has told me of the ordination services, how Dr. Bunting prayed or Richard Watson preached, and one of them said the crowning honour of his life, which he would carry through the everlasting memory of the skies, was that he went from this chapel after his ordination linked arm in arm with Richard Watson and Jabez Bunting.

REV. J. WOOD: I think Methodism has done much to correct the theo-

logical errors of the times. It was providential that John Wesley took the Arminian side in the controversies of his day. Methodism would never have become what it is if he had adopted the Calvinistic views advocated by Whitefield and Lady Huntingdon's preachers. True Arminianism was not altogether a new feature ; but the doctrines of free grace and free agency and of full salvation had been in the background, and Wesley brought them to the front. Those doctrines are now preached in other churches than our own, and the preaching has had a marked beneficial effect. Not long ago one of our leaders in a country place told me that he had been talking with the clergyman of the parish about conversion, and the clergyman said there had not been a real case of conversion since the conversion of Saul of Tarsus. A hundred years or so ago, there were few preachers outside Methodism who believed in conversion. We have taught other Churches that such a change is a reality. When comparatively young in his work Wesley paid a visit to his native village, and he went to see a worthy justice of the peace in a neighbouring town, who had treated some Methodists who had been brought before him in a very fair and candid manner. Some officious constables had taken a waggon-load of Methodists before this magistrate to answer for their conduct. "What have they done?" he asked. "Please your honour," said one, "they pretend to be better than other people, and they are praying all the day." "Is that all?" asked the justice. "No, please your honour, they have converted my wife. Before she went among them she had such a tongue, and now she is as quiet as a lamb." "Take them away, take them away," said the gentleman, "and let them convert all the scolds in the town." The fame of Charles Haddon Spurgeon is world-wide, and who believes that he would have been teaching so clearly the way of salvation, and with such blessed results, if he had not learned that way in a Methodist chapel? He heard the plan of salvation by faith in Christ so clearly explained in a Primitive Methodist chapel in Essex, that he believed and found peace ; and he is not ashamed, often in his sermons, to refer to the fact. It has been said, and no doubt there is truth in the saying, that Methodism has been "God's wooden spoon to stir up the Churches."

REV. DR. J. M. REID. My brother (Dr. Allison) has rightly conceived that the subject of this morning is very cognate to this. In the United States, years ago, when we were few in number, a large proportion of those converted in our chapels and log cabins, wherever we preached, were received into the bosom of other Churches. I know strong churches in the western part of New York that are known to you, sir, and churches in other parts of our country, every prominent and influential member of which was converted at a Methodist altar, and I do not believe that this large body of persons converted under Methodist influences could have entered into the religious bodies of our country without modifying everything within them—their singing, their praying, their preaching, their doctrines, their everything. I do know, sir, that within my recollection the whole singing of the land has been changed ; that is, the style of singing that prevailed among us when I was a child, and that was scorned by other denominations, is now adopted by them. A doctrine that was well-nigh fatalistic in its character and influence has now been set aside, and a Gospel just as free and as full as any that we can preach is now heard in the same pulpit, and from the same men. I believe that we are entitled to thank God that, although we cannot count these in our statistics, He reckons them to the glorious account of this great institution. You and I, sir, have recently been through a great part of this European continent, and you know that into many a town where the old Churches had been accomplishing nothing, and the ministers were engaged in everything but their

duties, earnest simple men have gone and preached the Gospel, and the whole town has been aroused. Not only was our little chapel built, but great chapels were built, and filled at the hour of prayer. It is so to-day, and when you preached to that vast multitude, a few weeks since, the other churches also were filled with vast multitudes. All over Scandinavia, wherever a Methodist chapel has been put up, a Lutheran chapel has also been put up by the side of it, and we sing and shout in our chapel, while they pray to God with great earnestness, and I believe are heard by Him in theirs. Now, I claim that we built the two chapels. I can take you to a spot where there was a large city which had extended, and for one hundred years there had not been any church building. A Methodist church went in there, and the result was that a house of worship was built in the newer city. But would our Lutheran friends stand that? Not they. Immediately chapels were opened and a church went up in that region, and there was good accomplished that never would have been done but for the earnest, honest, simple labour of those missionaries that went out from America and England. Now I thank God for it all. We may not count it in our statistics, but we believe that almost everything in these old lands that we have entered has been modified by our enterprise, just as we believe that almost everything of religious usage and religious doctrine in our own new country has been modified by the labours of our itinerants. I bless God for it, and I am not discouraged by the fact that we do not count within our own limits all the results of our own labours.

MR. LEWIS WILLIAMS (British Wesleyan Methodist Church): I beg to ask permission as a Welshman to claim the attention of the Conference for a few moments in order to point out the influence which the teachings of the Wesleyan Church have upon Calvinists in Wales. There is a Methodist Church that is not represented in this assembly. In Wales the popular Church—the most powerful Church—is known as the Calvinistic Methodist Church. The revival of the last century under the teaching and preaching of Howell Harris and Rowlands, and like men, whose names cannot be too highly honoured in this assembly, took a distinctly Calvinistic turn. That Church is now the most powerful Church in the Principality. It numbers 118,000 members, with two large colleges. The Congregationalists have about 90,000 members in the Principality, and the Baptists have 70,000. I think that would give a total of nearly 300,000 members out of a population of one and a quarter millions. No wonder with such a membership that Wales occupies the honoured position of being the most law-abiding portion of Queen Victoria's dominions. The English churches founded by Wesley are relatively powerful, but Welsh Wesleyanism was not introduced until the year 1800. A great amount of good has been accomplished by it, but the hold that those other Churches had, has prevented our getting a very strong foothold. All the three Churches to which I have alluded distinctly taught high Calvinistic doctrine. I have not seen forty summers, but when I was a boy the man who was prepared to say that his sin was forgiven was looked upon by Calvinistic churches as a very presumptuous man; and the boy who sought admission into those churches was advised to tarry at Jericho until his beard grew. But all that has passed away; that high Calvinism has toned down, and the Calvinistic ministers to-day, and those who attend their congregations, assure me that, with the exception of the doctrine of final perseverance, it would be difficult to say—and I do not hesitate to say the testimony of Wesleyan Methodism has most conduced to this change—where the difference between us lay. There are no churches that have a greater interest in the young than the Welsh churches of the present time. A further proof to show that a change has come over them is this, that during the last ten years they have taken up missionary operations in foreign

lands. I think the mission spirit is an essential feature of Wesleyan Methodism, which I hope will ever grow amongst us. The mission feeling is now very strong amongst the Welsh Nonconformists, and if they are to maintain their home work they must vigorously prosecute their foreign work. I hope that nothing will go forth from this meeting in the shape of self-adulation, as if we were thanking God that we are as we are, without recognising the good that other Churches are accomplishing. My friend who sat here yesterday said that the man who loves one Church in particular is the man who will have most love for other Churches, and I think that the Methodists, with their strong attachment to their own Church, certainly can claim a position equal to that of any Church for a brotherly feeling toward all who are seeking to advance the interests of the kingdom of our Lord and Saviour Jesus Christ. We believe, as Longfellow says—

“Not to one Church alone, but to seven,
The voice prophetic came.”

And I would that from this meeting, while we rejoice in the progress of our Arminian principles, there may go forth the assurance to other Churches that we take a warm interest in their prosperity, and hope the day will not be far distant when that Conference to which Dr. Osborn alluded yesterday may be held in City Road Chapel, or some other central place in this city, where we may witness a yet fuller realisation of our great work.

W. C. DE PAUW, (M. E. Church): In my State, Indiana, at the capital, Indianapolis, during the late great revival under the preaching of Harrison, of Boston, out of over 1,300 clear conversions, the Methodist Church only garnered about 500. Most of the 800 went to the Presbyterians, Baptists, and other Churches. More than 5,000 people were awakened, of whom more than 3,000 were not Methodist adherents. As in Scandinavia, so it has been in our experience in the West. Everywhere, not only, as Dr. Reid said, have we built two chapels, but under God, to whom we give all the glory, we have as pioneers (religiously) provoked and stimulated the building of thousands by other denominations.

REV. J. C. BARRATT (Wesleyan Church, Germany): I wish to say that the reflex and the collateral results of Methodism have not been confined to England or to France, but have also extended to Germany. I can mention a town in South Germany where for more than two hundred years no church had been built. Within the last fifteen or twenty years two large Lutheran churches have been built, besides a temporary church and three or four large rooms for preaching and for Sunday-schools, &c., in various parts of the town. Sunday-school agencies have been awakened and spread throughout Germany, where, until Methodist Sunday-schools were started, nothing of the kind was known, and spiritual life has to some considerable extent been aroused and excited. At present we have only got so far as to provoke our friends in other Churches—not exactly to love—but certainly to good works, and I hope the day will soon come when they will be compelled, nay, when they will desire to modify their exclusivism, and when the increase of spiritual religion, which is already evident here and there, will spread over the whole of that grand country.

The PRESIDENT: Will the Conference now allow me to say a word or two? I desire to say that the duties imposed upon me have been in some respect painful, and yet not entirely so. I have to beg the members of the Conference, on behalf of the two sections

of the Executive Committee who have framed our laws, to reflect on the impossibility of conducting such a Conference as this, consisting of 400 men, for two weeks, without the slightest license or irregularity. I have, therefore, felt compelled to consider that it was not by accident but an intentional act of that great committee that there was no provision made for anything but order. I beg the members of the Conference to allow this information, not in apology for having been firm in trying to do my duty—for that I apologise to no man—but to express my gratitude to you for the patience with which you have borne with the effects of your own action.

The Doxology was then sung, and the Benediction having been pronounced, the Conference adjourned.

THIRD DAY, Friday, September 10th.

President—REV. J. STACEY, D.D., *Methodist New Connexion*.

SUBJECT :

EVANGELICAL AGENCIES OF METHODISM.

THE CONFERENCE resumed at Ten o'clock, the Devotional Service being conducted by the REV. A. MCCURDY (Methodist New Connexion).

The confirmation of the minutes of the previous day was moved by the REV. J. SWANN WITHINGTON.

MR. H. J. ATKINSON drew attention to the ruling yesterday by Bishop Peck with regard to the mode in which motions must be brought forward. He understood that the motion which he (Mr. Atkinson) had brought forward was last night submitted to the Business Committee, and the point was raised that it had not been handed in in writing. That, however, was not so. He contended that the ruling of Bishop Peck yesterday ought not to put his resolution out of court this afternoon. It had been read over in Committee, and adopted unanimously for presentation to the Conference.

BISHOP J. T. PECK (Methodist Episcopal Church) thought that his decision was correct; the Rule evidently was designed to prevent an avalanche of outside matter coming to the Business Committee that did not originate in the Conference.

REV. J. BOND (Secretary) said, by Rule 6, every resolution must be reduced to writing, and be signed by at least two names. Mr. Atkinson's resolution had not been signed by two names.

REV. W. ARTHUR (Wesleyan Methodist) seconded Mr. Withington's motion. He said the object of the regulations was to protect the Conference from having any questions brought before it that had not previously received the sanction of the Business Committee : and

next, to protect the Business Committee from having its time occupied with propositions that had not been mentioned in the Conference. Mr. Atkinson's resolution came within the spirit, if not within the letter, of the rule. He wished to ask if it was not competent for a member to move that any particular regulation be suspended.

REV. J. BOND said no rule could be suspended except by consent of two-thirds of the Conference.

REV. A. C. GEORGE, D.D. (Methodist Episcopal Church), said there was an essential difference of opinion between the Eastern and the Western Sections in regard to the morning hour. It was, therefore, desirable to come to some amicable understanding in regard to the rules, and to secure that he would move, "That the rules and regulations for the government of this Conference be referred to a joint meeting of the Eastern and Western Sections of the Executive Committee for any revision or explanation which said committee may judge advisable."

REV. J. BOND seconded the motion.

REV. J. WATSFORD (Australasian Methodist Churches) said the programme and the rules and regulations had never yet been adopted by the Conference. The proper course yesterday would have been to formally adopt them.

BISHOP J. T. PECK said the Conference proceeded to act on the programme, and therefore by fair construction adopted it.

The motion was carried, as was subsequently the confirmation of the minutes.

A hymn having been sung, the REV. S. ANTLIFF, D.D. (Primitive Methodist), read the following paper on *The Itinerant Ministry*.

The itinerant ministry is a very comprehensive theme, and cannot be exhaustively treated within the limits prescribed for this paper; a bare outline must suffice. The specific meaning of the terms may be inferred from the occasion on which they are employed, and therefore definition is scarcely necessary. The ministry means the preaching of the Gospel, together with the administration of the Sacraments and the exercise of ecclesiastical discipline, by men who have been separated from secular avocations that they may labour in word and doctrine. This particular application of the term "ministry" has probably been derived from the Jewish synagogue, in which the minister had charge of the book of the law and the order of the services. The itinerant ministry is contradistinguished from a permanent pastorate, or a ministry confined within a limited and permanent sphere. This latter

arrangement prevails among Episcopalian, Presbyterian and Congregational Churches, whereas the itinerant ministry is almost exclusively confined to Methodism.

The records of the itinerant ministry possess a thrilling interest and constitute a grand chapter in Church history. The founders of Methodism were men of burning zeal, who felt the Word of the Lord like a fire in their bones, resistlessly impelling them to preach. They could not be restrained within the narrow limits which established ecclesiastical arrangements prescribed, but claimed the world for their parish. When Divine Providence created and multiplied assistants, John Wesley, instructed by experience and observation, clearly saw that great advantages would accrue from regular periodical changes in the spheres of labour assigned to his helpers, and therefore made his arrangements accordingly, and hence the itinerant ministry became an established institution of Methodism. This institution has now existed nearly a century and a half, and, with slight modifications, obtains throughout the entire range of Methodist operations.

The principle of an itinerant ministry may be found in the history of the prophets, in the life of our Saviour, and in the Acts of the Apostles. The utterances of the prophets were not restricted within circumscribed areas, but wherever the message was needed the messenger was sent. Jeremiah, Ezekiel, Zechariah, and others, were severally sent to various places and different persons as occasion demanded. Samuel travelled about the kingdom and ministered wherever his services were required. "He built an altar unto the Lord" at Ramah; but, "he went in circuit to Bethel and Gilgal and Mizpeh." The ministry of our Lord was not confined to one town or province, but throughout Judæa and Samaria, and from the coasts of Tyre and Sidon to the regions beyond Jordan, He went about doing good and verifying the prophecy which said, "The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor." The apostles were itinerant ministers. John, the beloved disciple, removed from Jerusalem and preached the Gospel extensively in Asia Minor. Peter preached not only in Palestine, but in the Parthian empire, where he wrote his first epistle, and probably he preached in Italy. Barnabas and Paul travelled in Syria, Cyprus, and various provinces of Asia Minor. The apostle Paul also laboured in different parts of Europe, "so that from Jerusalem and round about unto Illyricum he fully preached the Gospel of Christ." The New Testament does not present a sharply-defined ecclesiastical system, such as may be found in the Pentateuch, but contains great principles. Judaism was local and temporary—was a training institution—and, accordingly, everything was minutely prescribed; but Christianity was designed for all nations and all ages, and therefore essential principles are embodied which can be adapted to the varying exigencies and conditions of human society throughout the ages and to the ends of the earth. That ecclesiastical

arrangement which contravenes no Scriptural principle, and which secures the best results, is to be preferred. The itinerant ministry is Scriptural in principle, and will bear testing by results. Probably no ministerial arrangements ever were more successful than those of Methodism have been.

The advantages secured by an itinerant ministry are various and considerable. Among them the following may be mentioned. *Congregations are furnished with a wider range of sacred truth than the ministry of any one man could supply.* The capacities of ministers who itinerate are probably equal to those of settled pastors. The works of Methodist theologians warrant this conclusion. But no two minds are exactly alike, and no one mind has grasped all the truth which God has revealed. Every mind has special affinity for some particular kind of truth, and special aptitude for acquiring it. The historical, the metaphysical, the doctrinal, and the practical, are severally and specially seized by different minds, and preached with such variety and fulness as they could not be by any one man. *Congregations have the truth presented to them in more varied modes by an itinerant ministry than they could have by settled pastors.* The same truth will be differently presented by different preachers, and in each congregation there are minds corresponding with that of each preacher, so that the truth presented by him will be apprehended more readily and perfectly than when presented by other ministers. Every congregation consists of persons of different capacities and tastes, and these are more generally suited by that variety which a change of ministers secures than they could be by the preaching of any permanent pastor. And certainly it is not desirable that the several members of a family should have to attend different places of religious instruction and worship in order that each may find an acceptable and profitable ministry. *Changes can be effected more readily and pleasantly in an itinerant ministry than among settled pastors.* Changes become necessary. This is felt and sometimes painfully felt, both by pastors and people where the itinerant system has not been adopted. Men of extraordinary powers and attainments, possessing vast stores of knowledge and exhaustless fertility of mind, may profitably minister to the same congregation throughout a lifetime; but such men are exceptional, and church systems should not be adapted to these exceptional cases, but to meet the requirements of ordinary men. Average men wear out, and when some years have been spent in ministering to the same people, change is desirable. This can be effected without friction in Methodism, whereas in some other Churches "starving out" occasionally obtains, and while the minister suffers a slow martyrdom the church and congregation are scattered. *The itinerant system secures the greatest freedom and independence to the ministry.* The relations between pastors and people require adjusting with great prudence so as to secure the rights of both and the maximum of good to all. It does not seem desirable that the

ministry should be sustained by the State, or by endowments, so as to be entirely independent of the people. Such arrangements have serious disadvantages, and in practical operation have been found very unsatisfactory. The earliest Christian preachers received their support from those to whom they ministered, or from the voluntary offerings of sister churches. This method of support is most favourable to extension and a good understanding between ministers and people, but where the permanent pastorate obtains, and the minister is not above the average, there is considerable danger lest he should feel himself dependent on some wealthy member or large contributor, and be afraid "to declare all the counsel of God," and to administer church discipline impartially and righteously. The itinerant ministry minimises this danger and gives independence, inasmuch as the minister knows that if he offends he can leave without dishonour and without loss at the end of a year. *The periodical and necessary changes of an itinerant ministry have a salutary and stimulating influence on preachers.* The responsibilities and recompense of the ministry should be sufficient to provoke all the energies and activities of preachers, but ministers are men of like passions with others, and there is danger lest the constant discharge of ministerial duties should become perfunctory, and lest the piety of ministers should degenerate into officialism. The severance of old associations and the commencement of a new term, and among strangers, are favourable to fresh resolves and a new departure. Faults that have been committed are deplored, and mistakes that have been made are corrected, and a new chapter of life is commenced, being made better and more beautiful by the experience obtained in the spheres that are quitted. *The itinerant ministry combined with local assistance enables the Church to preach the Gospel and maintain Christian institutions in sparsely-populated districts better than it could by any other agency.* The agricultural counties of England, the newly-peopled parts of America, and the thinly-settled regions in our colonies, could not have been so effectually reached and thoroughly evangelised by any other means as by an itinerant ministry. But the desirableness and advantages of bringing such populations under the transforming and elevating power of the Gospel, none will deny, and hence the advantage of this form of ministry.

But no human institution is absolutely perfect and without drawbacks. The itinerant ministry is not, for there are some disadvantages pertaining to it. *The severance of friendships is sometimes painful, and brevity of residence prevents the growth of influence and increased local usefulness.* This remark applies not only to municipal and charitable institutions, but also to pastoral relationships and work. An itinerant ministry cannot become so conversant with the history and working of institutions and the relationships of families and individuals as a settled pastor can, and consequently cannot exercise as much influence and accomplish as much good in some cases. *The short stay and frequent*

changes of itinerants probably lead to mental indolence in some cases. The old sermons are preached again and again in succeeding circuits, and intellectual sluggishness is superinduced. Some itinerants probably enter fresh circuits, as the Gibeonites approached Joshua, "with old sacks well filled, bottles rent and bound up, and old shoes and clouted upon their feet."

But without lingering longer on this part of our theme, we may submit the question, Which preponderate, the advantages or the disadvantages of an itinerant ministry? The disadvantages, in our judgment, are as the small dust of the balance—are lighter than vanity, when compared with the immense and everlasting advantages that have already been secured. The history of Methodism, its rapid spread through two hemispheres, and its present spiritual, numerical, and social position, demonstrate how wisely its founder acted when he established and secured an itinerant ministry.

But will this form of ministry be continued? In some localities and in some ministers and churches there is evidenced a growing inclination to a more settled pastorate. This may be natural to some, or it may be an outgrowth of changed circumstances and higher culture. But we believe that Methodism will lose much of its aggressive character, and will be shorn of its power and glory, should its ministry ever cease to be itinerant.

But can the itinerant ministry be modified with advantage or without injury? This question may perhaps admit an affirmative reply, although we almost fear to touch what has answered so well in so many lands, and for so long a time. In some sections of the great Methodist family ministers are not necessarily compelled to change at the end of three years; the general rule admits exceptions. And most likely there are cases where the lengthened stay of a minister is an immense advantage to local interests without injury to the general body.

REV. J. B. M'FERRIN, D.D. (Methodist Episcopal Church, South): Mr. President, a question has been before the Conference this morning, and it has had some bearing upon my address. One of the Business Committee said I must read, and the Bishop decided yesterday because an invited address was read, that the speaker showed his good sense. I therefore read my address. The itinerant plan of spreading the Gospel, as adopted by the Wesleyan Methodists, receives its sanction and authority from the command of Christ, the Head of the Church, and from the example of the Saviour Himself. Jesus Christ went about doing good. See Him on the mountain, teaching the multitudes; on the seashore, preaching to the people; in the synagogue and in the temple, expounding the law, interpreting the prophecies, and enforcing the doctrines of His kingdom. In Jerusalem, in Samaria, in Galilee, by the wayside; everywhere the Son of God is seen and His voice is

heard inviting the weary and heavy laden to come to Him and find rest. And so He sent forth His apostles and first preachers, two by two, and commanded them, saying, "As you go, preach." And before His ascension He recommissioned them, and sent them into all the world to preach the Gospel to every creature. Here, then, are the example and command of Christ and His method of sending the message of salvation to the people. On the day of Pentecost the apostles, being endued with power from on high, began anew their great work. They opened their mission at Jerusalem, but the command was, "Go ye into all the world." "They therefore went forth and preached everywhere, the Lord working with them, and confirming their words with signs following." Soon afterwards Philip is found in Samaria preaching Christ, and Peter and John, who went down to pray for the converts and having confirmed them, "returned to Jerusalem, after preaching the Gospel in many villages of the Samaritans." Again, Philip goes toward the south to Gaza, and teaches and baptises the Ethiopian eunuch. Then away to Azotus, "and passing through, he preached the Gospel to all the cities till he came to Cesarea." Peter did not confine his ministry to the Jews, but, at the call of God, he preached to Cornelius and his house, and thus opened his mission among the Gentiles. And St. Luke says that Peter "went through all parts," spreading the news of Christ's death and resurrection. Paul was the great itinerant. He went to the "regions beyond," and was careful to build on no man's foundation. I can conceive of no other plan so efficient for disseminating the Gospel as that of an itinerant ministry. Mr. Wesley happily adopted the idea, and, breaking away from the usual methods of his day, wisely inaugurated the plan of sending out travelling preachers, men who could and would give up all secular business and devote themselves wholly to the work of saving souls. They went not into the churches and among the cultured people alone, but into the hedges and ditches, among the colliers and the poor of every class where a door was opened unto them. They gathered in the lame and the halt and the blind, that the Master's table might be filled. These the regular stated ministers would likely never have reached, and, unless brought by this method, they had never come at all. To this grand conception the world is in a great measure indebted for the glorious work of Home Missions. The heathen must be saved; they must have the Gospel; but while we are sending to the benighted nations of the earth the light of Christianity, through foreign missionary enterprise, the Wesleyan plan of itinerancy sends messages of mercy to the poor and destitute on the borders of civilisation. Mr. Wesley's plan has to some extent been adopted by nearly all the Churches of the nineteenth century. Lay preachers, evangelists, revivalists are moving in all directions, stirring by this apostolic method the masses of the people. The itinerant plan is admirably adapted to a newly-settled country, to

sparsely-populated regions. There the people are not able to sustain a regular stated pastor; they cannot wait on the ministry of the Word in churches and chapels; they are sheep in the wilderness, and must have shepherds who will follow them and feed them, and take care of the lambs long before they can be supplied by local pastors. No stronger evidence need be given of the wisdom of an itinerant ministry than the success attending Methodist preaching in North America. A little more than one hundred years ago Dr. Coke, Francis Asbury, Richard Whatcoat, and their coadjutors began to itinerate as preachers of the Gospel in the New World. And what hath God wrought? Millions have been saved! The Gospel preached by them and their successors has been carried throughout the Middle and Eastern States, and into the far West; to the gulf of Mexico in the South, and to the lakes of Canada in the North. The Methodist itinerant has crossed the Rocky Mountains, and all along the shores of the broad Pacific he has proclaimed Christ, and Him crucified. The Indian in his wigwam, the slave in the rice plantation, and the men of the frontier, all have received from these servants of Christ the words of everlasting life. No other Church has been able to keep pace with the Methodists. They are emphatically pioneers, and are in the front leading the hosts of Israel. The plan works well, too, in older and more permanent communities. "It leaves no preacher without a congregation, and no congregation without a preacher." It distributes the gifts and talents of the ministry, and gives each community the benefit of all. It gives new life and fresh vigour to the preacher and the congregation, and is generally approved by the Methodist people. Itinerancy sent Dr. Coke across the seas eighteen times; sent George Whitefield flying through the heavens, having the Gospel to preach; sent Benson, and Watson, and Bunting, and Newton, and Jobson, and Punshon to all parts of the kingdom; sent Asbury to the wilds of America, where, on horseback, through the trackless wilderness, he wended his way, preaching the Gospel in the cabins of frontier settlers, or under the trees of the forest; sent Jesse Lee to New England, Nathan Bangs to Canada, Joshua Soule to Louisiana, Martin Ruter to Texas, William Capers and James O. Andrew to the fields of Southern planters, to preach Christ to the slave and his master. I am not ignorant of the fact that there are those who favour a change or modification of the plan of itinerancy; they wish all limits taken off, or the time extended beyond three or four years. From long observation I am fully satisfied that while in some respects a modification might be pleasant and beneficial, yet taking the whole into account, and the condition of the world as it is, it is the best for all to sustain the rule and keep up an unchanged itinerant ministry that has been fruitful of so much good.

REV. JACOB TODD, D.D. (Methodist Episcopal Church): There are one or two points of interest which have not been adverted to by either the

essayist or the last speaker. The first one is that itinerancy in the ministry is right in principle. The ministry was appointed for the Church, and not the Church established for the ministry. Occasionally we find a brother who thinks the Church belongs to him, and does not realise that he belongs to the Church. But, sir, we claim that the ministry belongs to the Church and to the whole Church. Now if this be true, then if there be one minister with superior gifts, it is not right that any one congregation should monopolise those gifts. It is only right, since he belongs to the whole Church, that he should be distributed as far as possible over the whole Church. And, on the contrary, if there be a man whose abilities are so small that he is not very greatly desired anywhere, it is not exactly fair that any one congregation should be afflicted by his services for the whole of his natural life. Turn about is fair play in this matter as in all others. Then again it has been said that there is a great variety of talent in the ministry, and that by a succession of ministers in the same charge we get a greater variety of Divine truth. It is equally true that there is as great a variety of talent in the congregation as in the ministry, and no one minister can suit all persons in the congregation. If Gabriel himself were to come down as a preacher, somebody would take exception to his attitude or to his gestures; and it does not matter at all how limited a man's abilities are, somebody in the congregation will think him a great man. Now, sir, by a succession of ministers such as we have by the itinerant plan, all classes of the community are reached. One man touches one heart, but fails to touch another; his successor may make less impression upon the first, but he will be almost certain to reach the second. In this way we bless not only one class, but we reach, affect, and save the whole community.

REV. A. R. WINFIELD, D.D. (Methodist Episcopal Church, South): There is one special point in connection with the itinerant Methodist Church to which I wish to invite your attention. It has been said that we supply the people with preaching but not with pastors, and that we fail to garner from our own sources. And during the last century almost it has been the great delight of those who have looked with a kind of jealousy, almost with envy, at the rapid success of our Church ministry, to try to make the world believe that our stay was limited, that our Church was only a question of time, and that our itinerant ministry, with all its glories, would be numbered with the things that were. It is a glorious fact that the history of the last century has deceived our enemies, and has shown them that we have built upon the true foundation of the apostles—Jesus Christ Himself being the chief corner-stone. Call it a mere sect, or an organisation, or a particular class, it has yet accomplished more in the last century with an itinerant ministry for the evangelisation of the world than any organisation ever devised since the days of the apostles. It is a glorious thing to stand in the City Road Chapel, and to feel that, while we do not, as itinerant ministers, attempt to work out any myth of apostolical succession far back in the darkness of the remote ages, that we can come directly to a succession from John Wesley, who was, indeed, an itinerant minister, and who came in regular succession from the apostle Paul himself, who was the grandest "circuit rider" the world ever saw. We want no better succession than this; our record may be "known and read by all men." It is a grander thing to stand here in this succession than to have your names registered upon the rolls of the world's greatest heroes. In our wanderings up and down over the Continent, and in the native homes of our ancestors, we have, many of us, followed the tracks of the great Napoleon; we have followed the wavings of his battle flag, until at last we stood in Belgium, and there, but a short distance off, his crest was stricken down, his battle flag waved no more, and the great eagle which

stirred the heavens and shook the continents with the tramp of its mighty legions, was a captive upon St. Helena. Then we stood at his monument, the grandest sarcophagus the world ever saw, and we remembered that his last words were—"Let me sleep on the banks of the Seine with the French people that I love so well." Those were all the words that he had to offer, and thus was the life of that great man ended—that mighty chieftain whose undrawn sword alarmed almost the universe. How different the case with John Wesley! His name to-day is world-wide; and although the world is disposed still to look scarcely with toleration upon the itinerant ministers of the Church, yet, when the last roll of the great record of this banded host shall be made up, highest and best and grandest among its names will be found that of John Wesley.

REV. GEORGE BOWDEN, Bristol: Once every three years my heart and my flesh protest against the itinerancy; but, notwithstanding this, my judgment, after thirty years, is satisfied that it is the best mode of doing our work. There are one or two points in relation to itinerancy which have not yet been suggested. The first is its relation to *discipline*. It is impossible for us to go upon fresh ground, to go in and out among our people, without our successors knowing whether we are true men or not, and if we are found not to be true men, why then the man who is not Christian in character will be brought before his betters and removed. Then, secondly, there is the relation of itinerancy to our *friendships*. If a "world in purchase for a friend" is gain, then I hold Methodist preachers who are faithful and loving in their work are among the wealthiest men on the face of the earth, so numerous and precious are the friendships formed by them in the different parts of the land. Then comes its relation to *usefulness*. A clergyman of the Church of England—a man of superior intelligence and evangelical feeling—said to me, "Here I have been attached to a small mining village for fourteen years, and perhaps I may be there for life; in the same time you have preached to thousands, north, west, and south; how much greater your chances for doing good than mine." That point is worthy of being considered.

REV. J. WENN (Primitive Methodist): Yesterday we had a paper on "The influence that Methodism has exerted on other religious bodies, and the extent to which they have modified Methodism." I listened very attentively in order to ascertain if any gentleman who spoke would tell us how far other bodies have modified Methodism, but I did not catch any sentence or expression from any one bearing upon this last clause of the topic. Now, I should like to put it to the Conference whether other religious bodies, and especially Congregationalists, Presbyterians, and Baptists, have not exerted some influence upon Methodist bodies in relation to the itinerancy. I take it that a circuit should be a round thing, but it has come now to be a kind of point in many cases, or a line, and that a very narrow one too. I have been a little amused to find that in our own book of minutes and regulations, we have exchanged the good old Methodist term "circuit" for the somewhat novel unmethodistical term "station." I do not know whether we have benefited by so many divisions and subdivisions amongst our circuits. I have a strong feeling at present that our Conferences may make as many superintendents as they please, but unless they have been made before, we shall find that they will not superintend very effectually. I have a strong feeling that amongst ourselves we have gone too far already in the matter of dividing stations, and that it would be better for us to return to a certain extent to the old lines, and have a "circuit" worthy to be called a "circuit," and put a man upon it that can superintend it. It seems to me to a large extent—and the principle seems to obtain in America even more than here—we are becoming Congregationalists, and are appointing one man to preach to

one congregation and superintend the interests of that congregation only.

REV. WM. ARTHUR (Wesleyan Methodist): I feel that perhaps it would not be unprofitable if, in addition to looking at the advantages of itinerancy in the past, we spend a moment in looking at the adaptation of itinerancy to the present and the future. Many, perhaps, think itinerancy ought to be so modified as to be virtually abandoned. They are going on in the direction indicated by our brother. With all the lessons of the past we must feel one thing, that the future is tending more and more throughout the world to increase the proportion of dense populations and diminish the proportion of dispersed populations. Itinerancy gives you diffused labour—that is the way of attacking a dispersed population; but we need to look very carefully at the concentrated labour which alone can reach condensed populations; and I say, standing in this city of London, that there are no 4,000,000 of English-speaking people in the world for whom, in proportion, itinerancy has done less than for the 4,000,000 of people in the midst of whom we are now standing. It was not until within recent years that any considerable extension of our work among those 4,000,000 took place, and we must take care first that we keep up the old going round and round over circuits, no matter how wide, if at the end of the circuit there are a few people to be saved. But, on the other hand, we must not think that a large circuit means so many acres with no heads in it. There may be so many heads, no matter whether on many acres or few, and wherever you have a great many heads you have a large circuit. I am totally against Methodism being worked on the principle of solitary stations. My idea of a circuit is a circuit of two men. I am totally against great circuits of four or five ministers in cities. Tested by results they have been singularly inefficient in spreading the work; but I believe the one-man station, although that one-man station does not fasten a man for life to one congregation, but removes him at the end of his term, is still far inferior to a two-men circuit with one in charge as superintendent; and with the whole of the Methodist organisation really at work within the circuit and with its preparation to extend beyond it. But we must look more and more to the question of city populations and of dense populations. Even in new countries it is appalling to see the rapidity with which certain cities are springing up, and the rate at which multitudes are arising. Some of our friends in the Conference are accustomed to new growth, to new countries, but they can hardly make up their minds to new growth in old countries. Now, if in the course of the last ten years we had built fifty churches in this city of London, that would have been one, say, for every 10,000 of the new population, not providing a stick or stone for the old population. Yet we have not done that; we have not provided one sitting for ten of the new population in the last ten years; we must then, try to make itinerancy tell more and more.

O. H. WARREN, D. D. (Methodist Episcopal Church): I should be sorry to say anything that would depreciate in any degree the advantages of the itinerant ministry as they appear in comparison with those of the settled pastorate; but it seems to me that you may be misled by a word. The logic to which we have listened this morning in some instances was about like this: the Saviour was an itinerant minister or preacher; His apostles were itinerant ministers; Wesley was an itinerant minister; we are itinerant ministers, therefore we are Wesleyan, and apostolic. Before we reach that conclusion it is well for us to inquire whether the itinerancy of the present day is the same as the itinerancy of apostolic times. The apostles went preaching from place to place. We all know what the itinerancy of Wesley's time was; but have we that itinerancy throughout the Methodist Churches of the present time? I speak of America. We cannot, of course, think that a pastorate extending from one to two or three years, the same man

ministering constantly to the same church, is after the pattern of the pastorate or circuits of Wesley's time ; that kind of pastorate is not apostolic in the sense in which the apostolic ministry has been referred to here this morning. Well, now, I believe the itinerancy of the present day would be much more effective if it were more apostolic in this sense—if we had more of this actual travelling evangelistic ministry in the world. But at the same time we have recognised the fact everywhere in Methodism that it is possible for us to adjust ourselves and our methods to changing circumstances ; and in this particular we are apostolic. I have failed always to find any evidence whatever in the records of the apostles or of their work that they ever endeavoured to frame a system of ministry which should go on age after age and be handed down to successive generations. I fail to find one single instance in which they deliberated over a system which might be best adapted to all nations, all times, all places, but I do find that the apostles went forth trusting in the Word of the Master, following the leadings of Divine providence, acting under Divine direction as the circumstances and demands of times and places might require. We need to be apostolic in this particular ; and it seems to me that we must consider the demands of countries, the demands of places, and of sections—the difference between the demands of cities and those of the country. These things must be considered, and while we adhere to the principle of itinerancy, and endeavour to make the system have more of the apostolic element than it has at present, we ought to make it more apostolic by adapting it to all the various circumstances under which it must operate.

BISHOP J. T. PECK: I rise to make an observation with regard to the practice of itinerancy. In the four annual Conferences of the Methodist Episcopal Church in New York we have something over 200 travelling ministers, all of them following circuits, and their circuits include from five to twelve appointments. Their travels on these circuits are probably from two to ten miles. They have not the means of procuring horses ; there is not a single horse in our service, and they travel all these circuits, from two to twelve miles and from five to twelve appointments, on foot, and do it faithfully and regularly.

REV. J. SWANN WITHINGTON (United Methodist Free Churches), said : As far as I understand, our friends of the parent body appoint that a minister cannot remain beyond three years ; he may retire from the circuit before that period is expired. Perhaps, however, there are gentlemen in this body who know that some of the branches of the Methodists take broader views and freer action, and that we are allowed, if invited, and all matters are right, to remain beyond the three years. I think that modification is an important one. I think the appointment of a minister to a circuit, and his continuance there, ought to be regulated largely by results. I know it is difficult sometimes to tabulate results. The great Canning once said that there was nothing more fallacious than figures except facts, but now and again we do ascertain whether a man is really successful in the work of the Christian ministry ; and when that has been ascertained, it is usual to retain the man in his sphere, and I think with very great advantage. In reference to some men, the less we move them the better, for domestic reasons. You know men having large families have to move with considerable care and with considerable luggage. I may, therefore, be permitted to add that we have found that one of the branches of Methodism has derived great advantage from the appointment of some of its ministers beyond the period of three years, and I think it would be of service to all the Methodist societies if we could have throughout our Connexions a modification of the rule or law that a minister shall not remain in a circuit beyond three years.

REV. JOSEPHUS O. BANYOUN: I should not like to allow this opportunity

to pass without paying a tribute of respect to the honoured fathers of Methodism, the African fathers of whom no notice has been taken to-day, commencing with Bishop Allen, Bishop Brown, Bishop Waters, Quin, and other men forming the galaxy of bishops and itinerant brethren who brought Methodism to our people on the American continent. I think the principle of the itinerant system of preaching, trying to save souls, is a good one; at any rate, it is one that is effectual in our own case. It has brought thousands, and I may say millions, of souls to Christ, many of whom have gone home to a haven of rest, and others are going to the celestial region where we all expect to stand rejoicing in the Lord Jesus Christ. Now, I would just say, with regard to Methodism, that it came to us coloured people very much like the crumbs came to Lazarus from the rich man's table. When it came our fathers did not start with a liberal education; indeed, they were considerably behind the age. Methodism started in this great city of London, and those that established Methodism were men of great power, of giant intellects—men of education, men able to hold their own against the wisest of the day. But, alas! our fathers had not the knowledge; they were not able to do more than preach in a simple and humble way the Gospel of Jesus Christ to their own people. It was against the law for slaves to get education; they were deprived of that privilege; but notwithstanding all that, God raised them up for the special purpose of calling sinners to repentance. By following those refugees, those slaves that left the heart of the South and came to Canada—in that way we have a Connexion in Canada numbering and representing upwards of 15,000 persons called to God through the influence of such itinerant ministers.

The HON. J. W. F. WHITE, LL. D. (Methodist Episcopal Church), then read the following essay on *Lay Preachers*:

The words of the saintly mother to her son, who was hurrying to stop the irregularity of Thomas Maxfield's preaching, "John, take care what you do with respect to that young man, for he is as surely called of God to preach, as you are," were a revelation to John Wesley, and have been the inspiration of the religious movement that, for a hundred years, has been spreading holiness over all lands. Without the assistance of lay helpers and lay preaching, Methodism would have died in its infancy, and John and Charles Wesley would never have been admitted into the company of England's illustrious sons in Westminster Abbey.

A regularly organised Church, with sacraments and ordinances, and men set apart to administer them, is a Divinely appointed institution. It is not merely a politic arrangement, but an absolute necessity, for the moral and spiritual welfare of the race. Without organised churches and regular pastors, Christianity would sink down into a cold philosophy, personal piety cease, and all moral reforms go backwards. I have little confidence in any moral reformer who is not a member of some Christian Church, and no faith in the permanent success of any moral reform movement carried on outside of church influence and control. A Church may have a false creed, or may fall into error, or

grow corrupt, but the evil can be corrected only inside the Church, or by establishing another and better Church.

It does not follow, however, that the regular ministry are wiser or better than the laity. The age of monastic learning is past. The laity of this day are as intelligent, and as capable of judging and deciding correctly, as the clergy. Men must be moved now by appeals to their judgments and consciences, not by assertions of superiority or claims of Divine right. Priestcraft, as a potential agency, never existed in America, was buried in England years ago, and is hastening to its dying struggle in Europe. Nor does it follow that the regular ministry are the only ones authorised to preach the Gospel and offer eternal life to perishing sinners. Every one who is truly "moved by the Holy Ghost and called of God" to preach has a commission superior to parchment roll, and needs not the imposition of human hands. God works by human agency, and often by the humblest instruments. His work is progressive. The volume of Divine truth was gradually revealed, and His great plan of saving man gradually developed. Every age presents a new truth, or a higher development of the old. The indications of Providence and the call of the Church now are for a more hearty and thorough co-operation of the laity in the work of redeeming the world. And the laymen are answering the call; they are taking a more active part than ever in all departments of Christian work, and in most Protestant Churches are giving practical illustrations of the efficiency and power of lay preaching.

The world has outgrown Prelacy and Ritualism. They are the bastard offspring of Judaism and Paganism, begotten of the Church amidst the corruptions that overthrew the ancient civilisations. They attained their majority in the age of Gothic cathedrals, and are now far gone in the senility of old age. It is time they were dead, and were buried in the tomb of the dark ages, with the other mouldering relics of the past. Here and there there is a feeble, sickly effort to revive Ritualism. But the fashionable folly is not likely to prove contagious, for the world sees, and notes the fact, that the spiritual vitality of a Church always sinks just in proportion as the ritualistic fever rises.

The design of preaching is to save sinners. The providentially appointed mission of Methodism is to offer eternal life to all, but especially to carry the Gospel to the poor. When the Baptist was pining in prison, sorely tempted, and almost doubting his own testimony, he sent his disciples to the Divine Teacher to know if He was indeed the Messiah. "Tell John," said the Master, "what miracles you have seen; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and," as the crowning evidence of His Messiahship, "the poor have the Gospel preached to them." Methodism started right; let it continue to follow in the footsteps of the Master, by continuing to carry the Gospel to the poor.

Vast cathedrals with massive towers and vaulted aisles are very suitable places for the worship of Jehovah. But it too frequently

happens that the piety of the worshippers is in inverse proportion to the height of the towers. Rich men may very properly give of their abundance to erect splendid church edifices and fit them up in elegant style. God delights in grandeur and beauty. But He loves the humble poor more than magnificent temples. It is not written, "Blessed are they who worship in splendid churches," but, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" not "Blessed are the rich," but "Blessed are the meek, for they shall inherit the earth." Splendid church edifices are all right, if the right spirit is in the pulpit and pews. But very few of the poor ever hear the Gospel in such places. They must hear it, if they hear it at all, where the Master preached to them, and where Wesley and his helpers preached to them, on the roadside, at the street corners, in their humble dwellings, or in plain buildings they helped to erect, and where they can feel at home.

Education, refinement, culture, are excellent things. Ignorance is the mother of superstition and fanaticism. The more thorough the education and scholarship of the preacher, the better qualified he is for his Divine calling. The ministry must keep pace with the progress of science and the advancement of learning, or fall to the rear in the world's onward march, and cease to have any influence. But in meeting the requirements of the educated few, the wants of the uneducated many must not be forgotten. The great business of preaching is to save the lost. Elaborate expositions of theological dogmas, or beautiful literary essays, never converted a sinner. True refinement and culture are very becoming the pulpit; but it is possible for a preacher to have a kind of "culture," which cultures Christ out of his sermons and all religion out of his congregation. In his effort to please all and offend none, he touches softly the glaring sins of the day, skips over the rough passages of the Bible, and tones down the thunders of the law to a gentle whisper. Of course there are no revivals in that congregation. They are so highly "cultured" that a hearty amen would startle preacher and people, and the earnest cry of a soul for pardon would be a shocking disorder.

The great mass of mankind are, and always will be, plain, common people. They live by their daily toil, and are daily covered with the dust of the field and shop. They do not want or need learned sermons; they care very little for refined distinctions, elegant passages, or classical allusions, and take but little interest in manuscript performances. But they have good common sense, and big, warm hearts. They want a Gospel that has soul in it—that has life and power. They want a preacher whose heart is in sympathy with theirs, and whose earnest pleadings prove that he believes and feels what he preaches. And when the good news enters and fills their big, warm hearts, they are very apt to let the world know something has happened. One of their own class can reach their hearts the quickest, and is generally the most successful.

The labouring classes are the hope of the Church and the world. The workers of this generation will be the rulers of the next. The poor of to-day will be the rich of to-morrow. The Church that fishes for the rich has entered upon its decline. The Church that preaches the "old, old story" of the cross, and devotes all its energies to reclaiming sinners and uplifting the lower classes of society, will be the Church of the future. It was from the common labouring class that Wesley obtained his lay preachers. Men of good sense and noble impulses, but rough, rugged sons of toil, like Nelson and Walsh; with no theological teaching and no previous preparation but the baptism of the Holy Ghost, and hearts burning with the love of Christ, they went forth, working at their trades, reading their Bibles, praying and preaching as they went, until they shook the British Isles with the same power that shook Jerusalem on the day of Pentecost. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom He hath promised to them that love Him?"

In many districts of England, laymen—local preachers—prepared the way for Wesley and his regular helpers. In some places they broke up the hard soil, planted the first Gospel seed, and reaped the first fruit before Wesley came. A layman, aroused to a sense of duty by a pious woman, preached the first Methodist sermon and organised the first society in America. In an old rigging loft in New York, before less than a dozen souls, the Methodist standard was unfurled in the New World. From that little meeting the glad tidings of a free and full salvation for all, proclaimed by Philip Embury, and the songs of Charles Wesley, sung by Barbara Heck, went forth, feeble at first, but increasing in volume and power, until now they are heard in every valley and echo on every mountain of the continent. Local preachers, marching with the tide of emigration, carried the good news from the Atlantic to the Pacific. If the regular itinerants are the cavalry of the Christian army, as an eloquent historian has said, local preachers are the pioneers and scouts. They cleared the way through the forests, reconnoitered the enemy's land, and often fought the first battle and gained the first victory. When the followers of Wesley shall forget the traditions of the past, disparage and sneer at local preachers, think more of building fine churches and gathering in the fashionable and wealthy than of preaching the Gospel to the poor, the glory of Methodism will have departed.

Lay preachers are needed as much—yea, more—in large cities as in the rural districts. Why has not Methodism made more progress in the cities? I fear it is because we are becoming "too much conformed to the world." We build beautiful churches, have excellent music, dress well, and wish to be considered very respectable. We are settling down with regular pastors to have a quiet, genteel, good time. The smoke of battle has disappeared, the hot firing has ceased, and the stentorian shouts of the old warriors are heard no more. The

outskirts are neglected, the thousands who daily and nightly congregate in drinking saloons and dens of iniquity have no warning, the crowds of pleasure-seekers who turn the Sabbath into a holiday of amusement are not disturbed. A battalion of stalwart, zealous local preachers, working under the lead and with the hearty co-operation of the regular pastors, would, in a few years, effect a perfect revolution in our cities.

Local preachers are not a separate order of the ministry. They are not priests or pastors, not ministers in the ordinary meaning of the word. As a class they are not set apart to the work of the ministry and authorised to administer the ordinances of the Church. They belong to the laity; but are laymen approved and certified by the Church as fit persons to preach the Gospel publicly. There should be no jealousy or conflict, but the most perfect harmony and hearty co-operation between them and the regular ministry. As their helpers in the general work, the pastors should give them all encouragement and assistance. If the lay brother lack wisdom, instruct him; if he be weak, strengthen him. Speak not unkindly of him to the membership. Give him something to do, and help him do it.

The lay preacher should be the leader and exemplar of his society; when not absent on duty elsewhere, he should be active in the Sabbath-school and always present at the prayer-meeting and class-meeting. He should be always on duty; ever ready to answer a call, or meet an emergency, or drop a word in season to his associates. He should not aim to preach big sermons, or be ambitious to occupy the pulpit of the pastor. His only ambition should be to win souls to Christ. If he must work without pay, and find himself, he has this consolation, that, if faithful to his trust, there is a reward—the joyous consciousness of working for the Master here, with the hope of a starry crown hereafter.

If local preachers have not now the influence they had in the early days of Methodism it is because the Wesleyan test has not been rigidly applied in granting licenses: have they “grace, gifts, and fruits”? The old rule was a good one; first, try them as exhorters, and, if found worthy and efficient, then license them as local preachers. If the local ranks are crowded with unfit persons, thin them out, and recruit from the most worthy of the laity. Grant no license to gratify a weak brother or please his friends. Lift up the standard; elevate the class to a higher plane of power and usefulness. The Church should select its best laymen in the various vocations of life,—professional men, merchants, bankers, mechanics, common labourers,—pray until they are filled with the Holy Ghost, and then thrust them out into the field. Do that, and grand results will follow.

W. S. ALLEN, M.P. (Wesleyan), said: Lay preachers are essential to the prosperity of Methodism. They have materially helped to make Methodism what she is now. Methodism might have existed, but she

could certainly never have extended as she has done, but for their assistance. They have done much to build up those great and flourishing Churches which are doing so much for the religion of England, America, and the world. Lay preachers have enabled Methodism to take hold of, and influence for good, the small villages and thinly-populated districts of England and America, and also to evangelise the masses of our great towns and cities. A country circuit with its fifteen or twenty village chapels, and its two travelling ministers, could not possibly be worked without their assistance; and it would be likewise impracticable to work a town circuit, with its two or three large chapels, and its four or five smaller ones, and its mission-rooms as well, without their help. Lay preachers are therefore absolutely necessary to Methodism, as the great Methodist Churches could not possibly have grown to their present magnificent dimensions without them; and they may be said to be absolutely essential to her very existence as an aggressive Church. But, notwithstanding this, there is unquestionably a tendency in some quarters to undervalue and disparage lay preachers and the work they do. Nothing is more common than to hear the expression uttered in a sort of half-contemptuous manner, "Oh, it's only a local preacher to-day!" Now I must stand up for my order. I know no men more deserving of praise than thousands of hard-working men who, either as farm labourers or artisans, have to toil hard at their various callings six days in the week, who have to prepare their sermons under great difficulties at night with their children playing around them, who have few books, and scarcely any time for study, and yet Sunday after Sunday these men walk miles to preach the Gospel without pay or reward. All honour to such men! They have made Methodism. Their record is on high, written in characters that shall never fade in the great books of God, which shall be opened on that day when all human actions shall be weighed in the balances of infinite justice. There have been various schemes brought forward at different times for improving us and rendering us more efficient. Allow me in all humility to say, "Let us alone." We are plain, homely, and unlettered men, so don't harass us with examinations and courses of study, but "Let us alone." Take what care you like that none but suitable men enter our ranks. Take also what care you like that none but men of piety and men who are sound in the faith shall be retained, but having done this, "Let us alone." But though in all humility we may ask to be let alone, the question must press home to the heart of every lay preacher, "How may I succeed in my work? How may I become a soul-saving man?" I think one important requisite is, that we should keep humble and keep to our own peculiar work. Let us remember that we are only plain and simple laymen, who can just tell in the market language the grand old story of the cross. And as a rule I don't think we should seek to preach in the pulpits of our large chapels; let us be content to stand up in the smaller

chapels and mission-halls of our great towns, and in the chapels of our country villages, and in the open air. Open-air preaching has done much for Methodism, and our young men who are healthy and strong, in suitable weather, cannot find a nobler sphere for their labours than preaching in the open air to the crowds that will flock around them. I think, also, a second requisite of success is to be faithful; to preach the Gospel fully and faithfully. Rowland Hill once said, "Some men preach the Gospel as a donkey mumbles a thistle, very cautiously." Let us be faithful. Let us make the Saviour as precious, and heaven as bright, and holiness as holy, and sin as black, and hell as hot, and damnation as awful and eternal, as Christ and the Bible make them. Another requisite of success is earnestness. Let us be in earnest. Earnest men prosper in life, they succeed in every branch of business, and the earnest lay preacher will command success. Our work is important, terribly important; souls are perishing around us, the harvest is white for the sickle. We Methodists have a glorious creed, a creed embodied in those magnificent lines:—

"Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made."

But this very creed involves us in vast responsibility, because on our earnestness and our faithfulness the salvation of our fellow-men very much depends. Another grand secret of success I believe to be prayer—intense, pleading, wrestling, prevailing prayer. I read the lives of the great soul-winners of that branch of Methodism to which I belong, and I find they were all men of ceaseless, prevailing prayer. I read of William Bramwell rising very early and spending hours on his knees, and coming down to breakfast with his hair all wet with perspiration from his intense pleading with God. I read of John Smith prostrate on his study floor for hours at a time, in an agony of prayer, pleading for souls, while his sobs and his groans rang through the house. I read of Edward Brooke, wild and eccentric it is true, yet rising at four in the morning and spending hours in prayer; and when I look at the results of these men's labours, I find that each of them led thousands to Christ, and from the story of their lives I learn the lesson that intense prayer is necessary for success in our work. But, above all, I believe the grand requisite for every lay preacher is to be baptised with the Holy Ghost and with power. I believe in a distinct and definite blessing of power from on high—power to win souls for Christ; a distinct and definite blessing only given, but always given, in answer to the wrestling prayer of intense desire and prevailing faith. And oh! what a priceless blessing is this—power to win souls for Christ! Wealth and rank, and earthly fame and earthly honour, seem to me but as dust in the balance, lighter than the feather that

floats in the sunbeam, in comparison with this priceless gift. Clothed with this power I see a plain farm labourer become one of the grandest lay preachers England has ever seen, and toiling on for more than thirty years he leads thousands to Jesus. I see also a poor fisherman, homely and unlettered, and wherever he goes revivals of religion break out, and scores are converted. I see also a young man engaged in business, yet endued with such power from on high, that the hand of God is with him wherever he goes, and hundreds are brought to Christ. And the success of these men teaches me the absolute necessity of being baptised with power from on high. My brother lay preachers, let us be soul-saving men. We may be; let us resolve, by God's help, we will be. Nothing else will pay for eternity. Let our motto be—Souls for Christ! souls for Christ! Let us preach with all the terrible earnestness of those who feel they are standing up before immortal men whose eternal destinies are trembling in the balance. Let us plead with intense desire and prevailing faith for the gift of spiritual power, and we shall succeed. Grand will be the victory, glorious the harvest, countless the sheaves, vast the reward, bright the crown, and joyful the welcome when the great Master shall say, "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

REV. W. H. KINCAID, M.A. (Methodist Episcopal Church): Mr. President, will you allow me to call attention to one phase of the question, so ably presented by Judge White and the Hon. Mr. Allen, in a condensed statement, rather than in an extempore address. Whilst the past history of local preachers is beyond peradventure in the New World, no brighter pages in the history of Methodism are found than in the record of the work of Philip Embury, Robert Strawbridge, and Thomas Webb. The problem of the present and future is the question of the hour, and is yet to be solved, especially by those branches of the Methodist family of an Episcopal form of Government. Not the order itself; it is one of the essential and cardinal features of Episcopal Methodists—namely, episcopacy, presiding eldership, travelling and local preachers. Strike down either, and the unity of the system is destroyed. The question, then, is how best to elevate and utilise this great force of workers for the advancement of Methodism. With the abandonment of the circuit system in cities and reducing their size in rural districts, to increase pastoral oversight, the first noticeable effects were to restrict the work of local preachers. To meet this emergency and create a stronger bond of unity and fellowship, the local preachers formed the unique organisation of the "National Association of Local Preachers of the Methodist Episcopal Church," nearly a quarter of a century ago, with that princely local minister, Rev. Thomas T. Tasker, sen., as its first President, and the speaker as Secretary (who has filled the position over twenty-two years), in the city of New York. The primary object was to enable local preachers from different parts to become acquainted with each other in spreading Scripture holiness. But its scope has been since enlarged—namely, to use all proper means to elevate ministerial ability and prevent improper persons from being licensed, unless fully up to the standard required by the Discipline. Whilst this class of ministers have no powers to legislate, and hold the strangely anomalous position accorded them of a dual relation, laymen, except that of exercising the right to use

their gifts, by preaching and performing certain ministerial functions, if ordained, yet they may and have the right, like as in other organised efforts not specially recognised by the Discipline, to use all legitimate means for their improvement and better methods of work. This Association meets yearly, and will hold its twenty-third annual meeting next month in Washington City, D.C., the widely-known and excellent Rev. Isaac P. Cook, D.D., presiding. Its nominal membership is large, and embraces the territory of numerous Annual Conferences: the attendance yearly is from one to two hundred. It is representative, and delegates are elected by Conference, District, and City Associations, and wherever none exist an accredited local preacher may be constituted a member for the session. This body holds much the same relation to local preachers generally as a national medical, scientific, and kindred organisations of a national character, which, while not authorised to speak for the great body of local preachers they represent, nevertheless, it is representative in its action, and their carefully prepared papers are regarded and recognised to the same extent as other national bodies are respected, and have a similar effect upon them. No one can dispute their right to hold such meetings, in or out of the Church, so long as they do not encroach upon the rights of others. This body of uncompensated workers, at the loss of valuable time from their professions and avocations in life, and at considerable expense to themselves, and by paying all necessary expenditures at these meetings, assemble yearly to brighten the links of unity, and to use further efforts to render their labours more systematic and effective, and also in elevating the standard of qualifications for the pulpit. The evidence of success is well assured, and through this organisation much good has been done, especially in certain cities and rural districts, by the enlargement of the work and otherwise. Steps have been taken through the law-making body of the Church, and those empowered in executing the same, for the general good of local preachers, with substantial results; it carefully guards their interests in every form. It is unnecessary to give details. The Association is not insensible to the lack of work which should be assigned them, and specifically enjoined upon chief pastors "to provide for local preachers," and to remove the barriers now restricting them in their work. This matter is receiving attention, and the near future may develop practical results. Among the unfortunate effects arising from the strange spirit prevalent in cities, especially in regard to this class of preachers, is the forcing of a countless number of young men, who feel impressed with the duty to preach, and yet do not see their way open to enter fully into the ministry, to decline becoming local preachers. With these hindrances they frequently enter upon some outside mission work, or become active in the Young Men's Christian Association. The result is, the Church loses their services, and in some instances they wander away into other denominations. In some large cities, where our Church fails to utilise the services of local preachers, they are doing a grand work in public institutions instead of for the Church, and other denominations are glad to call upon them for supplies. Their work is reflecting upon the Church in this way for not utilising their services, and in time the Church will be aroused and discover its great loss. There is a future for local preachers and a bright history in the past as well. Among the plans for the future is not only to press with persistent energy every means that will elevate, *elevate*, **ELEVATE** the standard of culture and ability, until local preachers are thoroughly prepared to command access to any pulpit in the Church, but also strive to inspire every young man impressed with the duty to preach and exhort to do so with the official sanction of the Church, instead of labouring for irresponsible and outside organisations; and thus be not only a recruiting field to supply candidates for the travelling connexion,

but supply young men to take the place of old veterans in the local ranks as well.

MR. S. D. WADDY, Q. C. (British Wesleyan): The fear in discussing this question is lest we should allow anything like jealousy or rivalry to creep in between the two branches, as they now are, of our ministers. It ought not to exist; but if it does exist in anybody's mind, it is not at all likely to exist in mine. My grandfather was a Methodist itinerant preacher, my uncle is one, my brother is one, my father does not need that marble to tell his tale, and my emotions and passions, therefore, are in favour of the regular ministry, by which I mean the itinerant ministry. But I have been a local preacher thirty-three years, and by the mercy of God two of my sons are "on the plan," and therefore I stand by my order when I say that my emotions are also in favour of the regular ministry, by which I mean the local ministry. We ought to have no jealousy, but I feel a difficulty about the title of the subject of debate. Our friends have been talking about *local* preachers. That is not the question. The subject as it is specified here (in the official programme) is "lay preachers." Now, in one sense all our preachers are lay preachers. Until the year 1822, when somebody chose to alter that tablet to the memory of John Wesley, and to substitute a new one, the words that were upon it were these—that "he was a patron and friend of the lay preachers, by whose aid he extended the plan of itinerant preaching." Somebody, by whose authority I do not care now to inquire (though I know pretty well), chose to take away the original tablet and to substitute the present one in which the lay preachers are done away with, and the inscription now runs thus—"He was the chief promoter and patron of the plan of itinerant preaching." In the view of Wesley and in the "Church" view of us your status is still the same. You doctors of divinity who wear your titles so honourably and so well—for you are as truly divines as the men of any Church; you doctors of law, who get that inappropriate degree as I suspect because you know little law but less divinity; you bishops whom we delight to receive, and to honour; you are all lay preachers according to this sense of the term—not "ordained" according to the notions of some Churches, but "set apart." And that is the great point—we local preachers are not in that sense "set apart." So some of you try to establish a distinction between us. You affect too much of the uniform and the livery—I must be plain—of other Churches. I venture to say that what we want now is not that more difference should be made, but that less difference should be made between the two. You say we are poor preachers; we do not enjoy a monopoly of that. I have met with a poor preacher elsewhere as well as amongst local preachers. I do not deny his existence; I would to God he were done away with. Do away with him—amongst us, I mean; make us all supernumeraries till we pass through the mill again. I am ready to be examined to-morrow, and I am quite prepared to say that those local preachers who are not fit to take their place in any pulpit are not fit to be local preachers. I do not at all believe in the exclusive notion of brother Allen's. Send local preachers to mission-halls, certainly; but send travelling preachers too; send local preachers to commons by all means, but send also the travelling preachers; let there be fair play, equal work, equal rank, equal call in the sight of God Almighty. And if you say we are poor preachers, educate us better. Lay hold upon our most cultivated men. There are some almost within the reach of my arm at this moment, men of the very best class of society in this country. Lay hold of the merchants and professional men—men who can make capital speeches on political subjects if they like, professional men who are admirable speakers. Why do not you, young brethren, and some old ones, consecrate your work to God, and go and preach? There is plenty of room and work for

you. I should like to say a great deal more, but if I do the bell will ring.

REV. J. WATSFORD, (Australia Methodist): I think our people generally recognise the importance of the ministry, and everywhere they value the work of the local preacher. There the local preachers are not opposed to the ministers, they do not wish to take the place of the ministers, and the ministers do not despise the local preachers. The two are working together, and we think any man who would try to set one against the other is not a friend of Methodism. We believe the two together can do the work that the one cannot do without the other, and that the two together ought to do a work that in our days is being done by some other people. I have no faith, and I am sure the people among whom I live generally have no faith, in always depending on special men. I believe in special men, men raised up by God to do some great work; but I do not believe in any Church or circuit always depending upon these special men for the revival work. A great evangelistic association in my country wrote to Mr. Moody, asking him to come to Australia, and Mr. Moody wrote back to say that he could not come; and at our meeting I said to my brethren, "What a pity it was that you did not ask the Holy Spirit to come; He would never say He could not come, and He would work by the instrumentalities among us as well as by Moody and Sankey, or anybody else." I believe that a grand mistake is being made by our people with reference to this very matter, praying specially for special men, and neglecting prayer for the ministers and local preachers labouring among them. I will give you one case. We had a very excellent man, an evangelist, about to go into a circuit to labour there. Special prayer-meetings were held for a month. The new minister for the circuit was going there at the same time. It transpired that the evangelist could not go, and all the special prayer-meetings were abandoned. There was no need, they thought, to pray for the minister or the local preacher. They could only pray for some special man that was coming to work among them. I say this is one source of our weakness to-day. We are looking away from the blessed Spirit, and are looking to men. Whenever the day comes when we recognise more the power and work of the Holy Ghost among us in connection with the instrumentalities we have, we shall have a revival of religion the like of which we have not had before.

REV. J. TRAVIS (Primitive Methodist) said: I think, Mr. President, that this debate is going on the assumption that lay preaching is the invention of Methodism. It is nothing of the kind. Methodism organised it as no other section of the Church had done before; but the fact is, that the lay ministry is older than what is called the regular ministry. The old patriarchal fathers were lay preachers, and Noah was a ship carpenter, and yet he was a preacher of righteousness. Solomon, too, offered the consecration prayer at the dedication of the Temple; and then we have as much apostolic authority for the employment of lay preaching as we have for any other kind of preaching. If you read history, you find that the Church—at least in its purest times—has recognised the importance of lay preaching. What a grand work they did in the Puritan revival! I think myself, in some remarks that have been made, we have been putting the lay preacher a little bit too low. The only difference I recognise is this, that, as a travelling preacher, I have to give all my time and energies to this work. The lay preacher preaches as he has time and opportunity, in addition to attending to his secular work. We are both called as regular preachers; we are both lay preachers of the Gospel; and, in some periods of their history, you will find that local preachers actually did administer the sacraments. If they had not done so in the backwoods of America, the sacraments never would have been administered on many occasions.

I contend that, in proportion to the growth of Methodism, we are not keeping pace in the number of our local preachers. I question whether Methodism as a whole to-day has as many local preachers as it had ten years ago. Have not we during the last few years been complaining of diminution or small increase? Has the lack of local preachers nothing to do with this? I think we want local preachers in our best pulpits, in order that the people may see what view men engaged in secular callings take of their duties. The non-employment of local preachers is not caused by there being nothing for them to do, for there are some large towns in England that have not a bit of Methodist agency. Then, again, if our local preachers continue to decline, where will our travelling preachers be in a few years? Other Churches are doing the work that God called Methodism to do; and, if we do not mind, Ichabod will in some respects be written on our churches. Why cannot we do work that a certain organisation is doing? Why has that organisation come into existence? It is because the Methodist Churches of this country have not attended to open-air evangelisation as they ought to have done.

MR. SNAPE (United Methodist): I wish to make one dissenting remark on a paragraph in Mr. White's paper with reference to the non-authorisation of local preachers to administer the sacraments. I pass it by with the simple remark that I find no warrant for such a statement in the Scriptures. I then wish to call attention to what seems to me the practical aspect of this question. It has been forced of late on my mind that our local preachers in the Methodist system are being rapidly outrun by the local preachers in some other Church systems. The Baptists in the city from which I come have many, and they number some of the men best known in the city, in the mart, and the exchange; and I think it is time, with reference to our own local preachers, that a call should be made on the best men the Churches can produce to occupy our pulpits. I cannot sympathise with Mr. Allen's remark that a stigma and reproach are cast on the local preacher system. The unwillingness of our people to hear local preachers means really the incapacity of the local preachers to meet the wants of the time. Whilst Methodism appears to have been progressing rapidly, I very much fear that the method of our lay preaching has not progressed in a like ratio. We therefore need to have the cultured intellects of the Church. I think Mr. White will admit that those intellects, sanctified by the Spirit of God, and glowing with the love of Christ, can descend to congregations of the very poorest character, and preach to them with effect. We ought, therefore, to call upon our local preachers to rise to the emergency, not always seeking to preach in the big chapels, but remembering how the Master went out to preach; and when they are called to the country meeting and smaller chapels, let them preach their best as if they were preaching to the largest congregations.

MR. E. LUMBY (Methodist New Connexion): We are not here to justify or argue ourselves into a justification of lay operations in our Churches. If I understand anything, Mr. President and brethren, of the working of the Methodist Connexions of this country and of the new country across the water—for it is new comparatively, yet it has many glorious and now fast-ageing associations that make us glory in it as we glory in our old land—I think the fact that there are existing in the Methodist world eighty-four thousand local preachers, eighty-four thousand men that are standing, not as regularly appointed ministers, but as men whom God has called out to preach the Word of Life, and they have become recognised preachers of the everlasting Gospel, and thousands and tens of thousands of souls that are now in heaven, and thousands and tens of thousands of souls that are yet traversing this earth, and are doing in their own way and measure of ability what they can to forward the work

of God in the world, are the fruits of the work of the local ministry—that fact, I think, is a sufficient justification for the existence of the system, and should make us cling and cleave to it, and never subordinate it to any instrumentality in the world. Those who know me know well how I honour the itinerants; they know well how they are my choicest friends, but they, every one of them, I am sure, from conversations oft repeated, hold in the same honour and in due measure and degree the work of the laity, and the work of the local preacher, especially, is honoured amongst them. As a local preacher of forty years' standing, I think I may say the work of the Lord has not been in vain in our hands; and therefore we need not stand here this morning to justify the existence of this agency, to cry for its perpetuation, or to assert in any sense its proper position in relation to our itinerant brethren. All honour to them! let them take the lead; but still let us cling to these agencies, without which many parts of the country would never be reached, many villages would be destitute, and thousands of souls that are now in glory, or on their way to glory, would have never found the way of life.

One o'clock having arrived, the discussion terminated.

REV. J. BOND (Secretary) read a letter from the Young Men's Christian Association, placing their rooms at Exeter Hall, Aldersgate Street, and King William Street, entirely at the disposal of the delegates during their stay in London.

The Report of the Business Committee was then read. It recommended that the whole of the papers read should be regarded as the property of the Conference, and be placed in the hands of the Publication Committee to be finally dealt with on the part of the Conference. Various other matters of detail were also dealt with in the report; among them being a recommendation that an extra hour should be added to the Afternoon Session for the purpose of listening to personal testimonies on the subject of Sanctification.

BISHOP M. SIMPSON moved the adoption of the report.

REV. FRANCIS S. HOYT, D. D. (Methodist Episcopal Church), seconded the motion.

REV. DR. BUCKLEY said the manner in which the report had been presented virtually tied the Conference so tightly that it was a question whether the members would have as much room to breathe as is essential to life. It was true that the report was privileged, and therefore might be brought forward at any time; but the committee, in the exercise of their discretion, had selected a time when it was impossible to discuss it. There were several things in the report which it appeared to him ought to be discussed.

The resolution was put to the meeting, and lost.

REV. DR. GEORGE moved the adoption of the latter part of the report, referring to the additional hour.

REV. DR. BUCKLEY said to transform the session into a meeting for the giving of personal testimony did not commend itself to that measure of common sense which he was endowed with.

After some further discussion, a delegate suggested that the subject should be left until the end of the afternoon meeting, when, if necessary, the suspension of the Standing Order might be moved.

The PRESIDENT said that the time for closing the morning's proceedings had arrived, and he then pronounced the Benediction.

IN THE AFTERNOON the Conference reassembled at half-past two o'clock, DR. STACEY again occupying the chair. The Devotional Service was conducted by the REV. W. WILSON, of Birmingham.

REV. J. BOND again brought forward the proposal of the Business Committee—that at the end of the discussion on the subject of Scriptural Holiness there should be narration of personal testimony bearing on the subject.

REV. J. SWANN WITHINGTON seconded the motion.

REV. DR. BUCKLEY: I understand the motion to be to continue our exercises beyond the usual hour for the purpose of listening to personal testimonies upon the subject of entire sanctification. I hope that the motion will not prevail. Let me, to avoid misunderstanding, disavow all hostility to the great Wesleyan doctrine of holiness—a doctrine in which I was trained, which my ancestors for a hundred years have preached, and some of them have professed, I believe, without any scandal to the cause. But the question is, What is a proper thing for us to do, as a body consisting of representatives of Methodist Churches in all parts of the world? Religious experience, Mr. Wesley declared, was one and indivisible, the same in kind from the first dawn of religious life to perfect love. As to how love is perfected is a matter of doctrine and debate: but this is a proposition to continue this session for the purpose, not of listening to accounts of conviction and conversion, not of listening to statements from the delegates concerning the dealings of God with them in the various vicissitudes and trials of life through which they may have had to pass, not to listen to accounts from ministers and lay preachers of the blessing of God upon their labours. If all the forms and stages of religious experience were to be brought before us, there might be less objection. But this is a proposition as part of the business of this Œcumenical Council to listen to personal testimonies in respect

to one phase of the universal religious life. Now, I submit, even to those who might be supposed to be most interested in this matter, that is not a wise thing to do. Furthermore, we all understand that this is a subject that is most discussed in its doctrinal aspects. In our country especially we have at least three parties upon the doctrinal aspects of this subject; these doctrinal aspects are inseparably interwoven with personal testimonies. And it is a common thing with us for persons to adduce personal testimonies to prove the reality of certain specific statements of doctrine, and it is not an uncommon thing, among us at least, to find personal testimony adduced in opposition to the plain teachings of John Wesley as others understand them, in their doctrinal aspects. If this is true, what can be more unwise than an attempt to bring these statements of personal experience within the range of the regular transactions of a body of this sort? Our rules are extremely tight. All doctrinal subjects have been excluded; we cannot raise a solitary point of doctrine in the discussions of this Council. In our ordinary proceedings, if an erroneous doctrine is advanced by any speaker, another speaker can rise and correct him, so that the general forthgoings of the body may not misrepresent its predominant spirit. But it is proposed to continue this session—for what? For further discussion? If that were so, I would not rise to object; but it is proposed to continue the session in order to give religious experience which cannot be controverted, which cannot be discussed or analysed, whatever bearing it may have upon the doctrinal views which are supposed to be its substratum. These considerations appear to me to show the folly, or, at least, the unwisdom of comprehending this matter within the hour given to deliberations. There is a simple and unobjectionable way of doing it—namely, to conclude the formal session at the end of the debate according to our rules, and then for the President (if he sees fit) to invite guests and delegates to remain for a devotional meeting, in which reference may be made to this particular phase of religious life.

BISHOP HOOD said he should like to propose, as an amendment, "That a meeting be held at the close of the session, as suggested by Dr. Buckley."

REV. E. E. JENKINS: I am sure, if the Business Committee had anticipated a discussion on this subject, it would not have entered into their heads to bring it forward. The extraordinary address of Dr. Buckley I shall never forget—the very unusual speech which we

have heard from a man of whom we have had very high testimony, and whom I personally respect. It seemed to me that the latter part of his speech answered the first—not an unusual thing in public addresses. The proposal is that an hour should be spent, after the paper has been read and the address which is to follow has been delivered, in relating to each other what God has done for our souls, what faith in Christ's blood has accomplished for us; and the statement that Methodist people cannot occupy an hour in personal testimony on holiness of Christian life without points of dispute arising, is a statement that even in the presence of the representatives from all parts of the world I cannot entertain for a moment. I believe if the dear friend who has objected to the proposal and I were to talk together, we should be able to tell each other what Christ has done for us without any dispute whatever on doctrinal questions. Doctrine is not worth much if it cannot be illustrated by life. Dr. Buckley has said, and I agree with him, that we are very fast bound by law. There is, I regret to say, too much clockwork in our proceedings; the discretion of the chair is too limited. The President of this Conference has a difficulty if he wishes to extend the hour of devotion, and there is not enough prayer in the Conference. It would be far more conducive to the main purposes of the Conference if a little more time were allowed for prayer and for singing. I would never have come to the Conference if I had thought that my heart would not be improved by it as well as my own departmental work in the ministry. I looked forward to it as a feast for my own spirit; and when I suggested last night that there should be a testimony meeting it was really that I might sit at the feet of brethren who know more of this doctrine experimentally than I do, and learn something from them. I want to know what is the meaning of the prayers which anticipated this Conference months ago, that every man of us—layman and minister—might during the proceedings be filled with holy power. If it be otherwise, the Conference is to me a pageantry, a mutual admiration society; but if every delegate learn something, and acquires more power and more love to Jesus, then the Conference will have answered all these expectations that we had formed of it. I hope the Conference will not discuss the matter further, but that it will at once adopt the recommendation.

The motion was then put and carried.

REV. O. H. TIFFANY, D.D., raising a point of order, inquired whether it was competent for the Assembly, under the rules esta-

blished for its guidance, to act in accordance with the recommendation.

The PRESIDENT ruled that the Conference was competent to do so. After a hymn had been sung, the Conference proceeded to the consideration of the next topic.

REV. F. W. BOURNE (Bible Christian Churches of Great Britain), then read the following paper, entitled *Women and their Work in Methodism*.

What have they done? The only possible answer is, Almost everything that men have done. Most things they can do as well as men, many things they can do better, some things they alone can do. Dr. Charles Stanford says:—"Cardinal Manning has spoken with stately eloquence about the primacy of Peter; but I think something might be said for the primacy of Dorcas. . . . The lady of Joppa knew how to make the very needle evangelical, and she did such beautiful kindnesses with it for the women and children, that with grateful delight they fondly lingered on her name, calling her 'Gazelle.' . . . For ourselves we are, I hope, content to take Florence Nightingale's advice—"Keep clear of all jargons about man's work and woman's work, and go your way straight to God's work in simplicity and singleness of heart," each one to do what each one can do best." Women are not required, as a rule, to lead the "sacramental host of God's elect," to launch the lifeboat, or to save the State; and yet they have done each one of these things, and a thousand similar ones, when the necessity has arisen. Women have prophesied, for that the Word of God declares; they have spoken to edification, as the famous Quakeress preacheress, Rebecca Collier did, and thereby removed the prejudices of the author of the *Essay on the Human Understanding* to a female ministry; they have visited prisons to the lasting spiritual good of their unhappy inmates, as did Elizabeth Fry. They have proved themselves to be the true friend of the navvy, the soldier, the sailor, the outcast, the drunkard, as the names of Marsh, and Daniell, and Robinson, and Hopkins, and Havergal, and others, "familiar in our mouths as household words," will testify. And yet, speaking for myself, and using again the words of Dr. Stanford, I would say, "Some things that women can do right nobly at a crisis, are not best for them to do when men are to be had. As a rule, I think it is not best for women to man a lifeboat; but we have been told that one black night at Teignmouth last year, when the men were all out of the way, or else were not sharp enough, the women got the lifeboat out. With shrill, quivering cheers they carried it through the battling breakers, dragged a vessel off the sandbar, and saved precious life. When we hear that they did all this without any help from the unfair sex, who can help saying, 'Well done'? I go farther, and say that, as a

rule, in my private opinion, it is not best for women to preach in public; but where in exceptional cases, and with extraordinary gifts, women like Mary Fletcher and Priscilla Gurney go out of their way, and all by themselves publicly launch the lifeboat of the Gospel to snatch souls from the sea of sin, and from the rocks of death, again I say, to the praise of grace, 'Well done!'

But to speak more particularly of the work of women in Methodism. What is it? What have they done? Dr. Stevens says that "in the household of the Epworth rectory can be traced" the "real origin" of Methodism. "An 'elect lady' there trained the founder and legislator of Methodism, and to no inconsiderable degree, by impressing on him the traits of her own extraordinary character; and under the same nurture grew up by his side its psalmist, whose lyrics were to be heard in less than a century wherever the English language was spoken, and to be 'more devoutly committed to memory,' and 'oftener repeated upon a death-bed' than any other poems."* Isaac Taylor employs the stronger expression, "that the mother of the Wesleys was the mother of Methodism." Of her Dr. Clarke says, "Such a woman, take her for all in all, I have not heard of, I have not read of, nor with her equal have I been acquainted. Of pious, devoted, extraordinary women, Susannah Wesley must be placed at the very head, and the most popular of all Methodist historians may well ask, "Who can doubt that the practical Methodism of the rectory, more than any other human cause, produced the ecclesiastical Methodism which to-day is spreading the Wesleyan name around the world? It received there also much of its thoroughly spiritual tone. Religion impressed the habitual life of the family. Susannah Wesley was its priestess, and, more than the rector himself, ministered to the spiritual necessities of the household. During his absence she even opened its doors for a sort of public worship, which was conducted by herself. She read sermons, prayed, and conversed directly with the rustic assembly. Her husband, learning the fact by her letters, revolted as a Churchman at its novelty. Her self-defence is characteristically earnest, but submissive to his authority. 'I chose,' she says, 'the best and most awakening sermons we had. Last Sunday, I believe, we had about two hundred hearers, and yet many went away for want of room. We banish all temporal concerns from our society; none is suffered to mingle any discourse about them with our reading and singing. We keep close to the business of the day, and as soon as it is over they all go home, and where is the harm in this?'... Her husband hesitated to approve or disapprove the extraordinary proceeding. Very soon she assembled around her a larger audience than she had usually met at the church itself. Some of the leading parishioners and Wesley's curate wrote to him against the assembly

* *History of Methodism*, Vol. I. pp. 16, 17. Ed. 1878.

as a 'Conventicle.' Her reply is full of good sense and womanly feeling. She states that the measure was reclaiming many of the common people from immorality; that it was filling up the parish church; that some who had not attended the latter for years were now seen there. She prays him to relieve her from the responsibility of ending these useful services by assuming it himself as her husband and pastor. A writer on Methodism justly remarks that when, in this characteristic letter, she said, 'Do not advise, but command me to desist,' she was bringing to its place a corner-stone of the future Methodism. In this emphatic expression of a deep compound feeling, a powerful, conscientious impulse, and a fixed principle of submission to rightful authority, there was condensed the very law of her son's course as the founder and legislator of a sect. This equipoise of forces, which if they act apart, and when not thus balanced, have brought to nothing so many hopeful movements, gave that consistency to Methodism to which it owes its permanence."

The conduct of Mrs. Wesley, in reading sermons, praying, and conversing directly with the people, furnishes the example by which her sagacious and distinguished son appears to have regulated and determined his own. In this, as in so many other instances, he happily and providentially finds the "golden mean," and throughout life his course was prudent and consistent. There was no reason why he should change his position, modify his views, or alter his course. His letter to one of the holy women of Methodism, in 1771, contains the essence of all his advice on the subject of women preaching. "I think the strength of the cause rests there—on your having an *extraordinary* call. So, I am persuaded, has every one of our lay preachers; otherwise I could not countenance his preaching at all. It is plain to me that the whole work of God termed Methodism is an extraordinary dispensation of His providence. Therefore, I do not wonder, if several things occur therein which do not fall under the ordinary rules of discipline. St. Paul's ordinary rule was, 'I permit not a woman to speak in the congregation.' Yet, in extraordinary cases, he made a few exceptions; at Corinth in particular."* The fact that no woman was chosen by Christ to be apostle—and I know no reason to suppose that any one was included among the seventy, except the difficulty to imagine the Saviour must have had to find such a number among the other sex—and such injunctions as "Let your women keep silent in the churches, for it is not permitted them to speak," and "I suffer not a woman to teach," must be regarded as decisive against women teaching and preaching except in special circumstances. There are, however, some limitations and exceptions. They are to be silent, as Mr. Wesley says in his *Notes on the New Testament* "unless they are under an extraordinary impulse of the Spirit," when they may both pray and prophesy,

* Quoted in Tyerman's *Wesley*, Vol. III. p. 112.

that is, publicly expound, provided they do so with their head covered. And in favour of this interpretation, which does not lack the authority of great names, surely much more can be said than of the view advocated by Alford, Stanley, and others, who maintain that the apostle not only forbids the uncovered head in these services, but forbids the service by women at all. "But why," as the latest Methodist commentator on the New Testament inquires, "should he forbid praying uncovered, when he condemns and prohibits their praying at all? The Corinthian query clearly was, *Ought women to have their head uncovered in their public prophesying?* And St. Paul's brief, plain answer should have been, *There is to be no women's public praying and prophesying at all.* Prohibiting the incident, permits the main thing. It assumes that if the incident is set right the whole thing is right." By the way, it is not a little singular that one of the strongest opponents of women preaching, good old John Trapp, of commenting fame, should, on the verse in Timothy, that a woman should keep silence, ask this question, "Where should the tongue be but in the head?" His question irresistibly suggests the remark, "And what is it in the head for except to speak?" though one can hardly imagine that he meant to suggest that the woman was always to speak for the man.

The genius of the Gospel should be considered in dealing with such a question as this. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord;" or, to quote Mr. Wesley again, "Nevertheless, in the Lord Jesus there is neither male nor female—neither is excluded; neither is preferred before the other in His kingdom."

Women must be ever under obedience to their own husbands, but, as Dr. Whedon says, "When that obedience requires a lady of talent to lecture before an audience or preach before a congregation, it may be as proper as it was for Miriam, in obedience to Moses, to prophesy before the camp of Israel." And if every one that heareth the Gospel invitation is to say "Come," to forbid women to preach in all circumstances and on all occasions is to violate both the letter and spirit of Christianity, and the teaching of Christ and His apostles.

At the Wesleyan Conference of 1803 "it was asked, 'Should women be allowed to preach among us?' The answer was that in general they ought not. Two reasons were given; one was that a vast majority of the people were opposed to female preaching: the other, that it was not necessary, there being a sufficiency of preachers, whom God had accredited, to supply all the places in the Connexion. 'But,' added the Minutes, 'if any woman among us thinks she has an extraordinary call from God to speak in public (and we are sure it must be an *extraordinary* call that can authorise it), we are of opinion that she should in general address her own sex, and *those only*.'"

Dr. Stevens, after quoting Mr. Wesley's letter of 1771 on this subject, adds, "The example would seem perilous; but under proper regulations it had assumed, in the 'Society of Friends,' even a graceful beauty, and was not productive of extravagances."* And Dr. Whedon observes that no women in modern times present more perfectly the ideal of female modesty than the women of that sect which has always had its female preaching—The Friends; and in the early history of the denomination to which I have the honour to belong, a large portion of the good that was effected was unquestionably due to their instrumentality. Delicately-nurtured, and in many instances well-educated women, at what they believed to be the call of God, left their comfortable homes to become the pioneers of evangelistic work, and wherever they went God magnified His sovereign grace. And whatever defects have defaced the lives of the public teachers among us belonging to the other sex, I believe not one of the sisters ceased to be a pattern of purity and good works.

And it should not be forgotten that many who object the most strongly to this agency do as strongly object to institutions and usages such as lay preaching and class-meetings, held by us as essential to our Church work and spiritual life, and as inseparable therefrom, and, in fact, by persons who deny our claim to be a Church at all.

And yet the practice has almost fallen into disuse, and is not likely to be extensively revived unless there be a revival of the spiritual life, and even then, *as a rule*, the chief work of woman, never unimportant, never without influence, will be found in the home and in the school, in visiting the poor, in conducting mothers' meetings, in aiding the temperance reformation, in leading classes, in nursing the sick, in collecting funds for missionary organisations, and it may be in India, and in some other countries, in direct missionary work among the female part of the population. And women possessing the spirit and character of those we have mentioned and of many others that we might name—Ann Cutler, Hester Ann Rogers, Lady Maxwell—are always true helpers in the Gospel of Christ. "It was through the instrumentality of Barbara Heck that Embury and his Methodist associates were led, in 1765, to resume in the New World the Methodistic discipline and labours which they had adopted in Ireland." And oh! how marvellous the results. "Behold, how great a matter a little fire kindleth." One kind of work that the women of Methodism have done during the last few years may be specifically mentioned as a stimulus and an incentive to those greater exertions in many directions which are so imperatively required. The Wesleyan Women's Foreign Missionary Society, organised in 1861, has since that date collected more than £32,000, has eighty auxiliaries, and has sent out fifty-one ladies, employs twenty native agents, entirely supports eighty-one schools,

* Stevens's *History*, Vol. II. p. 207.

and assists many others; while a similar organisation belonging to the Methodist Episcopal Church in the United States has raised since 1869 nearly £140,000, has 2,350 auxiliaries, has sent out sixty-one ladies, has 210 native agents, supports and assists thirteen schools, three hospitals and ten dispensaries.

Oh, ye wives and mothers, daughters and sisters in all our Methodist Churches, "Come ye to the help of the Lord, to the help of the Lord against the mighty!" Ye mothers especially, our appeal is to you. And in your own homes every one of you may be a "gentle Monica," and before your children leave the nursery they shall take their "first degree." You have only to make your explanations of the sacred story as delightful as did the mother and grandmother of Timothy or Mrs. Wesley, and sweeten as well as simplify the sacred truths, and there will be a succession of young Timothys in whom aged Pauls will delight, or of evangelists only less successful than the founder of Methodism, whose memory to-day millions revere. So train your daughters that, should they become the wives of ministers and missionaries, they shall lead classes with the same success as did Mrs. Rogers, on these very premises, and thus fill our sanctuaries and increase our members, or be in our homes what Mary Moffat was in the home of Livingstone, "the best spoke in the wheel;" or if of our merchants that they may by their simple tastes and self-denying habits influence their husbands and consecrate their great wealth unto the work of Christ; or of our senators and statesmen that they may exhibit a courage and a devotion and a persistent faith equal to that heroic lady whose conduct during the last few weeks has won the admiration of the world; pray, oh, continually pray, as did Ann Cutler, and even such men as Bramwell shall testify that there is an amazing power of God attending your prayers, and the Lord shall make use of you to promote genuine and extensive revival of His work! Oh, cherish and cultivate such rapt, constant communion with Jesus as did Mrs. Fletcher, and many a man, eloquent as Apollos; shall you teach the way of God more perfectly; cultivate the grace of hospitality and kindness, as did Mrs. Brackenbury, a modern type of the mother of John Mark; and your homes shall become the favourite resort of the most gifted, the most useful, the most laborious of Christ's servants; only speak of the grace of God with Christian simplicity, and other John Bunyans shall be enlightened and saved; and, with that sweet, persuasive grace which is all your own, you only improve your opportunities, especially those that are the most private and precious, your influence will be more and more widely felt, and the blessings that come to others shall be your reward.

"For what delights can equal those
Which stir the spirit's inner deeps,
When one who loves, but knows not, reaps
A truth from one who loves and knows?"

REV. C. H. PAYNE, D. D., LL. D. (Methodist Episcopal Church), in delivering the invited address, said: No religious body ever honoured woman as Methodism has done, and none ever enjoyed so richly the fruit of her peculiar endowments. Scan the goodly temple of Methodism from foundation to finial, and everywhere you trace the handiwork of woman. In estimating woman's influence, we must especially remember that she is often the inspiration of a work which it is not given her directly to achieve. The virtual founder of Methodism on both sides of the ocean was a woman. Unquestionably, Susannah Wesley was the royal mother of the whole royal family of Methodism: To that obscure descendant from the refugees of the Palatinate, Barbara Heck, belongs the honour, under God, of originating this greatest religious movement of modern times, in the New World. That pack of cards, snatched from the Irish emigrants and thrown by her hands into the fire, kindled a flame which has illuminated the whole Western world and lighted a multitude to the heavenly country. The first Methodist sermon preached in America was the result of her impassioned call in the ears of Philip Embury; the first Methodist congregation assembled there was gathered by her zeal; the first Methodist house of worship erected was the product of her prayers and plans. Dr. Edwards, in his able paper on statistics, truthfully and forcefully said, "There is no gender in Christian work." It is, however, true that the quality and efficiency of Christian work are often much affected by the gender of the worker, and it must be acknowledged that, by virtue of woman's wealth of endowments, superior work usually comes from the feminine side of humanity. It is always difficult to trace results back to their causes, to estimate rightly the product of forces; and the more silent and undemonstrative the force the greater the probability of under-estimating its power. Hence the world may never know how much it is indebted for its best thought and its noblest life to those who have never occupied a conspicuous place on its spectacular stage. So it is impossible to estimate how much richer the world is to-day in all that ennobles the life of man, by reason of the saintly lives and sanctified work of the devout women of Methodism. Society pays homage to men and women of literary distinction. The name of George Eliot—or Marian Evans—is heralded through the land by the trumpet of fame; but who proclaims the greater greatness of that Methodist heroine, her kinswoman, Dinah Evans, by whose holy influence in her younger years, undoubtedly, much that was best in George Eliot's character and will be most enduring in her writings, was inspired? Who of the world's most honoured heroes or heroines has so touched with transforming power the troubled hearts of men, and left to them such a heritage of blessing, as has that modest disciple of the Wesleyan faith, whose lowly life was radiant with Christ's transfiguration glory,

Elizabeth Wallbridge, "the Dairyman's Daughter?" Not until you can grasp the sun and count the stars can you measure the beneficent influence of that one obscure life. What department of Christian life and work has not felt the refining and inspiring touch of the elect ladies of Methodism? In the all-inclusive work of Christian education, the helping hand of woman has been potently felt. At the beginning, the counsel and beneficence of Lady Huntingdon were exhibited in Trevecca College, and its successor Cheshunt College, and from that day forward, in multiplied ways, our women have been indispensable helpers in promoting sanctified learning. In America, one of our foremost theological seminaries, the Garrett Biblical Institute, was founded by the donations of the noble Christian woman whose name it perpetuates. A stately building of the Ohio Wesleyan University—Monnett Hall—bears the name of its founder, a young Methodist woman, whose generous gift has provided an attractive home for more than a hundred young women who are pressing up the steps of higher education, while the same institution has a professorship endowed by another worthy lady, Mrs. Chrisman, who is one of the chief patrons and benefactors of the University. Other institutions have shared their benevolence, but time forbids their mention.

If we turn to our missionary work, the hand of our noble women is again most clearly seen. The modern missionary movement has received no greater impulse than has been given to it by the formation of Women's Missionary Societies. I may truthfully say of the Methodist Episcopal Church, that it has no more efficient auxiliary in the work of the world's evangelisation than it possesses in that most vigorous and successfully managed organisation, the Woman's Foreign Missionary Society, which in the eleven years of its history has collected and disbursed 698,798 dollars, sent out sixty-one female missionaries, and supported 210 native teachers. Similar organisations in the other branches of Methodism have doubtless made a correspondingly encouraging record, but I have not their statistics at command. The number of female labourers engaged in our Sunday-schools constitutes a vast army worthy of highest honour. Nor ought the historic fact to be forgotten that the high distinction of originating and crystallising into form the Sunday-school idea belongs to a Methodist woman. Twelve years before Mr. Raikes commenced his work, this Wesleyan lady, Hannah Ball, formed the first Sunday-school in England. And another Methodist woman, Sophia Cook, is said to have suggested the idea to Mr. Raikes which determined his illustrious course. In respect to reformatory and philanthropic work, the women of the great Methodist family have ever been distinguished as leaders.

Not to mention other forms of such work, we can only glance at the most important reform of the nineteenth century—the Temperance movement. The pre-eminent place which the women of

Methodism occupy in this reform in America—I am not so well informed concerning the facts in British Wesleyanism—is universally acknowledged. Always active in this great reform from its incipency, a new impulse was given to their activity in that remarkable religious phenomenon known as the Women's Temperance Crusade, which originated in 1874 in the State of Ohio, and swept over the whole country like a tidal wave of spiritual power. That idiosyncratic movement was commenced and largely carried forward by heroic Methodist women, many of whom were of high social standing, who were always nobly sustained by the best women of all Christian denominations. The simple recital of that wonderful story of their toils and persecutions and triumphs, if time permitted, would stir the heart of every lover of Christ and of humanity. Holy women praying, singing, pleading, reading God's message in the ears of the drunkard-maker and his besotted victims, usually listened to with reverent attention, often with tears coursing down sin-furrowed cheeks; sometimes arrested by order of an opposing magistrate, led to the station-house and locked in with criminals, but, like Paul and Silas, making the prison shake with the mighty power of their prayers and hymns, and striking terror to the hearts of keeper and magistrate alike—all this, and much more that cannot now be enumerated, was enacted amid the intensest excitement of communities. And Heaven's favour was manifest in daily victories, in the closing of drinking dens, and the multiplication of reformed and converted men. The work was not, indeed, permanent in form any more than are the blossoms that precede the fruit of the orchard; but, like the blossom, though passing away itself, its fruit remained, and in that fruit the whole Christian world has largely shared. The impulse of that movement is felt to-day throughout Christendom, and the victories of the Temperance reform were never so great in all lands as from that day forward until the present moment. The thousands of honoured women worthy of mention in connection with this reform, as well as other Christian work, will not deem the allusion invidious if I mention two distinguished representatives of their sex, conspicuous from their position, both loyal daughters of Methodism, whose influence in this cause no human power can estimate,—the one is the President of the Women's Christian Temperance Union, Miss Frances E. Willard, whose eloquent words are stirring the whole country, and summoning it, as with a bugle call, to holy warfare against this greatest curse of Christendom; the other is that elect lady, the noble Mrs. ex-President Hayes, whose loyalty to temperance principles, in the Presidential mansion, has furnished the world an illustrious example, the influence of which can no more be measured than can the power of the sun to lighten and gladden the earth.

But not alone in conspicuous positions have the women of Methodism achieved greatest victories and merited highest honour. Let us

not fail to recognise the fact that they have done their best and most abiding work in the retired sphere of the domestic circle, in the training of their children for God and His Church. Cornelia, the Roman matron, is justly honoured in literature and in art because, when asked to display her jewels, she proudly exhibited her children. Surely the mothers of Methodism may rejoicingly point to that living temple of God, the Church, which is largely the product of their faithful Christian nurture. The visitor to your St. Paul's Cathedral is directed by a conspicuous inscription, if he would see the monument of its builder, to look around him. Do we inquire for the monument of our honoured Methodist women? We have but to "look around" us, and everywhere the work appears, pointing in silent eloquence to its worthy authors. Look over this distinguished assembly of the sons of Methodism gathered here from the ends of the earth to represent the Church they love. Who are they? Loyal sons of devout Methodist mothers, to whose godly training and fervent prayers and holy example we all owe whatever is best in character and noblest in achievement. Look again, with wider field of vision, and behold that vast temple of Methodism covering almost the entire habitable globe; see the nearly *five millions* of communicants bowing at her sacramental altars. *This* is the monument whose "living stones" eloquently proclaim the glory of those patient workers by whose ministries many of them were builded into this "holy temple of the Lord." Nor does this broader view fully present the work which we seek to estimate. The entire Protestantism of the Christian world, alike with the paganism of the heathen world, has felt the quickening touch of Methodism. It is not too much to say, with all becoming modesty, that there is not a denomination of Christians in the world that is not broader, stronger, and more efficient in its work by reason of the impulse given to it from that "great religious movement called Methodism." And it is a fact worthy of special emphasis that in no respect has Methodism accomplished more in this direction than in widening the sphere of woman's activity and increasing the volume of her influence. There is probably not a woman in connection with any branch of Christ's Church who does not breathe a freer air, and move in a circle of wider influence, because of the wise policy which Methodism has ever practised toward its female adherents, and the commendable example which they have exhibited in wisely using this Scriptural liberty. To have thus enlarged the field of Christian usefulness of nearly or quite two-thirds of all the disciples of Christ is a work of no insignificant moment. Deeply do we regret that not a moment remains in which to pay fitting tribute to other forms of Christian activity, such as that of providing orphanages and homes for the worthy poor in which many of our women are actively engaged, prominent among whom I shall be pardoned if I mention the wife of the senior bishop of the Methodist Episcopal Church, Mrs. Simpson. Nor can we even mention an honoured though

unnamed host whose epitaphs are graven on the hearts of men, and whose works will follow them. The great Methodist family, here assembled, bids all these thousands of worthy female workers in the Church at home and abroad a hearty God-speed, and gratefully recognises the efficiency of their godly toil. But great as is the past by virtue of the spirit and deeds of the honourable women of Methodism as well as its worthy men, the future must be greater. The historic record is assuring, the prophetic view is inspiring. Not yet have the sons or the daughters of Methodism achieved their greatest victories. Not yet has their work reached its summit of moral sublimity. To the women as to the men of Methodism comes to-day the call of duty, summoning them to greater deeds and grander triumphs than were possible to the fathers and mothers of the infant Church. Never in any age or clime was woman honoured with such fulness of liberty, such largeness of privilege, such wealth of opportunity, such grandeur of possibilities as to-day invite the loyal daughters of Methodism to participation in their regal heritage. May the heroic spirit of the honoured mothers of our Israel rest with sevenfold increase upon all the daughters and all the sons of the Wesleyan household of faith, endowing us all with greater power for the greater work to which this advanced hour of the Christian centuries summons us.

REV. J. C. ANTLIFF, M.A. (Canada): I presume there is some difference of opinion amongst us about the advisability of licensing women to preach; but I think we are all of opinion that there is plenty of room for the women of Methodism outside the pulpit to do very effective work for the Master. I think we may learn a lesson from the Roman Catholic Church. When I see their Sisters of Mercy going up and down the streets of Toronto and other towns and cities, I cannot but wish that Methodist ladies would devote some time to visitation and to works of mercy. I mean ladies of position and wealth. I wish they would systematically devote some portion of time to visiting amongst the poor and neglected classes in our large centres of population. I think all of us who are ministers have found that ladies can often do work that we cannot do—that they can get at certain classes of the community far better than we can. With that persuasive eloquence that they have, I cannot but believe that they might lead many poor fallen and wretched women in our towns to a knowledge of the Lord Jesus Christ. I am not about to suggest that we should have guilds, but I think that the High Church party in the Established Church of this country are showing a good deal of worldly wisdom in the guilds that they have for ladies, and in the work that they are setting those ladies to do. I hope that one of the results of this discussion will be that some ladies will feel that they have a call to devote a portion of their time in visiting amongst the neglected classes. Then, again, in class-meetings I think there is a fine field for ladies' work. I think that ladies in conducting classes may often do the work better even than the ministers. Mr. Wesley, you know, had a great objection to ministers leading classes, and I think we ought to utilise the ladies as far as we can in regard to this work, which they can do so well and effectively. But, after all, the mother's work is amongst her children, and many women with large families, who have not the opportunity of going hither and thither visiting amongst the poor, and who do not feel that they have

a talent for leading classes, are doing a great work for the Master in the quietude of the home circle. There is a great deal of work being done that is not seen by us who occupy higher positions in the ministry of the Church.

GENERAL CYRUS BUSSEY (Methodist Episcopal Church) : When I came into this Conference I had no idea of raising my voice among a class of men whose business it is to speak to the people. But in the eloquent addresses to which I have listened I have heard no tribute paid to a class of women whom I feel I should be recreant to my duty if I did not bring to the notice of this assembly. As a layman it may be proper for me to pay a tribute to the wives of ministers of the Church, such as I fail to recognise in either of the addresses that have been delivered. I have only to ask these gentlemen to consider for a moment how many of them would have been borne down but for the counsel and encouragement and the prayers of their faithful wives. A minister must always be presentable in the pulpit, and often his scanty means will not permit him to provide as he would like for his family. It is the faithful wife under those circumstances that must bear the sacrifice. She is at home taking care of her children and family in order that his work may be efficiently done. In a long period of the existence of the Church in America, when there were circuits, about which we have heard to-day, where the pastor had to leave his home and be gone four weeks, returning to stay only two or three days, the entire charge of a large family, and, to a great extent, their sustenance and support, often depended upon the faithful wife. If we could get at statistics which Dr. Edwards made so interesting in his address before us, I have no doubt it would be found that a large number of all the accessions to the Church would be credited to the account of the noble women in our past history who were the wives of the pastors of the Church. We all know how the wife has gone forth from her home in order to open avenues of industry and success for her husband ; but although they have performed their duties so well they have not been credited with their share of the work in the statistics of our societies. I should be glad to see some statistics properly set before the Church showing the amount of credit which should be given to these faithful and laborious workers who have accomplished so much in the years that have passed. We have had a few illustrious names brought before us to-day, but they are not in the proportion of one to ten thousand. The wife of almost every pastor is just as illustrious, but not so notorious, as those that have been mentioned to-day. Their work has not been so conspicuous, because the avenues are not open by which their name can come before the public. There are avenues for Barbara Hecks to-day, but the wife of the pastor may, in her limited sphere, exhibit as much energy and fidelity, and her work may be crowned with as much success as followed the labours of the most illustrious names mentioned in the history of the Church.

MR. ALDERMAN CHARLTON (Primitive Methodist) said there seemed great unanimity in eulogising the ladies for the toil and labour they gave as auxiliaries in all useful work, but we seem studiously to avoid all idea of bringing them to the front of the battle. In the early history of Primitive Methodism, female preachers occupied a prominent position and did a noble work, and in recent years their labours have been much blessed in the north. At the inauguration of the British Women's Temperance Association the meeting was addressed by ladies only, and it was one of the most impressive and effective meetings ever held in Newcastle ; the fruits of it are seen to this day. In mission work their success is far beyond ours with the working men : we frequently bring out their combativeness, while if addressed with the winning persuasiveness of ladies they are as docile as children. And it is a deep conviction with me that women will

have a much more important part to play before there is much improvement in the world.

REV. DR. RIGG (Wesleyan Methodist): I think we must all of us be prepared to say that the success of women, especially in reclaiming, or assisting in reclaiming, some of those who are the hardest to be dealt with, has of late years been shown to have been exceedingly remarkable—I may refer in particular to the agency of women in connection with the Salvation Army. But although we recognise, as we never did before, the talents, the genius, and the sympathies which women display in evangelical work, the idea of having separate statistical accounts of the work of women is one that we ought to be exceedingly careful about. What would be the effect of it? It would be to create a feeling of preference for the work of women beyond the home. You cannot register what women do in the home, and that after all is the most precious and the most proper; and if you had separate statistics showing what women can do outside the home, I believe the tendency would be unnatural and evil. Notwithstanding all the good that has been accomplished, I would deprecate any tendency to stimulate ostentatious exertions of that kind. Let women do the work which their sympathies and their genius make them fit to do: but do not let us have a separate schedule of their performances. It may be proper that they should preach, especially where the men are not sufficiently gifted, but I should be sorry to see separate statistics as to the number of souls brought to Christ by men and by women.

REV. R. FENWICK called attention to the hospitality displayed by women in entertaining lay and clerical friends, providing for them the comforts of home when from home, and thus enabling them to visit outlying and thinly populated districts; and their many disinterested labours in connection with bazaars, and other means of raising funds for the promotion of religious objects.

REV. THOMAS McCULLAGH (Wesleyan Methodist) said: While on this topic, the name of the late Miss McCarthy should be mentioned. He had known her well; and while sorry that his time would not allow of details, he must testify to the self-denying and successful labours of the heroine of Chequer Alley, amongst the most degraded classes in some of the worst slums of London. On the subject of bazaars he said that the late Dr. Selwyn, Bishop of Lichfield, used to say that seeing ladies working for bazaars reminded him of the barbarians of New Zealand, who made their women work. He (Mr. McCullagh) thought it was a shame for the men of Methodism, who might supply the money, to get it out of the fingers and hard toil of the ladies. The work of the women of Methodism was principally in connection with Sunday-schools, collecting money for missions, and acting as class-leaders,—all of which was very important. But he was afraid that in regard to domiciliary visitation their work was too much neglected. As far as his observation went, the ladies of the Church of England were outdoing Methodist ladies in house-to-house visitation. Perhaps the ministers were at fault in not providing better organisations. They did not, of course, believe in the sisterhoods of the Ritualists in the Church of England and of the Church of Rome; they were abhorrent to their Protestantism, and they believed them to be unscriptural; but there ought to be a certain amount of organisation, and that was what they neglected. The Church of England, he had noticed, in several large towns, had its lady visitors, and Methodist ladies, he thought, might follow their example. He desired to lay the greatest possible stress on the influence of women in the work of Methodism. Let it not be forgotten that it was of a woman that our Saviour once said, in vindication of an action of which men complained, "She hath done what she could."

HON. G. W. FROST (Methodist Episcopal Church) said he should be recreant to all his early associations if he did not say a word on the subject of discussion. He came from an old Methodist stock, and a large number of clergymen were connected with his family. His mother was the best preacher of them all. Not that she ever ascended a pulpit, but he referred to the influence that she exercised wherever she lived. He wished to ask if a woman had the power of bringing men to Christ by preaching, why she should not be allowed to preach. There was one woman in America through whose influence thirty thousand souls had been converted to God. If women had the power to speak for Christ, he saw no reason why they should not preach in the churches. He believed the time was coming when sex would be unknown in regard to the preaching of the Gospel, and when every one who felt himself or herself called upon to proclaim the glad tidings, would do so without let or hindrance.

REV. J. P. NEWMAN, D. D., LL. D. (Methodist Episcopal Church), read the following essay on *Scriptural Holiness, and the Special Fitness of Methodist Means of Grace to Promote it*.

I. What is Scriptural Holiness?

II. Wherein is the special fitness of Methodist means of grace to promote it?

God declares in His Word that "without holiness no man shall see the Lord." A condition so absolute in its character and so important in its results demands of us the utmost precision in definition. What is Scriptural Holiness? Can we reach its germinal idea? May we rely upon Divine aid to ascertain the mind of the Spirit?

Holiness is an inspired term which does not appear to indicate any particular virtue nor all the virtues combined, as it does the recoil of a pure soul from the commission of sin. In its radical sense it seems to be a peculiar affection wherewith a being of perfect virtue regards moral evil. In a word it is evidently the abiding *abhorrence* of whatever a holy God has forbidden "Thou art of purer eyes than to behold evil." No severer test than this can be applied to our spiritual condition. No penance, no devotion, no charity can equal the scrutiny of such a test. No profession, no zeal, no rapture is comparable to it. The Father's eulogy of His Son, and the reason He assigns for the Son's eternal Kingship is, "Thou hast loved righteousness and hated iniquity, therefore God, thy God hath anointed Thee with the oil of gladness above Thy fellows" (Revised Version). In this hatred of sin, and love of holiness, is the deep significance of the command, "Ye shall be holy, for I the Lord your God am holy." In this transcendent sense is the holiness of God the type and measure of the holiness of man.

If from the old dispensation we pass to the new, we find that holiness therein also implies a state of purity and an act of obedience. Christ is the only religious teacher known to man who demands of His people a moral condition antecedent to the act. He goes behind the act, behind the motive, behind the thought, and takes cognisance of that

moral state out of which all these spring as the effects of a persistent cause. His doctrine is, that what we think and feel and do, are expressions of character which lies deeper than the will, deeper than the affections, deeper than the conscience; that this character is man in his modes of thought, in his emotional transitions, in the trend of his passional being; that this character is the sum of what a man is in all his appetites, passions, tendencies; and that out of this character issue man's totality and finality. If God is not a respecter of persons, He is of character, and that He has foreordained unto eternal life. Christ's demand for a moral condition antecedent to all mental and physical action, is in harmony with the order of nature. There is a passive state of our muscular force and intellectual powers upon which the active depends, and of which the active is the living expression. If the arm is strong to defend, there must be healthfulness in the muscles thereof. If the faculties of the mind respond to the will, there must be latent vigour in the intellect. Man's moral nature is both passive and active, and experience is in proof, that as is the passive, so is the active. If the affections respond only to objects of purity, if the conscience only to the voice of right, if the will only to the call of duty, there must be inherent purity and strength in all our moral powers, when quiescent; this is the glorious significance of our Lord's words—"The prince of this world cometh, and he hath nothing in Me;"—nothing in my nature or spirit, nothing in my thoughts or motives, nothing in my desires or purposes, nothing in my appetites or passions, nothing in my words or deeds, for, underlying all these is my state of purity. Christ is the Saviour and Sovereign of the heart wherein He incarnates holiness. He must be at the fountain-head of life that the issues thereof may be Divine. This is the high import of His sermon on the Mount, when He opened His mouth and taught the people, saying—"Blessed are the pure in heart," implying an antecedent state of purity. He consents that the law is founded on the eternal distinctions of right and wrong, including in their essence every vice and virtue known to our race, commanding what ought to be done and forbidding what ought not to be done. He commands the external observance of the Ten Commandments, but He searches as with the candle of the Lord for the secret of the heart. Hence, He pronounces him a murderer who hates his brother; an adulterer, where look is lascivious; a perjurer, where oath is unnecessary. And, therefore, He demands that self-abnegation shall take the place of equivalent revenge; that love shall span both friend and foe; that charity shall serve in modest secrecy; that prayer shall be offered in holy solitude; that fasting shall be a private self-denial; and all this to fulfil the command, "Ye therefore shall be perfect as your Heavenly Father is perfect."

In this evangelical sense, and as lying back of this hatred of sin and this state of purity, holiness is the readjustment of our whole nature,

whereby the inferior appetites and propensities are subordinated, and the superior intellectual and moral powers are restored to their supremacy; and Christ reigns in a completely renewed soul. "And that ye put on the new man, which is after God created in righteousness and true holiness." In man's original estate the superior faculties were commanding because of his normal condition. He was holy inasmuch as heavenly order reigned throughout his being. Two effects followed the first transgression—a criminal act and a subjective change. When man consented to sin God withdrew the fellowship of His presence. In the darkness of the conscious guilt that followed the soul became confused, and in that confusion the inferior propensities usurped the mastery over the superior powers; sense became supreme, and with a mad sway held reason and conscience in subjection. This is the unnatural state of man. This is the condition of a fallen soul transmitted from parent to child. The history of the world, the lives of men eminent for intellect and iniquity, and our own experience, sadly prove that the wickedness and the wretchedness of humanity is the dominance of the animal in man, swaying reason and disregarding conscience: "The lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world." Hence St. Paul's meaning, "For I keep under my body, and bring it into subjection." But this subjection is not self-destruction, nor the eradication of some annoying passion, nor the brutal humiliation of the body as sometimes practised by monks and fakirs, but rather the subordination of the same to law. All the appetites of the body, all the passions of the mind, have their origin in the order and constitution of nature, and are designed for the happiness of man. A mastering propensity is a perversion. That which is innocent within the limitations of law is vicious when the gratification is unlawful. Gluttony is the excess of temperance; adultery, of the lawful rights of marriage; revenge, of anger; pride, of self-respect; vanity, of a decent regard for the good opinion of mankind. The perfect man in Christ is he whose physical, mental, and moral powers are in full force but subject to law. In this completed restoration nothing but sin is destroyed. All that is natural is regulated, purified, exalted. To such God reappears in the fellowship of His presence, conscience is strengthened, and its dictates are obeyed; the affections are cleansed and enshrine the Holy One; the will is emancipated, and responds to the Divine law. All passions find their contentment in normal indulgence; all desires have their appropriate gratification; all temptations are met with instant recoil. The equipoise of the soul is restored. Love is supreme, Rest is perfect. Christ is all and in all.

Out of such a condition flows a life "holy, guileless, and undefiled," for holiness is an act. It is perfect obedience in love to a law that is "holy, and just, and good." It is more than devotion. It is holy living. It is the spirit of devoutness carried into all the relations and

concerns of life. It is self-abnegation, which seeks no other reward than the consciousness of duty done. It is calmness amid turbulence, meekness amid provocation, humility amid the pride and fashion of life. It is the reign of love amid the anarchy of this world's hate. It is the charity that thinketh no evil. It is a brotherly kindness that worketh no ill to man. It is benevolence incarnated. It is a horizon which takes in the whole of each day, so that conversation is pure as the breath of prayer; laughter as holy as a psalm of praise; the pursuit of wealth, pleasure, honour, saintly as the Eucharistic feast—such a life is beautiful with "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." In such a life the Sabbath of the soul never ends.

But is not such a state rather a lofty ideal to awaken holier aspirations never to be realised? a goal of renown to excite heroic struggles never to be triumphant? than one of the grand possibilities of Christian faith? God never commands what He does not require. He never requires where there is not ability to perform. He is ever consistent with Himself. Through all the ages, under all dispensations, He has made requisition for this one thing. He foreshadowed His will in the shoeless feet of Moses on the Mount, in the spotless garments of the priests in the sanctuary; in the blemishless sacrifices on the altar of atonement, and transcending all these in glory in the sinless life of His Son. This requirement rests upon a necessity, and the necessity rises to a privilege. Privilege is the correlate of duty. As where there is a wing there is air; as where there is a fin there is water; as where there is an eye there is light; so where there is a demand there is grace to comply. God cannot demand less; He does not require more. As worship is companionship, there is a manifest fitness in this ordination. If a soldier should be brave, a teacher learned, a friend true, man should be pure.

It is the belief of the Christian Church that Christ is a Saviour; that His mission was twofold; objectively, to readjust our relations with the Divine Government, so that "God could be just and the justifier of him who believeth in Jesus," and subjectively to re-create us in His own image. But by a laxity of faith this re-creation is held to be but partial at most. Nevertheless he is esteemed a Saviour from some depravity, from some besetting sin, from some downward tendency; that He so renews us that the outline of His image is seen, and that He imparts to us some love, some hope, some faith. This is the comfortable profession of the Catholic Church of Jesus Christ. But it is not sufficient. It is an inception without a consummation. Either it is not His plan to complete the work prior to death, or He has not the ability or the believer does not exercise the faith equal to the end. Accepting the latter as the underlying cause of the deficiency in the common experience of the Church, let a nobler faith measure the

possibility of His power, and find in Christ one who saveth to the uttermost. Scripture and experience are in accord that man may be holy and live. The exhortation is—"Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God." Over against this apostolic injunction let us place one declarative promise which shall be the measure of His ability and our privilege. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus, His Son, cleanseth us from all sin." This is more than pardon of actual transgression; more than subjugation of inherited depravity; more than deliverance from the dominion of sin. It is the completion of regeneration, it is entire sanctification.

But this exalted state of grace is not immunity from the infirmities incident to an imperfect body; or from the mistakes inevitable to a weak understanding; or from the liability to sin; or from the necessity and possibility of growth in grace. Structural imperfections, disease, and death, imply man's fall, and because of which he cannot respond fully to that primal law under which he was created a perfect being. These are defects not to be remedied by entire sanctification; but by the resurrection of the just: "He knoweth our frame, remembereth that we are dust." Yet to the pure is given the grace of patience and resignation to endure the ills of a body which is the temple of the Holy Ghost. And it is a fact, that by the sobriety it demands, by the restfulness it imparts, by the joy it creates, holiness tends to health and length of days: "With long life will I satisfy him, and show him My salvation." Nor is this entire consecration to Christ inconsistent with the possible errors which arise from an enfeebled intellect, or from limited knowledge. Such may not be inseparable from the purest intention and the holiest life; yet liability to such will be largely diminished by the presence of an informing and guiding spirit. And it is a matter of experience that with holiness there comes an intellectual elevation, a sharpening and quickening of all the mental powers, whereby the "perfect man in Christ" discerns more readily between right and wrong. And the heavenly calm that reigns in all his being, and the "perfect peace" wherein he is ever kept, conduce to tranquillity of intellect, correctness of taste, candour of intention, carefulness of judgment, and impartiality of decision. Perfect knowledge and perfect love may be separable, yet in this higher state of grace even the thought-life of the soul is subject to the sway of the Lord. "Bringing into captivity every thought to the obedience of Christ." What thought is we may not define; how thoughts originate we may not explain; but whether thoughts come from original perceptions, or from the combined action of the memory and the imagination, or are projected by satanic influence, the mind may be master of itself, and evil thoughts may become our possessions by retention, or be dismissed at will. Thought is a mental act, and, like the "idle word," or the

"deeds done in the body," has a moral character. "Out of the heart proceed evil thoughts." The imagination acts directly on the moral character, and by its abuse the will is weakened, the mental energy is dissipated, and the whole life is polluted. Hence the prayer of the Church: "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify thy holy name." Nor is there any warrant in Scripture, or any proof in experience, that holiness is freedom from temptation or liability to sin. Temptation is the appointed test of virtue, and liability to sin belongs to probation. The tendencies to sin may be arrested, and will diminish as the believer abides in Christ. But the terrible struggles against the tempter will continue to the dying hour. Many will be the fierce conflicts, and in unguarded moments, and under powerful satanine influence, there may be a blind impulse to yield to some attractive object of solicitation; but the pure spirit will recoil therefrom as from the breath of pestilence. All solicitations to disobedience are harmless till the soul is conscious of a disposition to comply therewith. In the heat of the desperate strife the mind may realise intense excitement, but when there is no surrender, the tempter is never hurtful. Of the Saviour it is said, "Who was in all points tempted like as we are, yet without sin." "Nay, in all these things we are more than conquerors through Him that loved us." And it is no part of our belief in the doctrine of "Christian Perfection" that growth in grace is not a duty and a possibility. There may be an end of conscious sinning and impurity, but under the law of spiritual development the heavenly virtues expand for ever. The maturity of the graces possessed is that of exclusion of their opposite vices. Beyond that there is an infinite hereafter. There is no height of purity beyond which a redeemed spirit may not attain a higher ascension. Heaven will be an eternal approach to God.

But what special fitness is there in Methodist means of grace to promote Scriptural Holiness? For more than a hundred years Methodists have testified to this great truth. Their testimony has been intelligent, conscientious, joyful. The word of their testimony has been, "We speak that we do know and testify that we have seen." For this purpose were they called to be a Church. To give prominence to this central, subjective doctrine was Wesley chosen by Providence to be chief in a religious movement scarcely second in majesty and importance to the Reformation under Luther. Rising superior to the ecclesiastical questions over which others had fought, and that triumphantly, he invited the people to their Bibles, to the spirituality of the apostolic Church, to the "kingdom of God, which is not eating and drinking, but righteousness, peace, and joy in the Holy Ghost." And the universal spread of these sentiments is now esteemed the high mission of a Church which has survived him just ninety years.

It would, however, be a crime against history to create the impres-

sion that Wesley was the forerunner of the revival of this cardinal truth. What Wycliff and Huss and Savonarola were to Luther, Kempis and Law and Taylor were to Wesley. They called his attention to the necessity of that purity of thought, to that self-abnegation, to that personal crucifixion and resurrection, wherein is the fulness of the Divine life in man. But it was for him to take an advanced step. His "Imitation of Christ" was to be a joyous realisation; his "Christian Perfection" was to be a conscious attainment; his "Holy Living and Dying" were to be sublime realities. What they wrote he translated; what they thought he experienced; what they prescribed he practised.

Intent on his special mission, his marvellous genius for organisation was consecrated to the creation of such methods in the formation of his societies as were most efficient in holy living. From the "Holy Club" at Oxford to his dying chamber in City Road he aimed at this one objective point. With the calm courage of a Divine conviction, sustained and inspired by a personal experience, he solemnly committed the Wesleyan movement to the entire sanctification of the believer. Neither controversy, nor misunderstanding, nor persecution diverted him from his high calling. Whatever else he did for Christian education, for Christian charity, for Christian civilisation, he did to promote this chief end. As other religious movements had had their providential origin, and that for a definite mission, he and his followers were to be distinctive in spreading Scriptural Holiness over all lands. Resolved on this, he opened the door to those who desired to flee from the wrath to come, and then organised all who had entered, into classes subject to negative and positive General Rules, best adapted to develop the Christian life to maturity. In nothing more is his genius for method to attain sainthood so apparent as in the class-meeting, wherein the life of each week is reviewed, for the correction of errors, for the removal of doubts, and wherein those who are mature in this grace become the teachers of those who "hunger and thirst after righteousness;" the class-meeting is the nursery of Scriptural holiness. So effective is this means of grace in this regard, that similar gatherings are held in other denominations, not a few of whose ministers and laymen are rejoicing in the light. Through all the decades, since 1791, when Wesley ascended to his reward from yonder parsonage, Methodists have recognised their special mission to promote personal holiness. It is prominent in their discipline, it is conspicuous in their standard works, it is the burden of their noblest hymns. Their theology is essentially that of full salvation, their literature is permeated therewith, their ministers are educated therein, their experience thereof is a sublime fact, and their record of it is in the biographies of their glorified hosts. While on one point there has been an honest difference of opinion on the part of some, whether perfected holiness is a consummation at the time of conversion, or subsequent thereto, and that by an act of faith, yet all are in accord on the essential point; and while the common

belief and experience of the Church are in harmony with the views of Mr. Wesley, in his sermon on *Sin in Believers*; with Mr. Watson, in his *Institutes*; with Bishop Foster in his *Christian Purity*, yet the feeling prevails that zeal for a holy life is preferable to zeal for a dogma. Fidelity to this great mission will be in the future, as it has been in the past, the secret power of Methodism. That power is not in her doctrines, for they are as old as the Lord. Not in her itinerancy, for it is as old as the apostles. Not in love-feasts, for they are as old as the primitive Church; but rather in the "word of her testimony." If to-day her people are numbered by millions; if her altars are thronged with penitents; if her schools of learning and houses of mercy bless all lands; if her children are taught of the Lord; if her literature, like the leaves of the tree of life, is for the healing of the nations; if her sons have risen to honour in every department of life; if her missions encircle the globe—these are the fruits of her holy living.

The PRESIDENT (Rev. Dr. Stacey), as the invited speaker on this subject, said: Scriptural holiness may, I think, be regarded generally as identical with Scriptural sanctification; and this, so far as I can see, cannot be much more intelligibly expressed than in the customary formula of entire deliverance from the guilt and defilement of sin, and the full consecration of the whole heart and life to God. It might, perhaps, be closer to an exact definition of it to say that holiness is what the believer personally becomes and personally obtains—what he gains and what he realises in actual experience and character—when this twofold process has taken complete effect upon him. In other words, it is the moral and spiritual state into which he is thereby actually and consciously brought, making him a partaker of the Divine holiness, and so, therefore, a partaker of the Divine nature.

But whatever the precise definition, holiness in man, in our conception of it, includes always the two things I have mentioned. We think of it as moral purity and as moral goodness and beauty; and of these as gained by purgation from sin, as the direct opposite of holiness, and by consecration to God, in their supreme direction and habitual movement towards Him, of the entire affections and will. Each of these implies the other, and both occur at the same time. The process is one, as the agent is one: just as darkness disappears by the streaming in of the light; just as ignorance gives way in the acquisition of knowledge; just as disease is vanquished and expelled by the stimulation to vital action of the disordered part or organ, so spiritual defilement is cleansed away in the renewal and exaltation of man's affections and will to the image of God by the presence and power of the Holy Ghost. The work thus accomplished may be partial or complete, though it can never be final; and it is complete while yet capable of further addition, only when sin, the alienating and corrupting

element in man's nature, is wholly destroyed, and the nature becomes, in conscious and blessed activity of each of its powers, and hence of all of them in their harmonious operation, entirely the Lord's. This is the practical fulfilment of the Saviour's great purpose—the destruction of the works of the devil—in the individual soul. It is what the writer of the Epistle to the Hebrews calls salvation to the “uttermost”—that is, in the totality and fulness of its promised benedictions and beatitudes. It is what St. Paul speaks of as sanctification “wholly,” sanctification of the entire realm and territory of man's nature, and of each part in particular—of spirit, soul, and body. It is, yet again, the answer in actual experience and fact of his wondrously grand and elevating prayer for the Ephesians, and therefore for us—for apostolic prayers are for all for whom apostles wrote—that Christ might dwell in their hearts through faith; to the end that, being rooted and grounded in love, they might be able to apprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that they might be filled unto all the fulness of God.

If I had to give the supreme principle and absolute essence of entire sanctification, I should speak of it as an all-commanding and self-absorbing love to God; and I would reason thus: Sin, whatever its form, has but one nature. St. John, as our Revisers correctly render his expression, says sin is “lawlessness.” But lawlessness is not being *without* law, but being opposed to law; and opposition to law is rebellion against the authority whose law it is; while, again, rebellion, when the law is just and good, resolves itself essentially into personal enmity. And thus at enmity with God the carnal mind is. Destroy this carnal mind, and the enmity ceases; substitute the mind of the spirit for it, and love reigns in its place. Let this operation be complete—that is, let the sanctification be entire, and then love becomes the sovereign, the imperial passion of the soul, and the believer, in a transport of spiritual delight, is ready to say, as he does say, though in whispers, it may be, which only God and the angels can hear, “Thou art my portion, O Lord.” “Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee.” It is hardly necessary to say that God Himself is the Author of the great change thus wrought in the soul of the believer, but it is never out of place to emphasise the fact that He is the sole Author of it, from first to last. “Ye are His workmanship,” says the apostle, in a passage of remarkable energy and fulness of meaning, “created in Christ Jesus in order to good works;” His handiwork, that is, and so much so, that the work done is nothing less than a real spiritual “creation.” So, when desiring the entire sanctification of the Thessalonians, he prays that God, as the God of peace, would Himself bestow the blessing upon them, expressing his conviction at the same time that His faithfulness was a sure pledge that He would.

And yet this work, though so essentially Divine, is, at the same time, so really human, that God imperatively commands, "Be ye holy, for I am holy;" while on the ground of our inheritance in His "exceedingly great and precious promises" the apostle exhorts us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It is human, however, not in the sense of our adding anything of our own to the work of the Holy Spirit, but only in the sense of our yielding and responding to the life-giving influences which He Himself pours in upon our hearts and minds. We unite with Him in the work because we are intelligent and responsible creatures; but we cannot therefore claim any vital share in the work itself. Co-operation in this matter does not necessarily imply co-efficiency. How the two agencies thus concur and act together, so as to maintain the complete supremacy of the one, and yet preserve the unfettered freedom of the other, we may not know; and need not care to know, especially as the mystery is a common one, pervading the whole course of human life. We are concerned only with the fact. Divine agency is stimulative and directive, without being in any degree destructive, of human agency; and the result of both agencies in harmonious operation is that moral and spiritual perfection of nature which constitutes the "high calling" of believers in Christ Jesus.

In considering the "special fitness of Methodist means of grace" to promote this holiness, I would give a large interpretation to the word "means," including among them several things not usually called by that name. 1. There is the original idea and purpose of Methodism. Its declared design was to "spread Scriptural holiness through the land;" not to formulate another creed, not to establish another ecclesiastical system, but to generate another spirit, by means of a living ministry of the simple Gospel, which should carry men forward from the first step in conversion to the highest attainments of the sons of God. The causative, the germinant idea of any institution, particularly where the institution is manifestly of Providential origin, becomes an influential tradition and a self-operative power. 2. The original design of Methodism is still its conscious heritage and its pervading inspiration. And this inspiration is, I think, a perpetually directive and impellent motive towards the accomplishment of its chief and most characteristic end. 3. The kind of ministry that Methodism adopted at the beginning, and still for the most part favours and practises, conduces to the same result. Its sermons are not essays and dissertations on subjects interesting mainly to meditative and cultured intellects, but deliveries of fundamental truth and messages of immediate salvation, equally needed by all, and intended as spirit and life to every one that hears. 4. Its psalmody, too, must take high rank among its Divine provisions and fitness of special means. Habitually to read and sing such hymns as Mr. Charles Wesley's almost inspired supplication grounded on the great promise in Ezekiel, "I

will sprinkle clean water upon you," &c., and commencing, "God of all power, and truth, and grace," &c., is to live under a perpetual baptism of sanctifying influence. 5. But perhaps the "means of grace" in Methodism best fitted to promote "Scriptural holiness," are those instituted ordinances for spiritual communion and edification that belong to Methodism specially and peculiarly. These are the band-meeting, where it exists, the fellowship-meeting, the love-feast, and, chief of all, the class-meeting. This last has been called the "germ cell of Methodism." Whatever it may be ecclesiastically, it has religiously a rank and character that it would not be easy to over-estimate. Its value is seen in this, that, as a supplementary ministry of the Gospel, it carries the teachings of the pulpit into minuter detail, and gives them a directer personal application to the varying spiritual requirements of those who constitute its members. It furnishes periodical opportunities for intimate self-examination, and the due and faithful appraisement of individual character, thereby bringing into a clearer and more definite consciousness the defects and failures of the past, and quickening to greater strength and activity the motives that constrain to a higher Christian life in the future. It pledges, as if by an oft-repeated covenant, to a daily "conversation as it becometh the Gospel of Christ," and supplies, by the frequently recurring suggestions and memories that spring out of it through the week, the most salutary admonitions in the presence of seductive temptation, and the most exalting and invigorating encouragements in the endurance of fiery trials. It unites together in the closest religious fellowship those of like precious faith, developing and fostering among them a spirit of personal interest in each other's religious character and progress; and thus, binding their hearts together in the very holiest ties, attaches them ever more intimately and consciously to Christ and His cause. It generates and encourages a habit of free and unreserved communication among them on Divine things in general, and on these as they concern their own Christian life in particular, which makes religion a topic of conversation with them almost as familiar as science and literature and politics are to other people, and in this way tends continually, and tends effectually, to their religious "furtherance and joy of faith." It hence becomes a kind of universally distributed pastorate and form of spritual communion, by which believers in Christ Jesus are led to "hold fast the profession of their faith" without wavering, and to consider one another, "to provoke unto love and good works;" or, to use other words of the great apostle, by which, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in their hearts unto the Lord," they become "strong in the Lord and in the power of His might," and so "established in their hearts unblamable in holiness before God, even the Father, at the coming of our Lord Jesus Christ with all His saints."

I conclude first, in the words of Mr. Wesley, who says in his *Journal* for August, 1776, that "Christian perfection is the peculiar doctrine committed to our trust;" and, secondly, in those of Mr. Dale, who writes that "the class-meeting" is the "natural product" of Methodism, and that "the Methodist people should take good care how they treat so precious and wonderful a growth!" Both are so related in Methodism, that neither could be sacrificed without practical injury to the other. The doctrine gives to the class-meeting one of its chief utilities, and the class-meeting again gives to the doctrine one of its best means of experimental verification. Both must therefore be held steadfastly and firmly if the Methodism of the future is to be at all equal to the Methodism of the past.

REV. J. W. McDONALD, D. D. (Methodist Episcopal Church): I have some strong convictions in regard to this subject, and though I may not be able to express them as well as others might, yet I feel that they are important in themselves. And in the first place I have realised more and more the importance of this great subject of holiness. We have had quite a grand review here, and reviews are very proper. We have marshalled our forces, our regiments, battalions, and army corps; we have brought in array our artillery and our weapons of warfare; we have looked over the wide field as it seems to us, and I suppose have rejoiced. And yet while I have been thankful to God for what He has done, I confess that I have not been astonished at what He has done, but I have rather wondered that more has not been done. It often occurs to me that there is an immense outlay of means—of preaching, of organising, and of general outside church work—in comparison with the meagre returns which we realise. Why, we have Sunday-schools that are perfection in all external things, and complete Church organisations, and weapons of warfare, and yet we preach, year after year, and comparatively few are converted, and we see but comparatively little result. We seem to struggle on as if it were for a mere existence in the world. Now, when I compare these things with the high standard that we find in the Bible, and with the descriptions of triumphs which it gives, it seems to me we are far below the position God intended that we should occupy, for He intended that the Church should go through this world from conquering on to conquest, triumphant always, not trembling in the presence of foes, nor growing pale because somebody has made some discovery in science. We have not reached to the true point of Pentecostal power, or if we have been there we have moved a little away from that point. And now while we have before us this great theme, the question with me does not seem so much the power to improve the organisation, as how to secure the internal power to work this organisation. We have multiplied machinery, and added to its weight, until by its friction and weight it has almost overcome the central force, and we are moving languidly when we ought to move with vigour. The question comes up how we may come back to this point of holiness, which is the point of power. Some one has said that we have absolutely ceased to preach upon this subject, and there are two statements that I want to make. I believe that the more you think of them the more you will find there is in them, and they are these: If there is any one point upon which we have been at sea, it is this subject of entire sanctification. If there is anything that Wesley left incomplete, it is his treatise upon that doctrine; and now in our country, and I suppose elsewhere, we have various views on this great subject. When our modern theologians deal with it they are

quoted and criticised, the fact being that we are not at one on this question, and that we have not come to the point of distinct and plain statement of this doctrine, though we all believe in it and try to carry it out. It seems to me a pressing want of the Church that in some way, by coming together and by discussion, and bringing the light of various minds to bear on this question, we should come to some more exact statement of this great doctrine, and put it in the form in which we have other doctrines put, so that it may become so plain and exact that the common preachers among us can go forth and teach those that are under their care. Various ideas of entire sanctification have crept into our churches. We go and preach what we consider to be the Bible view on this subject, and we think that we have the weight of evidence on our side ; but still there are those who say that is not it, and we find ourselves in controversy, and we feel that controversy is doing more harm than our preaching will do good. We therefore become sensitive and cease to preach on this subject. What we want is that by some effort we should come to a clear definition of this important doctrine, and I for my part would be very glad to see half a day devoted to the discussion of this question.

HON. W. C. DE PAUW (Methodist Episcopal Church) said : I have some clear and satisfactory convictions on this question, at least satisfactory to my own mind and heart, and I want to express them very briefly. First of all, as to the suggestion of my brother McDonald as to how we are to come back to the old landmarks. We must come back by consecrating ourselves and our homes, our lives, our pocket-books, our business, everything that we have to Christ. Take the Lord Jesus Christ in as senior partner in all our business ; never write a letter, never make an entry in our ledger, or say or do anything that we would not be willing to say or do or write in the presence of the Master. Brethren, I think we have fallen away in this. And now I want to say I have long ceased to measure arms with God ; I have long ceased to limit His power and ability ; God can do anything. He can fully cleanse any man and make him whiter than snow, no matter how defiled he is, and how far gone in sin. I thank my friend, Rev. Dr. Newman, for his valued paper. It is clear, Scriptural, and comforting, just what our Saviour taught when on earth preaching His own Gospel, and just what earnest Christian men are hungering for, and gladly hear to-day. A word of personal testimony. Glory be to Jesus ! the blood hath cleansed. The blood of Jesus Christ can cleanse from all sin, and it doth cleanse ; and I want to repeat again in this temple where John Wesley preached, and where such sacred, hallowed memories surround us, that the power of Wesleyanism and of the Methodist Episcopal Church, and of all the branches of Methodism, in my judgment, largely depends on our re consecrating and giving ourselves anew to Christ. Let us, as an assembly of 400 men, go down on our knees before the Lord and give ourselves anew to the work of the Master, and then let us go abroad to do good. I want such a baptism to take home with me to America that I may do more for Christ and bear more, and live nearer to the cross, love God more, and do more for humanity, that is the great desire of my heart. And now just another word of personal testimony, and that is this : that the most joyous thing that ever came to my heart is the religion of Christ ; and, glory be to God, it abides this afternoon. The religion of Christ is not only a joy, it is a luxury ; bless God, it is a first-class luxury, and I want it to abide in my heart for ever !

REV. J. FERGUSON (Primitive Methodist) said : I have been settled in the Methodist ministry for some years past, and upon the question of entire sanctification I must say I have been most perplexed. I sent to America and bought books the titles of which I will not name ; I bought books from the Primitive Methodist book-room and the Wesleyan book-room,

and went to a certain publishing house in this city, and I bought other books, and read and read, and the more I read the more I seemed to be perplexed about the doctrine of entire sanctification. But I found that in my ministry there was a certain lack. I preached Sunday after Sunday in my own way, and very few people were converted to God. I read the New Testament carefully, and discovered that this glorious doctrine was within the reach of possibility, and might become part and parcel of my own experience. I therefore began to seek it, but before I found it I began to preach it. I gave a series of sermons, according to my conception of the truth, as I discovered it in the New Testament; and no sooner did I begin to preach this doctrine, than a marvellous change came over myself and the people of my charge. In many cases people stopped me in the midst of my sermon, crying out for mercy, and I may say, without any religious egotism, that to-day I do publicly, in the presence of my people and in your presence, announce the enjoyment of that blessing which I believe is so clearly exhibited in the New Testament. When I found this myself I called my local preachers together, and told them my experience, how I had been struggling for more than twelve months to secure what I thought to be this great blessing. What was the result? The local preachers themselves began to seek the same blessing, and the very first quarter after I received it myself, we reported an increase to our quarterly meeting of ninety-eight. Our increase for the last quarter was more than one hundred, and never does a week go by without God adding to us many precious souls. Whatever may be the points of difference between us, as ministers, we are, as Methodists, settled in this one grand fact, that we can enjoy this blessed sanctification through faith in the precious blood which "cleanseth from all sin."

REV. WILLIAM ARTHUR (Wesleyan Methodist): You alluded, sir, in your paper, to the characteristics of lawlessness. Looking at the other side, we remember that the characteristics of holiness are these, that one by one the fruits of the Spirit are given to us, and against such there is no law; "love, joy, peace, long-suffering, meekness, gentleness, charity, temperance, brotherly love," and against such there is no law anywhere in earth or heaven. There is no law of the mind; the mind will never be injured by any of these. The intellect will grow, and never will intellect be ruined by them. No law of the body; the body will never be ruined by any of the graces of the Spirit of God. No law of society; society will never be ruined by them, whether you take the family, or the town, or the nation, or the human race. There is no law that brings evil on any person for these graces of the Spirit. And there is no law of the conscience. A man in following it will never feel that between himself and his conscience there has been something wrong. All that he feels that has been wrong is wherein he has departed from these things against which there is no law. Whenever we find that against which there is no law, we find holiness; and in all these points of Christian holiness we can face even eternity itself, and feel that against them there is no law. A good deal has been said about differing views, and I am afraid there are differing views. I sometimes hear people who are good Methodists putting growth in contrast to entire sanctification—growth in contrast to life. No; we cannot have growth without antecedent life. And nothing hinders growth so much as sin. Men do not grow up out of sin without help, but when God endues a man with a clean heart and renews a right spirit within him, then he is prepared to grow and grow with a rapidity with which he can never grow as long as sin abideth in him. The Methodist doctrine of sanctification does not either exclude or ignore growth, but it founds growth upon an antecedent of life, and that life was in the Son, and that life was imparted by the quickening power of the Spirit of God. I believe, sir, we are doing more to-day to

get near to what we want to get to, than if we were attempting, according to the suggestions of a brother, to find a closer definition in words. I believe seeking, as we are now seeking, to get our ideas and experience clear, we are in the direct way to obtain what we want. We have been talking of woman and of woman's work. The holiness of a woman is that which makes a perfect woman. Let us not be afraid of the word "perfection;" and I say that anything that makes a woman into a man is a deduction from the holiness of a woman, and anything that makes a man into a woman is a deduction from the holiness of man. In proportion as the woman is womanly in all perfectness, and in proportion as the man is manly in all perfectness, so do they approach to the type of Christ in holiness. And oh, how much His holiness was spent in common work! Thirty silent years, about which there is hardly a word spoken, in a carpenter's shop, doing common work, among common men and women; common work, nothing heroic or wonderful; and holiness in common work is the grandest of all holiness.

REV. J. C. EMBRY (African Methodist Episcopal Church) said: The subject under consideration at present I confess to be one of the most interesting to me of all the subjects to which I have listened since the commencement of the proceedings of this Conference, whatever may be said concerning the blessed influences and glory of our Methodism, the glories and honours which belong to its founders and its coadjutors. After all, when we get round to the consideration of questions like that before us, it seems to me, not without some sense of humiliation, that I have suffered from perplexity on this question more than on all other questions in the circle of doctrines embraced and taught by Methodism. The want of exact terms and of exact definitions has left thousands of minds perhaps like my own, for want of strength, or for want of light, in confusion somewhat, and somewhat wavering as to the manner in which we should grasp thoughts contained in this doctrine of Christian holiness. Some men speak of "perfection." What is that? Then we allude to it by the term "sanctification." What is that? We turn to our dictionaries and inquire. So we get back to some other definition, which shows us that when a man is sanctified he is "set apart;" so that many of them among the Methodists of the United States, so far as my experience and intercourse among Methodists go, have done concerning this doctrine as I did years ago, contented ourselves with concluding in our own minds to leave the matter with God, and to work, and pray, and wait until our work is done. Dr. Newman seemed to me to throw very much light on the subject, and yet his explanation was couched in lofty diction, and in involved logical sentences which would be difficult for common people, such as I am, to get at, even when you have fixed it with type on paper. What I hoped for in the Œcumenical Council of Methodism, where its learning and its experience sat in council together, was that the blessing of God would come down upon some soul, and give him the power to translate this doctrine into the simple language of the common people, and fix it so that we might all understand it.

DR. C. K. MARSHALL (Methodist Episcopal Church, South) said: I have listened with unbounded gratification to the exposition of this great theme by my honoured friend, the Rev. Dr. Newman, and you may imagine how deeply my heart yearns for communion and sympathy with all true men and spiritual souls, when I tell you that Dr. Newman belongs to the Methodist Episcopal Church, in the Northern States, and I belong to the Methodist Episcopal Church, South; and that during the late unhappy strife between the two sections, there was not a more intense patriot on the side of the Union than Dr. Newman; nor do I suppose I was behind any man in desiring the independence of the South. Then we were opposed in politics,

which belong to the past, and are buried. But we meet here in perfect concord, on the great theme under discussion. This doctrine unites the hearts of all Christians in one bond. It is uniting the North and South. The love of Christ reconciles all sections, and harmonises all differences; the love of Christ will reconcile all discordant things in the Church. I desire, however, to say that I do not agree with the brother who desires an exact definition and full explanation of this doctrine. It can never be defined. It never was intended that it should be defined. Sanctification and holiness are terms that convey a very imperfect idea of the great doctrine. Here we see through a glass darkly; but it is not more mysterious and inexplicable, or easier to "define," than the doctrines of faith and justification, and other like truths of revelation. There are cardinal truths and mysteries in the universe that never will be comprehended. Not all the ages of eternity that bankrupt the powers of imagination to contemplate, will be able to explain the nature of God. And man himself will remain through eternity as great a mystery as its broad bosom will contain. These doctrines, revealed by infinite wisdom in order to our eternal well-being, were never intended to be reduced, like the multiplication table, to the comprehension of a finite being, by analysis and definition. If I understand the teachings of Christ and His apostles in this momentous scheme, and also the doctrines of faith and justification, they are to be *experienced*, not *explained*, and their experience supplies the best explanation and definition. "He that doeth My will shall know of the doctrine." One need not ask what Mr. Wesley's definition is, or what he believed in the form of words. That is not my care or study. But my daily prayer is, "Cleanse Thou my heart, and let it be for ever closed to all but Thee;" fill me, O God, with Thy love, and make me useful by Thy grace. This I believe to be the true and needed exposition of the doctrine of holiness.

BISHOP PECK said that in his experience he had never had any difficulty with regard to the Wesleyan theory of Christian holiness which was not entirely dissipated by an hour or two of special communion with God; and he had the conviction that the gracious power by which he was able to claim a full Saviour was the theory and essence of the true Wesleyan doctrine.

REV. DR. MCFERRIN (of the Methodist Episcopal Church, South) said he belonged to a Church numbering nearly 900,000 members, and he was happy to say, so far as his knowledge extended, there was very little diversity of opinion on the great doctrine of sanctification as taught by the Methodist Church. They had no great trouble with the doctrine; their trouble was that they were not seeking after the blessing. He did not say that men's minds were not confused when they got into technicalities, but a man seeking after holiness with the New Testament before him could scarcely be at a loss to attain that purity of heart which so changed and refined and elevated a man's nature as to bring him into communion with God.

The remarks which followed took the form of personal testimony, and the Conference was, for some time, transformed into a "love-feast." (No report was made of these personal testimonies.)

After the hymn had been sung—

"Saviour, I thank Thee for Thy grace,"

REV. E. E. JENKINS (Wesleyan Methodist) agreed with Mr. Arthur that Christian holiness meant rather the basis than the stopping of growth. He

confirmed the experience of those who had attained the desired blessing, not by studious application, but through the visitation of the Holy Ghost upon their own spirit. He sincerely hoped that, as one result of this conversation, the blessing might descend upon some hearts, and induce them, whether ministers or laymen, to take a new course of life and work, for his belief was that the possession of this Divine gift would be the great bulwark against the assaults of the enemy, especially to ministers, who could then preach the doctrine from personal knowledge.

The conversation was continued by MR. KING (Australia), BISHOP HOOD (African Methodist Episcopal Zion Church), the REV. J. WATSFORD (Australia), and DR. GOODMAN (Primitive Methodist), who all agreed that the enjoyment of sanctification enhanced personal usefulness in the Church. Some of the speakers had experienced considerable embarrassment from the various views which were taken of "Scriptural Holiness," and desired some clear definition of the doctrine which might enable them as ministers to preach upon the subject with confidence and acceptance. To this others replied from their own experience that they had found relief from similar embarrassment by studying the Word of God, and, with the aid of His Spirit, accepting it in faith simply as it stood.

Prayer and praise brought the session to a close.

FOURTH DAY, Saturday, September 10th.

President—REV. S. B. SOUTHERLAND, D.D., *Protestant Methodist Church.*

SUBJECT :
"METHODISM AND THE YOUNG."

THE CONFERENCE resumed at Ten o'clock, the Devotional Services being conducted by the REV. L. S. BURKHEAD, D.D. (Methodist Episcopal Church, South).

The minutes of yesterday's proceedings were read and confirmed.

The report of the Business Committee having been read, it was decided to take the several recommendations *seriatim*.

The first was as follows : "As to the unread portions of the papers referred by the chairman to the Business Committee for advice, the Committee advises that the whole of the papers be regarded as the property of the Conference, and be placed in the hands of the Publication Committee, to be finally dealt with by them on behalf of the Conference."

The adoption of the recommendation having been moved by the REV. E. H. DEWART, and seconded by the REV. J. WAKEFIELD,

A Delegate thought it would be better to order that the papers be printed in full.

REV. J. BOND (Secretary) said the Conference had not heard certain portions of the papers, and therefore could not judge as to whether or not those portions should be published.

REV. C. C. M'KECHNIE (Primitive Methodist Church) suggested that provision should be made for correspondence between the Publication Committee and the respective essayists, should any material alterations be thought necessary.

REV. DR. WALDEN (Methodist Episcopal Church) considered that

the portions of the addresses that had not been read before the Conference should be subject to such revision, or at least such modification, as might be deemed necessary when the size of the volume had been determined. Correspondence between the Publication Committee and the essayists and speakers would cause an embarrassing delay.

REV. DR. McFERRIN (Methodist Episcopal Church, South) was of opinion that no committee should have authority to alter any essay or speech. The volume to be published should give a correct history of what had taken place, and no man should have the right to change his essay and write a new one when he went home.

REV. DR. J. M. REID said the adoption of the suggestions made this morning would put some of us upon reinserting in our essays the parts that we had struck out, and would induce others who were expected to read to write new essays presenting more fully than they could have hoped to do the subjects committed to them within the space of twenty minutes. He thought the brethren who had prepared essays which they could not read, *in extenso*, ought to arrange the matter themselves with the Business Committee.

REV. DR. SUTHERLAND thought they should not be apprehensive that any of the essays were constructed on the scorpion principle of having the sting in the tail only, and when they had heard them with so much delight and satisfaction, they need not be so dreadfully afraid that there was something heterodox in the paragraph or two that was not read. The brethren who had to read the essays could be trusted just as well as the Publication Committee.

The resolution having been amended as follows, was agreed to :
“As to the unread portions of the papers referred by the chairman to the Business Committee for advice, the committee advises that the whole of the papers be regarded as the property of the Conference, and be placed in the hands of the Publication Committee to be finally dealt with by them in behalf of the Conference ; but that no alterations be made in the portions which have been read to the Conference ; and if any alteration be made in the unread portions they be made with the concurrence of the writers.”

The clause of the report recommending the discussion of the resolution on the Temperance question on Tuesday next was agreed to.

BISHOP WARREN announced the names of representatives selected to fill the places of absentees in delegation of the Methodist Episcopal Church.

REV. DR. GEORGE reported from the joint Executive Committee

that, in pursuance of the resolution referred to them by the Conference, they had reconsidered the rules and regulations originally framed by them, and had amended them in one or two particulars. The second regulation was altered, so that its last two sentences would read—"All questions, proposals, resolutions, communications, or other matters not included in the regular programme of exercises which may be presented to the Conference, shall be passed to the secretary, read by their titles only, and referred, without debate or motion, to the Business Committee. A period at the close of the regular programme of the second session of each day shall be set apart for reports from the Business Committee and from other committees, but the reports of the Business Committee shall at all times be privileged, and shall take precedence of any other matter which may be before the Conference." An additional rule was provided—"The first session of each day shall be closed at one o'clock by lapse of time, and the second session by resolution of the Conference."

REV. DR. WALDEN moved the adoption of the rules as amended, which was agreed to.

The Conference then proceeded to the consideration of the topic of the day.

REV. JOSEPH WOOD, M.A. (Primitive Methodist Church of Great Britain), then read an essay on *The Training of Children in Christian Homes, so as to bring them to Christ, and attach them to Methodism.*

We regret that the time is so limited for the discussion of a subject which is most closely related to the permanent prosperity and the universal extension of Methodism. Upon this subject, we think, more than upon any other, Methodists need educating. There are few things that we have not learned to do better than to train our youth and attach them to our churches and institutions. It cannot be said that we do not know how to mission, how to evangelise the heathen at home and abroad, and to turn adult sinners "from darkness to light, and from the power of Satan unto God." The Great Head of the Church has given us special qualifications for aggressive work, and the time has not come for us to abandon that work. There never was more of it to be done in England, to say nothing of other countries, than there is to-day; and no people have the means of doing it as well as we can, if we only will.

But have not we failed to fulfil another obligation imposed upon us? Providence has brought under our teaching and influence vast numbers of young people, and thus made us, to some extent, responsible for their salvation. Have we understood, and rightly discharged, our duty to them? Have not we allowed a very large proportion of them to go

into the world, and grow up in ungodliness and sin? Has not the religion of children been viewed with distrust, and therefore scarcely ever attempted on a large scale? We have sought with an almost unbounded faith the conversion of adults, but have done comparatively little for the regeneration of child-life. Here is one of the weak points of Methodism, to remedy which we should earnestly and unitedly address ourselves.

The subject limits us to the consideration of one institution for leading our children "to Christ and attaching them to Methodism," viz., their "training in Christian homes." It is obligatory upon parents to bring up their families "in the nurture and admonition of the Lord." The lessons imparted at the fire-side, the spirit of Christianity pervading the house, and the gentle courtesies and sweet attachments of home, ought to engrave the words of God and the Gospel of His Son upon the heart and mind of every child and every member of the household. We shall lay down and briefly discuss several propositions:—

I. THAT THE RELIGION OF METHODISTS OUGHT TO BE TRANSMITTED TO, AND REPRODUCED IN, THEIR CHILDREN.

What is the religion of Methodists? Has it any peculiarities—any distinctive features? It is not simply a creed or a profession; it is life and energy, a power in the heart, controlling the centre of our being. John Wesley had to insist on a religious life. He found the profession without the power of godliness, and his great object was to revive vital Christianity. We want to see Methodism in its true import handed down from generation to generation. We do not desire to alter its form or principles, but to diffuse its living spirit and power. It will profit our children but little to have the name of Methodists, and to cling to the traditions of their fathers, if they be destitute of the great reality, the inward and spiritual change. The kingdom of God is not 'in word only but also in power, and in the Holy Ghost and in much assurance.'

Our subject speaks of "bringing children to Christ," and "attaching them to Methodism;" that is the order, "to Christ," and then "to Methodism." It would not be desirable to retain such as are alienated from Christ. Our churches have but few attractions for the un-renewed. They lack those external elements which are the great charm and fascination of worldly minds. The world will love its own. Then to abide with us, our sons and daughters must be born again, partake of our faith, and repeat our life. If they have no saving relation to Christ, their relation to the Church cannot profit either them or us. To hold in connection with it ungodly persons, would diminish the power and tarnish the glory of any Church. A worldly and impure element is an element of weakness and decay. To be satisfied with anything less than the new birth for our members we should lower the standard which our fathers set up, and surrender the object for which

Methodism, by the Providence of God, was called into existence. If we cannot persuade our young people to fulfil the conditions of such change, and thereby pass from death unto life, we shall not have power, and, it is hoped, shall not desire to retain them in our communion.

Then follows the prodigiously important question, How far are parents responsible for the regeneration of their children? We do not believe any more in a spiritual "birthright membership" in the Church than we do in baptismal regeneration. All are born in sin. Every child must be won to Christ personally, and be renewed by the Holy Ghost, or that child remains under the condemnation due to sin, even though its parents are as godly as Elkanah and Hannah of old. Is there any ground for the general belief that, whatever be the training, it is wholly uncertain what our sons and daughters in character will become, as uncertain as if it were a case of lottery? The best is hoped for them; but there is no fixed law on which a confident expectation may be entertained. When we know the character of the fountain we can judge of the streams. By virtue of a like sequence, may we not determine the character of children when we have ascertained that of parents? There is as real a connection between means and ends in the spiritual economy as in the natural economy. We reap what we sow; the harvest answereth to the seed.

In its doctrines and precepts the Bible sees the religious character of the child in that of the parent. Gen. xviii. 19; Deut. iv. 40; Isa. xlv. 3, 5; Eze. xx. 5, 6; Psalm cxlvii. 13; Jer. xxxii. 39; Acts ii. 39, xvi. 31; 1 Cor. vii. 14. The Divine purpose evidently is, that from godly parents there should be a godly seed, walking in all the ordinances and commandments of the Lord blameless; that as the race is a body under Adam, the Church should be a body under Christ, grafting its children into the living vine, and teaching all to know the Lord, from the least unto the greatest. The home teaching of the Hebrews was intended to produce regeneration of character in the children, to make them Jews inwardly as well as outwardly, that they might not be "a stubborn and rebellious generation," but might "set their hope in God" and "keep His commandments." When Paul directed Christian parents to bring up their children "in the nurture and admonition of the Lord," the intention was not that they should be trained to be merely Christian formalists, but that they should have that kingdom of God in the heart which is "righteousness, and peace, and joy in the Holy Ghost."

The practicability of this work belongs exclusively to God. Our business is to obey His commands. Since it is His method to regenerate children by means of Christian nurture, it is our duty to assume that what He contemplates can be done, and to adapt our machinery to the work. There is no Scriptural foundation for the theory that all children must grow into sin before they can grow into

Christ; that all education will produce a crop of iniquity before it can produce a crop of holiness. So far as human instrumentality is concerned, it is easier to persuade the young to decide for Christ than it is those who are hardened in sin. The work must be attempted on a large scale, and if Methodists can solve the problem of transmitting vital religion from generation to generation, the ultimate triumph of Christianity will become a matter of course.

The theory of the Church of England in relation to children is no idle dream. That Church takes it for granted that infants ought to be formally dedicated to God by being baptised in the name of the Adorable Trinity—that this solemn rite should be followed by careful and ample evangelical instruction—that the instruction will, at an early age, result in personal conversion to God; hence at thirteen or fourteen children are to be examined and urged to take upon themselves the vows made at their baptism, one of which is that they will “keep God’s holy will and commandments, and walk in the same all the days of their life.” The order is baptism, evangelical instruction, and official examination. Methodists ought to take hold of this theory and turn it into a living reality. We do not require all the details of it, but the general principle. We have the baptism; that is the beginning of the plan. Instead of the godfathers and the godmothers, the real parents are obligated to undertake the religious instruction of the child. In place of the confirmation and the laying on of the bishop’s hands, there must be examination, an individual appeal to the conscience to gain the personal consent and formal promise of each youth to submit to Christ, and, as a present guarantee that this promise will be fulfilled, now, at once, to join the Church by going to some class.

In our ministry and pastoral work we must make this duty clear to heads of households, and render them all the assistance we can in the performance of it. For the ignorance and neglect which prevail in regard to it ministers are largely responsible. In our sermons we have assumed, if we have not directly taught, that young people are to live several years to the world, and then be converted. We have looked for our increases more from revival meetings and the penitents’ form than from the family altar; and been more hopeful of converts from the ranks of those who are well bronzed in iniquity and have passed through a kind of tragical experience in turning to God, than of those who have been trained in the way they should go from earliest infancy; and to whom the Christian spirit of their home has been a process of domestic conversion, leading them into the path of life before they had wandered in the way of sin and death. Let the great design of baptism, and especially its covenanting character, be duly impressed upon parents, showing that the ordinance is part of a great plan; that it is to be followed by suitable treatment in order that the baptised may become true and living Christians as

soon as moral existence begins ; then shall we realise what Methodism most needs, and what is enforced in the Scriptures—viz., an adult Church which transmits vital religion to “the generation to come.”

II. THAT THE FAMILY LIFE AND HABITS OF METHODISTS SHOULD BE REGULATED WITH A VIEW TO THAT END.

What are the elements of a truly Christian and Methodist training ?

1. *High-toned piety in the house and in the daily life of the parents.*—In the family more than anywhere else is it true that example is better than precept. It is what parents are, rather than what they say, that will take effect. They are the child's first gospel. He reads them before he can tell a letter in his primer. He imbibes the spirit of the house before he is able to judge of the moral character of it. The atmosphere of many a Christian professor's house is very unfavourable to the salvation of the young. The malaria of worldliness infects the whole family. Commands *to be good* are made a substitute for goodness. There may be the morning and evening devotion, strict attention to the public means of grace, wise counsels frequently given ; but a defective example will neutralise the whole. Religion should not be a separate subsistence occasionally introduced to serve a purpose as masks are worn ; but the very life and soul of the family, ever present, pervading, regulating, and sanctifying all events. Not simply summoned to soothe and cheer in times of affliction and adversity ; but its voice blending with the merriest moods, and shedding “sweet glories” on those moments when the loved ones meet, and affection, gushing from warm and full hearts, sparkles in the gleams of pleasant wit and humour. The homes of Methodists ought to be the brightest and happiest out of heaven. We have all the essential elements to make them such ; the literature, the hymns, the tunes, the devotion, the social enjoyments—in fact, everything to render them cheerful and attractive with a living piety.

Such homes would be nurseries for our churches—a perpetual means of grace to the children. There the young would grow up like Samuel and Timothy, a seed to serve God in their generation. The rule would be for them to be saved at home, and not in a preaching service or a revival meeting. Baxter says, “I do verily believe that if parents did their duty as they ought, the Word publicly preached would not be the ordinary means of regeneration in the Church, but only without the Church, among practical heathens and infidels.” He was greatly troubled about his own salvation, because he could not call to mind any distinct time when he was saved, until, tracing his experience as far back as he could, he found that he had been saved too soon to recollect the time of it. The particular moment, if there was one, was lost in the dim memories of childhood. The love of God had mingled with the blessings of infancy, and the way of sin he had not known.

John Wesley was awakened to a sense of religion when a child at home, and was so remarkable “for the seriousness of his spirit, and

the general propriety of his behaviour," that "at the age of eight years he was admitted to the sacrament of the Lord's Supper." Methodism, traced up to its fountain head, must be regarded as the outcome of all domestic piety, rather than of any special evangelistic enterprise. We are more indebted to Susannah Wesley than to Peter Böhler. To be like our founder, our members must begin to serve the Lord in childhood under the influence of parental training and example, and continue to walk before God in holiness and righteousness to the very end of life.

2. *The institution of suitable means in the house for the spiritual enlightenment and regeneration of children.*—All must not be left to the involuntary influence of the life. The reading of the Scriptures with veneration and prayer is of supreme importance, and cannot in any house be omitted without immense loss. To read with profit, it is necessary to have a system and to accompany the reading with explanatory remarks and occasional questions. When this cannot be done twice a day nor even once, as is often the case in this busy, bustling age, in most houses, if proper efforts were made, one hour a week could be set apart for it, and something like a regular service be held. It was the custom in Puritan households to spend the Sunday evening in giving Bible lessons and catechetical instruction to the children and the servants. This cannot be done in Methodists' homes, because we have our most important public service at that hour, when we should have the whole family with us in the house of God. But if there be a will to have it done, time will no doubt be found for teaching the family the way of salvation, and building them up in the most holy faith.

Should not all Methodists be urged to use their Connexional catechisms in home training? Every child and servant might have a copy, and a question or two be asked and answers required daily, and the whole reviewed at the weekly service. This would furnish the young with distinctions and definitions of doctrine and Christian evidences, and thus fortify them against the errors and sophistries of the age. If such duties were faithfully attended to in all our homes, we would have no fear respecting the next generation of Methodists. We might defy either Popery or infidelity to lead our youth astray.

The prayers of the family should be short and simple, and refer to the incidents which are occurring. Singing adds much to the interest of the service, and prepares the family to join more freely in the praises of the sanctuary. No house is as it ought to be which has not stated times, not only for worship, but for conversation with the children, to ascertain their mind in relation to Divine things and persuade them to decide for Christ. Should not Methodists have a family class-meeting weekly, when all would feel perfectly free to ask any question relative to their circumstances, trials, and temptations, and all be encouraged to pray a few words, even down to the lisping little one, who asks, "Pleathe God bleth little mammy; bleth uth all for

Jethuth thake?" Besides this, it is well to take the children apart occasionally, and converse with them in the presence of God about the soul, Jesus Christ, the judgment to come, the glorious provision of the Gospel to make them happy for ever; what constitutes real worth of character; what are the elements of true happiness, and what are the objects which life has been given to accomplish, should be solemnly and frequently explained to them, and the interview always end in prayer. The great point for parents to realise is, that, as a sphere of Divine influence, the family is equal to the Church. They may regard the place of their abode as no less holy than the sanctuary, the little gathering at the fireside as no less sacred than the assembly in a church or chapel, the instruction and service on the domestic hearth as no less efficacious for spiritual ends than the rites and observances in the great congregation.

To train the children in regular attendance on public worship is also a powerful means of bringing them to Christ and attaching them to His cause. A little fellow asked his parents to take him to church with them, and they told him he must wait till he was older. "Well," was his shrewd reply, "you'd better take me now, for when I get bigger I may not want to go." If parents regard the worship of the sanctuary as a pleasure and not merely a duty, their children will generally wish to attend, and it will not be necessary to enforce it by an act of compulsion. But care must be taken not to make the Sabbath one of irksome restraint and burdensome requisitions; not one that will be regarded as an unwelcome interruption to the amusements and pursuits of the week, but anticipated as a day of rest and peaceful enjoyment. We much like the idea of catechising the children on the sermons they hear, as well as on the doctrines, duties, facts, and privileges of Christianity, as taught in our forms of catechism. We cannot but think that these means would prevent at least the majority of young people from forsaking the altars of God and the courts of Zion.

3. *The exclusion from the family circle, so far as practicable, of all pernicious and dangerous influences.*—We scarcely need indicate the channels through which these influences come. The books that are brought into the house, the persons who visit it, the social entertainments provided, and the companionships formed, are sources of good or bad influences which enter into the mental and moral being, and become interwoven with the very life of children. We cannot but regard the superabundant supply of light literature as more or less dangerous. Young people feed upon it until they have no appetite for anything solid and substantial. Books which deal with unreal persons and things—with scenes, events, and characters far removed from the facts of existence—unfit and incapitate the mind for the stern realities of life. It is a grievous mistake for those who desire to attach their families to Methodism, not to supply them with an attractive and wholesome literature, and especially with the magazines and various works issued by our Connexional Book-rooms.

We should not, more than is absolutely necessary, expose our children to influences hostile to Methodism in school, business, and social life. Too often there is but little care as to what teachings and surroundings they come under at school or business. If there be some anxiety not to endanger their morals, there is not much thought whether their Methodism or religion will be safe. At the most critical time of their life they are placed in the midst of conditions which can hardly fail to deaden their moral sense, and alienate them from the Churches of their fathers. We were pleased to read the earnest words spoken at the Wesleyan Conference on this point. One gentleman stated that he knew three county magistrates, one a Congregationalist, one a Baptist, and another a Methodist; the two former sent their children to Church schools, and all had forsaken Nonconformity. The Methodist took care that his children were guarded in youth—that they were kept under godly Methodist influences, and five out of his seven children had become members of the Methodist Society. Mr. Holden said it had cost him much to educate his family in Methodist schools; but the result was worth far more than the expense, for his children were members of the Church, and engaged in God's work. The sphere of Methodism is now large, and comprehends a sufficient variety of rank, and of profitable and honourable employment, and our young people, as far as practicable, should be kept within it, with the best examples ever before them.

Is there not reason to fear that some are not well instructed in regard to their friendships, and particularly the marriage union? They may set their affections on persons of doubtful religious character, and even doubtful morality, providing those persons are equal to them, or a degree above them, in the social scale. There is always going to be a good match if there is worldly respectability. This infraction of the Divine law, which allows believers to marry "only in the Lord," is the cause of many of the sons and daughters of our members being lost to Methodism. In primitive times the sanction of the Church was required for the marriage of any of its members. In the Conference of 1763 Mr. Wesley said, "Many of our members have lately married unbelievers, even such as were wholly unawakened; and this has been attended with fatal consequences. Few have gained the unbelieving wife or husband; generally they have themselves either had a heavy cross for life or entirely fallen back into the world. To put a stop to this let every preacher publicly enforce the apostle's caution, 'Be ye not unequally yoked with unbelievers.' Let it be also openly declared in every place that he who acts contrary to this will be expelled the society. When any such is expelled, let an exhortation be subjoined, dissuading others from following that bad example." Had not we better have some of these good old rules reprinted in our Conference minutes?

4. *An intelligent and conscientious attachment on the part of parents*

themselves to Methodism.—Is not the want of this the cause of many failing to connect their families permanently with our churches? It is not enough to be Christians; we must be Methodists; and let our children see that we regard the system so called and distinguished as the highest form of Christian and church life. Seeing the value of Methodism, not simply in our declared opinions, but in its lovely effects upon our lives and conversation, they will learn to regard it, not as a human institution to which our partialities or our prejudices have attached us, but as a Divinely-appointed system of religion and happiness.

That they may profit by the exercise of the Christian ministry amongst us we must ourselves respect the minister's holy vocation, and be painstaking to make them understand and respect it too. If they but lightly esteem the messengers of God's mercy they will be in danger also of rejecting the message itself. Let parents be careful not to offend against the ministers of the Word, against the commands of God, against their own souls, and against the highest interests of their families, by uncharitable or unguarded remarks about the men who hold the most sacred and important office ever entrusted to human beings.

Methodist parents ought to make known to their children the distinctive principles of their several denominations, that an intelligent choice may be made. But we need not attach so much importance to those little barriers which divide the various branches of the great Methodist family, and which we rejoice to see are becoming beautifully less, as to the broad and general features of Methodism, and the advantages which we are proud enough to think we have over all other Christian denominations. Let us often address to our children the words of the prophet, "Mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof" (Ezek. xliv. 5). Parents who train their children on the principle that they may go to any church where they can feel most comfortable, need not wonder when it seems to be most comfortable for them to go nowhere. If Methodism is the best for us, is it not likely to be the best for our children?

To say nothing of the unseemliness of families being divided in their Church connections, is it not most ungrateful to be careless whether or not our sons and daughters be permanently attached to Methodism? Under its influence, with God's blessing, we have obtained our spiritual illumination, our Christian peace, our gracious transformation, and the immortal hope of a heavenly inheritance; indeed, all that we hold dear. When we look at lower things, under its shadow many have acquired manifold temporal advantages. In all respects it claims their attachment as an availing form of godliness, which has the promise of the life that now is, and of that which is

to come. To be indifferent to its preservation and continued efficiency in the world, or its influence in and upon the future character, relations, and circumstances of our children, would be the utmost inconsistency and the deepest ingratitude.

Then how to transmit inward religion—true Methodism—to “the generation to come,” is the great problem we have to solve; how to find, as Dr. Osborn a few years ago so admirably put it, “the connecting link between the baptismal font and the Lord’s table.” For this we are persuaded we shall have to look more to the family than we have done. We must teach our people how to realise God’s saving grace in domestic worship and Christian nurture; and not only in the Sunday-school and the sanctuary. But parents and teachers, ministers and leaders, will have to combine that the great end may be gained. As the late Rev. S. Jackson said, “We must be at the children, or the millennium is a long way off.” Those who rock the cradle have the Church’s, as well as the nation’s, destinies in their hands. Daniel Webster said to Thomas Jefferson, the great statesman of America, who wrote the Declaration of Independence, “What is to be the salvation of our nation?” After a few moments’ thought Jefferson replied, “This nation will be saved, if saved at all, by teaching the children to love the Saviour.” Methodist Churches cannot always live solely by conquest, by conversions from without, by a kind of Gospel campaigning. While they continue to make sallies and excursions into the kingdom of darkness, they will have to learn how to grow, and populate, and become powerful from within. “As arrows in the hand of a mighty man, so are children of youth.” To neglect them is to commit a great military blunder. It is to leave our arrows to rust and become blunt and totally unfit for use, when they ought to be collected, polished, and sharpened for the day of battle. God says to His faithful people, “Thou shalt see thy children’s children and peace upon Israel.” The results of a system which, by God’s blessing, transmits our principles and practices from generation to generation, will be general peace and prosperity to the end of time. It is recorded that Cyrus, when besieging Babylon, perceived the importance of the river on the banks of which the city stood, as being at once the cause of its security, by shutting out its enemies, and the source of its internal prosperity. He therefore devised the plan of cutting channels for the purpose of turning the stream of the river out of its natural and proper course. By this means he obtained an easy entrance for his troops, and doomed the city to slow but certain decay. That illustrates the stratagems of the devil to prevent the universal triumphs of Christianity. It is high time to interrupt his proceedings and frustrate his plans by repairing and keeping up the banks of the river from which our great stores of supply come, and that our youth may glide onward to the city of God, at once its defence and glory, and the source of its increase and perpetuity.

REV. J. McH. FARLEY (Methodist Episcopal Zion Church) said: Mr. President, Fathers, and Brethren,—The time allowed me to discuss this all-important subject, so essential to the interests of true Methodism, is too short to do it justice: "The Training of Children in Christian Homes; so as to bring them to Christ and attach them to Methodism." The necessity of an early and proper training of plants and animals is universally admitted to be wise. The gardener has his trellis for vines, and his saplings are guarded with the utmost care, lest the trees in after years should be noted for their barrenness and deformity. The wisdom of such action is confirmed by the general results. The young are an important element in society. Their power has been recognised in the success of every movement. Cataline would pave the way for his conspiracy by poisoning the minds of the Roman youth. If Socrates would bring in a new divinity, and spread the doctrine of the Immortality of the Soul, he begins with the Athenian youth as a means to that end. This same truth, in regard to the power of the young, is as forcible as ever. The children are the hope of the Church, upon them are to come solemn and thrilling responsibilities. Hence the training of the youth in principles of Christianity and the doctrines of Methodism is a vital constituent in the fuller development of these great principles and doctrines. The proper starting-point in this work is certainly the Christian home. In the family circle, we hear the name of God and Christ. It is but natural, then, that these religious impressions should be followed by instruction in the cardinal principles of Christianity, and the leading tenets of the Church. To make such training effectual we must begin early; for the most lasting impressions are those made at this period of life. The effect of neglect at this stage is sure to appear in after life. Early home training is the best. It is more likely to be firmly fixed in the mind, and acted upon in the life. In childhood there is unbounded confidence in the parents, and hence a corresponding reliance on what they teach. If the parent is a dwarf the child thinks he is a giant, so he gets his jump or knee ride. Parents may be in poor circumstances, but if the boy gets his penny, he thinks his father a millionaire. If papa says a thing is this or that, it must be so, because papa said it. Now children have this same disposition in religion as well as in the ordinary things of life. The interest they feel in Christ and Methodism will greatly depend upon the home influence. This is the great centre of all influences that are good and great. "The hand that rocks the cradle rules the world." The idea here set forth loses none of its force when applied to the Church. "Like begets like." The influence of the parent, if properly exercised, will produce the desired effect in leading children to Christ and attaching them to Methodism. As in physical, so often in spiritual resemblances, the children bear the reflected, if not direct, likeness of the family. It is here we mould the character, determine the course, and often shape the whole future of the youth.

And if our homes be what our heavenly Father intends they should be, there will be no difficulty in training our children for Christ and the Church; for the fruits of a pious growth will always adorn the family branches. It is no secret that the want of a more careful and comprehensive training in Methodist homes has greatly retarded Methodism. Owing to this neglect, many children have left the Methodist persuasion and identified themselves with other branches of the Christian Church. We have often seen our sons in other pulpits, and our daughters forming centres of influence more favourable to the success of denominations not our own. But if our children are correctly instructed in the doctrines of our Church, the utility of our discipline and government, they will be more easily brought to Christ, and will have an attachment for Methodism which will exclude any fear for the future success of the Church. Since example is more persuasive than precept, it is evident that the progress of our work will depend largely upon this mode of instruction. Children should see in us a practical demonstration of what we endeavour to set forth theoretically. Again, one great hindrance in the effort of many parents to bring their children to Christ and attach them to Methodism, is the temper and spirit in which they administer correction. Some are harsh and rude, threatening severe punishment for small offences: others correct in great anger, and often without an adequate knowledge of the offence. It must be clear to every thoughtful mind that such careless, thoughtless, and even cruel action cannot be productive of much good. We should correct in a spirit of kindness, not to satisfy a spiteful disposition, but to meet the demands of justice. Certainly we should be positive, but tender and loving, not exercising over them a lordly sway as masters, but exhibiting those more attractive traits of parental affection and Christian grace. By this means we will demonstrate the fact that we are seeking the children's welfare and not showing mere authority, and will give them an idea of the results of true piety, and awaken a growing interest in Methodism. But, again, many parents confound their work, in this particular, with that of the Sunday-school teacher. They think they can consistently throw the responsibility of this work on him. If we would secure greater results for the glory of Christ and the good of Methodism, there must be no shifting of responsibility. Each must do his specified and clearly-defined work. "This transfer of duty," says another, "is a most unnatural evil. Shall our children be turned away from their father's table and sent to find bread at the hands of others? God forbid." Again, we fear there is not that strict adherence to the Catechism of our Church that one would expect to see. More attention in this direction will give more encouraging results for Christ and Methodism. In fact, every child should be able to repeat our entire Catechism as early as possible. Many Methodist children can repeat the catechism of other Churches with more accuracy than their own. Hence the results. If we would have flourishing schools

and churches, let the home training, in every possible feature of Methodism, be thorough and complete. This done, we may be assured that Methodism will more than equal its former achievements in bringing many to the cross of Christ, so that in its light they may see their sins, repent and be saved through the merits of Christ's blood. How solemn, then, is the work that devolves upon parents and guardians ! God commits to our keeping and nurture the little ones of whom Christ said, "Suffer them to come unto Me, and forbid them not." How many have a just appreciation of their task ? May the Holy Spirit awaken us to a sense of our duty—to ourselves, to Christ and the Church—so that our children may be trained "in the way they should go," and "that our sons may be as plants grown up in their youth ; that our daughters may be as corner stones polished, after the similitude of a palace." Nay more, that they may be as "trees of righteousness whose branches shall be laden with immortal fruits, and whose leaves shall give health to the nations." Then may we in all the fulness of truth exclaim, "Happy is that people that is in such a case ! Yea, happy is that people whose God is the Lord !"

REV. ALEXANDER REID (Australian Methodist Church) : I beg to submit the following propositions : "1. All baptised children are to be regarded as infant members of the Church, potentially Christian in character, and having, in virtue of their relationship to Christ, a claim to all such privileges, and being responsible for all such duties as are appropriate to their tender years. 2. Parents are primarily and mainly responsible for the Christian nurture of their own children. 3. To assist parents in the godly upbringing of their children, and to ascertain that they are faithfully training their families for Christ, are principal duties of the pastoral office, and objects to be kept constantly in view in our meetings for Church fellowship. 4. Every Sabbath-school teacher must be a true Christian, and is to be recognised as sustaining the same relation to his scholars as does a class leader to the members entrusted to his spiritual oversight. 5. The minister shall meet the Sunday-school classes periodically and separately in the same way that he meets the classes of the adult members, for the purpose of ascertaining the spiritual state of the children and affording them suitable counsel. 6. An examination of scholars who shall have attained to the age of twelve years, in the subjects of religious knowledge and Christian experience, shall be held annually by the minister and leaders' meeting. Those children who give evidence of being regenerate shall be publicly received by the Church at the Lord's Table as accredited and professed disciples of the Lord Jesus Christ. 7. Those scholars who fail to satisfy the examiners shall be kept on probation during good behaviour, with a view to presenting themselves at a subsequent examination." It has been contended that children being naturally depraved, are consequently not to be regarded as members of Christ's Church ; but I contend that the Gospel of the Lord Jesus Christ, and the Church which is based upon that Gospel, are intended for men as sinners ; and that children are not to be converted by some outside agency, and occupy some outside sphere, thereafter, in consequence of what has been done, to be introduced into the Church. But children are to be kept in the Church for the purpose of experiencing that saving change which is most likely to take place while they are encircled by those holy influences which are inseparable from

godly parents, and from a godly Church membership. With regard to parents, some will, perhaps, be inclined to say that they are to be excused for delegating a part of their duties to the Sabbath-school teacher. Now it appears to me that a parent who is a true man, to say nothing of being a true Christian, will resent any interference, any outside agency, that will deprive him of the holiest work and the most gratifying privilege it is possible for a human being to experience. What can be more delightful to a father or a mother than the holy privilege of training children whom God has given them to educate not merely for time but for eternity? The idea that parents are incapable and incompetent, and that other agency must be employed, is one which no true-hearted father will tolerate.

REV. J. D. GEDEN (Wesleyan): Reference has been made by a previous speaker to the necessity of meditation in connection with the reading of Scripture. We have suffered greatly in some cases from the levity with which the Sacred Volume has been treated in our families. We should, I think, most strenuously deprecate anything like Scriptural parody or joking. We hear much in our day of the error of bibliolatry; I think we are not much in danger of falling into that error, but I feel that it is wholly unreasonable that we should look for the salvation and spiritual prosperity of our children unless we support in the family the Divine dignity of the Bible.

REV. ALEXANDER MARTIN, D. D., LL. D. (Asbury University, Methodist Episcopal Church): As parents and as preachers we cannot be too deeply impressed with the fact that childhood and youth are the proper seasons of conversion. Then, if ever, is laid deep and broad the foundation of pure and noble Christian character. Are we not in danger sometimes in our large devotion to evangelistic work and the peril of those grown up in sin to lose sight of our duty to the young? We hold not only to broad lines of demarcation between a regenerate and an unregenerate state, but also to sharp and marked modes of transition from one to the other. The ideal Church with many is that of a grand recruiting army, increasing its strength with large accessions from the grown-up ranks of the adversary, while the children of its own people, and the best season for bringing them to Christ and training in His love and service, is too much neglected. They are taught the Catechism, perhaps, and are sent to Sunday-school; but too much of this is mere form, and there is too little of direct and of loving care to have them not in name only, but also in felt and glad experience, acquainted with the Lord Jesus as a personal Saviour. If we could only, all of us, be led to see and feel that while, in certain aspects, the Church is an army and should carry on unceasing war against the hosts and the entrenchments of sin, it is, and is designed to be, much more really a family, not simply to help and watch over one another in love, but more especially, and as one of the grandest ends and objects of its being, to feed the lambs of the Saviour's flock, to see that in earliest childhood Christ be formed in them, and then by holy faith, and helpful work, and cheerful play, and good society, and right education, and all the influences that tend to elevate and adorn humanity, have them *grow up* in Christ, we might with confidence expect to see the world speedily converted. What we need more and more is to realise that our children are in covenant relation to God, that the promise is as really to them as to ourselves, that they belong to Him and to the Church as really as to their parents or the family, and that they and we are expected and required to recognise that relation, and to treat them accordingly. We hear much of grace and our infinite obligations to it, but we should remember that next to the gift of God's dear Son and the supply of the Spirit, the next highest gift of grace is the power of a self-determining will, whereby these things are usually very much as we please to have them. God certainly wills their salvation in childhood. This is the only period He has especially designated as the

time for this work. If our wills accord with His, and the right means in the right way and at the right season are employed, the work will be done. We had last evening a delightful time in connection with the subject of holiness ; but we should never forget that conversion is the greatest blessing God can give or man receive. That is the foundation of holiness and of all good. Then life is imparted, and all else is more or less rapid growth and increase. If the proper and Divinely designated seed-time of life is not only neglected, but the enemy is allowed to preoccupy the ground, and sow his tares therein, there is most serious danger of all being lost. On the other hand, when the right course is pursued, and all else is subordinated to it, we may with confidence hope for the best results.

REV. DR. W. B. POPE (Wesleyan) : I should be glad to say a few words on behalf of the principle that has been so admirably expressed this morning—the necessity of teaching in our families as well as in our Sunday-schools, our own Catechisms. Nothing could be more excellently stated than the observation of the essayist as regards the incorporation of our principles with the infancy of children, weaving them into the very tissues of their life while those tissues are being formed. What I exceedingly valued in his remarks, and shall read with great interest when they are published, and what has been touched upon again and again since, is the sacred and blessed fact that behind and around and beneath all catechetical instruction there is a specific gift of the Holy Spirit to our children sealed to them in baptism. I do not, however, rise to speak of that, but of the importance of Methodists teaching their children our Catechisms if they would retain them in their own communion. Children love a system of thought and of teaching ; and I am persuaded that if they are taught systematically to go through their catechism—that is, the doctrinal part of it first, and then that which gives them the history of Scripture itself—they will hold it fast always. I speak from experience, and an experience confirmed by that of many present when I say, that the principles, the definitions, the Scriptural proofs and the tone of the whole will abide with them through life. I venture to say that very few children who have been steeped in the Catechism, or in whom the Catechism has been steeped in early childhood, have ever left the communion that trained them in that way. Nor was it for that purpose alone that I rose. I desire to express my sense of the importance at this Ecumenical gathering of such a united revision of our several Catechisms as might tend greatly to further the unity amongst Methodists that must some day exist. We have all our Catechisms, and we have all of us been revising them. I presume there was one original ultimate Catechism upon which our various revisions have been made. The old Catechism has been amended and revised in America—I know it has been revised again and again by ourselves—and I dare say it has been revised in other communions. Now, I should like a concert, or combination, or an effective collation of these several revisions, and I should like to see one best of all revisions emerge from the whole. I speak as the representative of a small committee, the labours of which in this direction have been accepted. We have a revision of our own, which will be presented to the public in a very short time, in which we have endeavoured to expand the theology and extend the Scripture references, making it not only a Catechism proper, but also in a certain sense a hand-book of the Bible. We have introduced in it the invaluable results of that revision of the New Testament which is common to America and to England. I hope the Catechism, when it is issued, will find acceptance amongst all Methodist bodies ; and if they will themselves endeavour to make some use of it in the revision of their own several Catechisms, I think the result will be one in perfect accord with the principles of this Ecumenical Conference, and a worthy monument of it.

BISHOP SIMPSON : I sympathise with all that has been said with reference to the careful training and catechetical instruction of the children of Methodism in order to preserve them, but I wish to say that from a very extended observation in many places, I am satisfied that there is a training in the family which is of still more service in retaining our children than even these things that have been mentioned. I have observed that wherever in families the Church is spoken of with affection and love, and where the ministers are sustained by the people, children grow up into a love for our doctrines and usages ; and wherever in families there is a sort of fault-finding, whether in ministers' or laymen's families, you find the children wandering away. I am satisfied that a large proportion of our people are not at all aware of the influences they are exercising over their children when they find fault with the ministers in their sermons, or with the order of the Church, or with their fellow Christians. I simply wish to call attention to that point which, so far I as have observed, is the most fruitful cause of the alienation of our children from the Church.

REV. DR. BENNETT (Methodist Episcopal Church, South): The experience and observation of this whole Conference must convince us that no subject has been presented to our consideration of greater importance than that now before us. The sad losses sustained by Methodism in Great Britain and America by the departure of our children from our Church into other communions, must convince us that to this subject we should give our most earnest attention. If Methodism had retained her children, and they had stood now in the ranks of her ministry and in the ranks of her godly men and women, her power would have been tenfold what it is. They have been lost to us ; and why ? They have been lost to us through our own fault. All education must proceed under authority. If you educate a man intellectually merely, you make him the means of bringing peril and ruin upon the Church and upon the community. If you educate him physically, you make him a great giant to contend with physical forces. If you educate him intellectually, physically, and morally, you make him a Luther or a Wesley, who could work almost until his ninetieth year. Our great fault has been, in my opinion, that we have failed as Methodists to recognise clearly and distinctly the right of children to membership in the Church of Christ. Sir, children are born under the covenant of Christ. We fail to bring this point distinctly before the minds of our members, and I say, as an American Methodist preacher, that we have been afraid to do it. We have been afraid distinctly to bring forth that great fact, and to insist upon it. Again, sir, failing on that great point, we have failed to bring to bear upon our children in our families the full force of Christian truth, and to set forth to them their own privileges and responsibility. We have failed again in passing our children from under the tuition of the family into Christian schools ; we have failed to place them under the authority of godly men who would bring to bear directly upon their consciences the authority of God's Word, the only supreme authority under which a child can be trained, either intellectually or morally. I believe that in every Christian family the children should be brought into the Church in the household ; and I am happy to say that it is my privilege to confirm this position by my ever-blessed experience. Out of six children, all minors, four are in the Church, and were brought into the Church in my own household, and I had the privilege of conversing with them and learning from them in the household, of their faith in Christ. Sir, children are nearer to Christ than any other portion of humanity. He took them up in His arms, held them to His heart, and blessed them. I do trust that this Conference will give no unequivocal expressions on this subject, and that there will be an influence going out that the whole Church will feel and respond to.

REV. H. A. THOMPSON, D.D. (of the United Brethren Church), read the following paper on *The Training of Children in the Sunday-School and Church so as to secure the Largest Evangelical Denominational Results.*

During the last quarter of a century the Church has passed through a new experience, and to some extent has been compelled to revise her literature, to change her plans, and to adapt herself to the new surroundings. While the adults are, perhaps, not to have less attention than before, the child is coming to the front as the one who is henceforth to absorb most of her activity. The cry of the child in her midst is arousing the Church more and more to a consideration of its nature and possibilities, her own duty, and the blessed results which shall follow her enlarged operations. The question, "How shall we train our children in the Sabbath-school and the Church so as to preserve the largest number of them to the Church?" becomes one of the most vital which can come up for consideration before any Church body.

I. *There must be a proper understanding of the true relation of the Church and the School.* I assume that the school is the school of a particular denomination. "It is that department of the Church of Christ in which children, youths, and adults of the Church and community are thoroughly trained in Christian knowledge, Christian experience, and Christian work." It must co-operate with the family. It must use the written Word, and depend for its efficiency on the Holy Spirit. If the work of conversion has in any case been neglected, it must look after this; but its main work is the training and growth of disciples. It is not simply for children, but for persons of all ages. As the Church includes in her services children as well as adults, so the Church school in turn includes adults as well as children.

The Church school seems to be a necessity if we would reach the highest success in the Christian life. Where the methods of the school have prevailed the youth have been better cared for, and better results accomplished than where neglected. Says Baxter: "In private we can take our work *gradatim*, and take our hearers with us as we go, and by questions and their answers can see how far they go with us, and what we have next to do. I conclude, therefore, that public preaching will not be sufficient. You may long study and preach to little purpose if you neglect this duty." Says Bridges, in his *Christian Ministry*: "The catechetical mode is decidedly the most effective to maintain attention, elicit intelligence, convey information, and, most of all, to apply the instruction to the heart." The biographer of Archbishop Usher says: "He found catechising an excellent way to build up souls in the most holy faith, and that none were more sound and serious Christians than those who were well instructed in these

fundamental principles. This was the way Reformation was advanced in Europe, and Christianity in the primitive days, and this will be found the principal way to keep them alive, to maintain their vigour and flourish."

Says Dr. Ashbel Green: "Long observation has satisfied me that a principal reason why instruction and exhortation from the pulpit are so little efficacious, is that they presuppose a degree of information or an acquaintance with the truths and doctrines of Divine revelation which by a great part of the hearers is not possessed, and which would, best of all, have been supplied by catechetical instruction. It is exactly this kind of instruction which is at the present time most urgently needed in many, perhaps in most, of our congregations. It is needed to imbue effectually the minds of our people with the first principles of the oracles of God, to indoctrinate them soundly and systematically in revealed truth, and thus guard them against being carried about with every kind of doctrine, as well as to qualify them to join in the weekly service of the sanctuary with free understanding, and with minds in all respects prepared for the right and deep impression of what they hear." (*Lect. on Short Cat.*)

The Church must, therefore, have a school. *It must also control it.* I do not mean control in any offensive way, but if the purposes for which the school was established are to be realised, then the Church must not let go her hold. She must incorporate the school into her body, blood, and life. As the Church officially controls her session, her prayer-meeting, her missionary organisations, and all the other instrumentalities by which her work is carried forward, so must she control the school. It may be done directly through her official board, or indirectly through her membership. The government should be substantially the same as that of the Church. But in whatever way it may be done, the school must be taught to recognise itself as a part of the Church, and respect its regulations.

II. *The Church must support the School.* It does so at present indirectly by the regular Sabbath contributions obtained from pupils and teachers. The children should not be sent about during the week to solicit money for the support of the school; nor should their penny contributions on Sabbath be used for this purpose. These should mainly, if not wholly, be spent for the promotion of missionary work, and to cultivate in the children a disposition to give for the good of others. The current expenses of the Sabbath-school should be made a regular part of the church expenses, as much as the pastor's salary, rent of building, light, fuel, or any other necessary expenses. The Church is building up herself by advancing the school. There is no more efficient work done in the Church and for the Church than by those who labour in this department. In the United States alone last year there were 932,383 teachers and workers in the Sabbath-school, who gave at least five hours per week to this cause. At the regular estimate of 1. dol. per

week for their services they were worth 932,383 dols. a week, or 48,460,000 dols. a year to the Church. This is more than is contributed in a single year by all the churches of all denominations in the same section for benevolent objects. Surely for such a body of earnest workers, the most aggressive as well as the most competent in her borders, the Church could well afford to provide adequate accommodation and pay running expenses.

III. *The Church should furnish competent teachers for the School.* The work is too important to leave this to mere accident. Not all who wish to teach should be encouraged to do so. Not every good church member would make a successful pastor. If the Church have within her limits persons already prepared to do the work, they should be selected and inducted into office. If not, then training classes for the proper training of teachers, so as to fit them for the art, should be organised, and the Church must see that this is done. If millions can be spent in the education of her ministry, it is not rash to ask that a few thousands be devoted to the better preparing of her teachers, who are to be among her most efficient workers.

IV. *The doctrines and polity of the Church should be taught in the School.* I have no patience with that emasculated Christianity which allows nothing to be taught to children but glittering generalities. If you believe in the principles of your own Church, the best you can do for your children is to teach these same principles to them. Let the teachers be in hearty sympathy with the Church which appoints them to their work. If they are in the least disaffected, they should not be teachers in a Church Sabbath-school. This doctrinal teaching need not interfere with the use of the International Lessons. In a Methodist school let these be taught as understood and explained in keeping with Methodist theology and Church practice. In an Episcopal school let the lesson be taught from that standpoint, and so with all other denominations.

In addition to this general teaching I do not see why a supplemental lesson, of ten minutes in length, concerning the Church, its nature, practices, ordinances, and so forth, should not be taught every Sabbath, and to all the classes; and thus in the course of the year, or a few years at most, they would have an intelligent idea of the Church of their fathers, which Church, in all probability, they will be induced to join. Even if they should, in after years, stray away from this teaching, and adopt other creeds, which they are not apt to do, it is better for them to be taught some definite system of belief than to be taught nothing.

Dr. Dows Clark, of Boston, a venerable Congregational clergyman of extensive experience, in an address before the New England Historical Society, in 1878, speaks of the practice of teaching the children the doctrines of the Church, and its effect upon a town in which for many years he was pastor. "The Catechism was as truly a classic as any other book. It was taught everywhere—in the family, in the

school, in the church; indeed, it was the principal intellectual and religious pabulum of the people. We had it for breakfast, and had it for dinner, and we had it for supper. Indeed, the town was saturated with its doctrines, and is almost as much so at the present day." What were the effects of such persistent teaching of vital truths? The same writer says: "The general result was, and still is, that sobriety, large intelligence, sound morality, and unfeigned piety exist there to a wider extent than in any other community of equal size within the limits of my acquaintance. Revivals of religion have been of great frequency, purity, and power, and to-day more than one-third of the population (all told) are members of the Congregational Church. Nine-tenths of the inhabitants are regular attendants on public worship. Thirty-eight of the young men have graduated from college, have entered the learned professions, and especially the Christian ministry, and several of them have risen to positions of the highest usefulness and honour. These, I believe, are much larger percentages of educated men, of Christian men, of useful men, than can be found in any other town in this or any other commonwealth."

V. *There must be a true understanding of the relation of children to Christ and the Church.*

The mechanic must know the nature of the instrument to be used, and also the nature of the material upon which he is to work, otherwise he will not secure the result sought. If the children are to be trained by the teacher and preacher so as to become efficient members of the Church, both must understand the nature of the relation already existing as well as the one to be sought. These will determine the nature of the instruction to be given. If the children are held in the bonds of depravity, then they must be taught their condition, and how to escape it. If they only need to have the children's Redeemer held up to them so that their youthful affections may take hold of Him, they will need a different kind of teaching.

There are three theories that prevail somewhat extensively concerning the moral condition of children. One is the theory of special election. It early became prominent in the Christian Church: "Whatever differences of opinion there might be in regard to minor points, all were agreed on this, that infants were liable to eternal wrath on account of Adam's sin, and that baptism, or the decree of election, or perhaps both, was necessary to avoid the death penalty or wash away original sin." If this be true, or if it be believed by a parent or teacher, it will stand in the way of the training of the child. He may be one of the elect, but after all there is the constant doubt that he may be a reprobate, and therefore upon him all culture will be wasted. With such an incubus weighing him down, how can a teacher or parent work with the faith or energy which should characterise one to whom are committed such vital interests?

There is another class who believe that the human soul is only

regenerated through baptism. Some, who do not go as far as that, believe that in some way, they are not very clear how, baptism is necessary for the child. To accept the former, and say that the child is saved because baptised, and that, as a result, unbaptised children are lost, seems to be very dangerous ground. There are many persons who are baptised and yet show plainly they are not converted; while there are many others who evidently show the fruits of a change of heart, and yet have not received this ordinance. The views we accept of the moral condition of children will also determine the nature of our instruction and the manner of their training.

The next is the theory of Universal Redemption.—"As by the offence of one, judgment came upon all men to condemnation, so by the righteousness of one, the free gift came upon all men unto justification of life." The children born in sin because of the descent from Adam, are yet heirs of grace because of their relation to Christ. These children are redeemed, and being redeemed, they are subjects of the influence of the Holy Spirit. We are not only to remember the depravity they have inherited, but the spiritual life which has been imparted to them. They are saved if they die in infancy, because Christ has redeemed them. Those who live are in the same spiritual state until they put away God from them, and become, of their own choice, reprobates. "Except ye be converted, and become as little children, ye shall in no case enter the kingdom of heaven."

This condition may be given substantially in the words of another (to whom I am indebted for more than one valuable suggestion in the preparation of this paper) as follows: "1. The child is in a state of unconscious safety; the adult in a state of conscious salvation. 2. We treat the child as an unconscious and irresponsible being; the adult as a responsible agent. 3. The child has reached his position of unconscious safety without choice or effort on his part; the adult by the exercise of an intelligent faith. 4. The unconscious safety of the child is God's provision to meet the necessities of an irresponsible being; the conscious salvation of the adult believer, and the way in which it is revealed, is God's method of dealing with those who are intelligent and accountable."

With such a connection of the child's nature and relation, how earnestly and confidently parent, and teacher, and pastor may labour to keep the child in the spiritual kingdom, and so teach and train that when he reaches the line of responsibility, he may now, through the power of his previous training, and the aid of the Holy Spirit, make choice of Christ as his portion for ever. The bent of his nature and the force of evil surroundings must be and can be counteracted by the operations of the Holy Spirit, and the force of an intelligent Christian nurture.

1. If the theories already named have been received by pastor and teacher, and if the practices of the school and church have been in

keeping with them, the pastor will insist upon the attendance of the children at church. Were the church and school independent, as many erroneously suppose, he could not urge this with so much force; but as the school is a church service, the children need not only the school for training, but the church for worship. When in the sanctuary, a part of the services must be in view of their presence. There may be a special service of ten minutes in length, or less, for their wants, as is the custom in some congregations; or, if preferred, a part of the regular services may be addressed to them, and a part to the adults; or, if preferred, the whole service may be so simple and plain in thought and expression, that all children of average comprehension can understand it. A portion of the singing services should be arranged in view of their experience in the Sabbath-school. The reading of the Scripture may be so arranged as to allow them to participate, and in this way, and in many other ways, which the ingenious pastor will be able to devise, their attention should be enlisted in the church service, and they made to feel that it is as much a place for them as for their fathers; and that when absent without good reason they, as well as the others, are derelict in duty.

2. At as early a period as is deemed best—and what this period may be must in the main be left to the judgment of the pastor of the church—the children should become members of the visible Church. That is, in some public way and in some definite manner they should be made to realise that they have thereby made a public profession of their faith, have taken upon themselves new obligations, entered into new relations, and do not now stand to the Church as they did when members of the Sabbath-school. As to what privileges this membership shall entitle them, the individual church or the denomination may determine. It might be limited to the partaking of the ordinances participating in the religious services, but not entitling them to a voice in the government, or in the administration of discipline until a certain age, involving more maturity of judgment, is reached. There is a loss to the child, and no gain to the Church, as a rule, in keeping it out of church relations. In the position in which children would thus be placed, they would not be likely to do the Church any harm. If they have made choice of God in their hearts, it would be difficult to show them why they should not have some relation to the Church. It would tend to develop in them the feeling of responsibility, and thus strengthen them for the duties that await them in after years.

3. Let these youthful church members be organised into a class or classes for special instruction. The tendency with much of our youthful church membership is to allow it to run almost exclusively to emotion, instead of building upon a substratum of intelligence. Let the pastor in connection with a children's prayer-meeting or experience-meeting, if he chooses to hold such, teach the children a knowledge of the ordinances, fundamental doctrines, and practices of the Church,

and of the nature of the new obligations which accompany them. Even if these have been taught in the Sabbath-school, let them be renewed in their new relation by the pastor. Let them behold them from this new standpoint, and their horizon will widen, their intelligence deepen, and they be better prepared for efficient church membership. In some Churches this is done with the baptised children ; but I see no reason why there may not be an official membership recognised, and this follow such membership as a training service for future work. In the Protestant Episcopal Church it is enjoined that "the ministers of this Church who have charge of parishes or cures shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the Church." It is also required by the Methodist Episcopal Church that, "at the age of ten years or earlier, the preacher in charge shall organise the baptised children of the church into classes, and appoint suitable leaders, male or female, whose duty it shall be to meet them in class once a week and instruct them in the nature, design, and obligation of baptism, and the truths of religion necessary to make them wise unto salvation." With pastor, teacher, and members all thoroughly imbued with the views presented, and seeking, through the methods named, and others of a similar nature, to carry them into efficient practice, I believe a large proportion of the young people would not only be saved to the Church of their fathers, but would have an intelligent love for it, and in the near future would become the most efficient agents to preach the Gospel at home or abroad, to manage the educational interests of the Church, promote her literature, and give force to all the instrumentalities which she may lawfully use for strengthening her cords and enlarging her borders.

MR. G. J. SMITH, J.P. (Wesleyan Methodist), then read a paper on *Sunday-Schools and Evangelical Denominational Results*.

I. The first thought which occurred to me on reading our subject-title, "The Training of Children in School and Church," was, that these words/themselves point to the first condition of success in the vitally-important subject to which they relate; that first condition being the close alliance between School and Church. I believe the comparative looseness of this alliance has been one great secret of the partial and irregular character of our success in the past. I consider that the closer connection between school and church now more generally adopted is the explanation of increasing success in the present. But I think we may still claim a more complete charter of incorporation as the means and guarantee of yet richer and more assured success in the future. The constitution and polity of our parent Methodism represent the growth of nearly a century and a

half, and this dates from a period nearly fifty years anterior to the Sunday-school movement itself. Possibly it may be traced to this fact that our school agencies have been, from their commencement, a less integral portion of our societies than are other departments of usefulness for which greater importance will scarcely be claimed. And although we rejoice to recognise such signs of improvement in this respect, as for instance our Connexional Sunday-school Unions, yet there still seems much to be done to repair this mistake of our past history. Time will not allow me to illustrate this point; but, lest it should be deemed a theoretic grievance instead of a practical want, I must give one instance of what I mean, namely, the lack of ministerial visitation and support, so frequently felt and expressed by Sunday-school workers. Those who thus complain are rightly answered that any seeming ministerial neglect is far from being due to want of appreciation and sympathy. But this defence of the ministers—and we know it to be sound—implies an impeachment of our system. For, if our ministers are so hard-worked with other engagements—engagements sometimes other than the preaching of the Gospel—that they have no time for visiting and supervising our schools, then this must be taken to indicate comparatively a low estimate of the department thus overlooked. It is this tacit assumption against which we venture to protest; and we claim, as our first condition of increased success, a closer union between school and church—a union which shall be exhibited in systematic pastoral oversight by the ministry, and more active, co-operating sympathy on the part of our people at large.

II. Then, we think, we may at length secure the second desideratum for the successful training of our children—namely, the ablest, as well as the most devoted, workers which the Church can send us. I would apologise for even touching so well-worn a side of this subject, but that our wants in this respect are as pressing as they seem obvious and oft reiterated. If our schools are to succeed as they ought, if the infants are to be attracted, the youths informed, and, above all, the elder scholars retained, we must have the sympathetic hearts, the well-furnished heads, the social position, and the intellect of our societies, and not solely or chiefly such labour as is judged unfit for other usefulness. I deprecate any attempt to graduate the importance of the various departments of God's work. But, unfortunately, others do that for us, and place Sunday-school teaching at the bottom of the scale. Sir, I contend that that, at least, is not our position. And I believe that many a useful and apt Sunday-school worker has been lured away from us to less usefulness, less credit to himself, and less blessing to his Church by the mistaken idea—mistaken, at least, as far as the individual is concerned—of higher labour in the pulpit or elsewhere. Our young men should not so often be encouraged to graduate in Sunday-school work for some so-called higher spheres. Such

changes do not always mark real promotion or net gain. Sunday-school usefulness is grand enough to furnish many of the best and wisest of us with a lifetime's earnest study, a lifetime's blessed labour, and a future life's reward. But, feeling sure that others who follow me will more ably enforce this appeal, I will at once proceed to claim another means to the end set before us in our subject.

III. Next to the best men and women whom the Church can send us, we want the best material appliances which the Church can provide, and especially better buildings than those usually considered good enough for Sunday-schools in this country. If we were not here as a united band of workers, ignoring all distinctions of society or nationality, one might shrink from exposing this drawback in our arrangements, the structural defectiveness of our school premises, which amounts, in some parts of English Methodism, to a disgrace. But, recognising that we are here to learn of each other, I name this too-frequent defect of ours for the express purpose of drawing from some more favoured Transatlantic fellow-workers those suggestions and monitions which they are so thoroughly qualified to give, and which we non-progressive Easterns seem to need. I feel sure that they can and will explain, not only how schools and class-rooms ought to be built and furnished, but the real necessity of their being properly built and furnished. I will, therefore, take leave of this point by saying that, before we can approach our ideal of training our children in school and church, some of the increasing architectural culture and resources of the present day must be employed to rescue them from the cellars in which so many are supposed to learn, and the garrets (the uppermost galleries of our chapels) from which they are supposed to hear, the Word of God.

IV. But granted everything we have yet asked for—a Church system which shall embrace its school agencies as belonging to and comprised within itself; granted the tongues of men or angels to teach our children, and the finest material appliances which science can devise or money can buy—we shall yet fail utterly of the evangelical denominational results set forth in our title, unless we realise that which we have scarcely yet named—the motive power to inspire and energise the whole. We have, I mean, to recognise that these schools are not mere interesting human institutions, but are, as distinctly as any, the work of God. We have to hear His voice in the call to "Feed My lambs," and thus to be assured, beyond all human theories, of the Divine practicability of the task assigned to us. We shall then cease to regard our schools as merely negative means for the prevention of certain evil, for keeping children out of mischief for an hour or two of the Sabbath, or inculcating such moral or Scriptural lessons as may be of benefit at some future period. We may then hope to correct the misconception and faithlessness which too often expect no real spiritual work amongst the little ones, nor permanent good in our

schools at all, and which has sometimes seemed to us suspicious lest too youthful piety should contravene the doctrine of original sin. We shall then rise superior to the tradition which not only prefers old converts to young ones, but which seems even to acquiesce in our own children giving due evidence of their normal depravity as a necessary precedent to conversion and entry into the Church at a mature and respectable age. God grant to all of us and to all our Churches a higher and truer conception of the possibilities of our school, and, above all, of His love for "these little ones," rather than to offend whom, even by our uncharitable scepticism, it were better we were cast, with the millstone of our sinful doubts, into the depths of the sea. Let us have faith, first in God, and next in that specimen of humanity freshest from His hands, the little child, that to which He Himself hath likened the kingdom of heaven. May we not believe—and then joyfully act on our belief—that these children of our people, presented to God in baptism, and early brought to the feet of Jesus, may be led through our Christian families and schools into the Church without serving a previous apprenticeship to the devil, being, by Divine grace, as efficaciously saved from sin as if, later in life, they were rescued out of it? And we will not part from such a subject in such an assembly as this without at least hoping and praying for the day when the Church, in numbering the lambs within her fold, will no longer be content to tabulate a tenth, a third, or a half of those confided to her care, and the rest fled, she knows not whither; but when, instead of this balancing of awful losses and insufficient gains, she may, with reverent gladness, echo the words of the Chief Shepherd, "Of those that Thou gavest Me, have I lost none."

REV. C. H. KELLY (Wesleyan Methodist Church): I think that those to whom is committed the training of the young in our Sunday-schools should recognise two facts: first, that they are the ministers of the Lord Jesus Christ to these children, and, therefore, to them is committed a very important work; and next, that they are Methodists. I think if we went to our work with the conviction that it is our duty first of all to secure great evangelical results, and, next, that we ought to secure denominational results also, it would help us very much. I am afraid we miss the mark frequently because we do not directly aim at that which should be before all workers, the conversion of the children, their church membership, and their retention in the Church. I am afraid, so far as we are concerned, there is in this country a great deal of such scepticism as Mr. Smith has referred to. There seems to be an idea that Satan has a mortgage on young lives for about sixteen years, and apparently a great many persons do not expect their children either to be converted, or to prove that they are lambs of Christ's flock. That is a great mistake. Another mistake we make is that of supposing it to be a very liberal thing, very broad in charity, not to care much about denominational results. But the most bitter sectaries are those who speak most strongly against denominationalism; and if we act wisely we shall most earnestly strive to get our children well housed in the Christian Church, and in that part of it to which we are attached, for the house we choose for ourselves ought to be, in our opinion, the best house

for our own children ; so that I trust we shall put away that spurious sort of broad charity that looks very pretty, like gold leaf, but has not very much depth in it. I should like to say that in the services which children are expected to attend, there should be distinct provision made for children. I believe that many of the very able ministers who are supposed only to preach to exalted intellects would very frequently do very much better even for the most intellectual of their hearers if they preached so that the children could understand them. I believe that occasional services specially for children would prove very helpful, not only to the children, but to the grown-up people. We make a great mistake if we overlook the fact that in the Church of Christ we have many of His lambs, and that among the large number of children in our schools are thousands just ready for conversion, if we would only earnestly seek their conversion. A great need in our churches is not merely the training of the children, but also the training of the trainers, and we should see that the teachers in our classes and others holding offices in our schools are themselves loyal Christian men and women, and loyal Methodists ; for if the officers themselves are brought to Christ and are members of His Church, we may trust them to do very much with reference to evangelical and denominational success.

MR. JOSEPH EDGE (Wesleyan Methodist) said : I should like to ask if our ministers attend Sabbath-school teachers' meetings as regularly as they might or ought ? We have more Sunday-school teachers than soldiers, or sailors, or policemen, but they are frequently in their training left to the chapter of accidents. We do not treat sailors and soldiers that are to take care of our homes and hearths in that way. I do think that our teachers ought to be looked after by our ministers, and not left to prepare themselves anyhow or nohow. Let us get more efficient Sabbath-school teachers, and our children will be kept to our Church.

MR. J. MACDONALD (Methodist Church of Canada) said : Mr. President, I believe Bishop Simpson pointed out one of the most prolific causes of the estrangement on the part of our young people from our Church when he referred to the fact of speaking disrespectfully about our ministers in the family. I hold this to be one of the most vital points in attaching our young people to, or estranging them from, our Church. And, if I may be allowed a personal reference, I wish to say that I should just as soon think of cutting off my right hand as of allowing a disrespectful word to be said in my own house in reference to any of our ministers. Ministers are men and have their weaknesses, and young people have their tendencies ; but while we do not deny to others of other Churches the merit due to them, it does not necessarily follow that we are to depreciate our own men. I hold that one of the most efficient means of attaching our young people to our own Church is this,—bringing them to God's house, not only on the Sabbath, when they come as a matter of course, but on week evenings : first, because it is a duty which we ourselves owe personally to God ; secondly, because it is a duty we owe to our children ; thirdly, because it is a duty we owe to our neighbours to let them see us going through the week to the house of God ; and, fourthly, because it is a duty that we owe to our ministers to strengthen their hands and encourage their hearts by our attendance. I do not care how busy the man is, it is the duty of every man to present himself not merely on the Sunday, but during the week at God's house ; and I hold that no congregation, no society, can prosper where the week evening services are neglected ; and I hold if ministers and families would alike join in securing this end, all the services would be overflowing and interesting. But the retention of the children to the Church does not entirely depend on the parents. I do trust that the ministers will not misunderstand me when I say that not only has the schoolmaster been abroad, but that there is such a thing as higher educa-

tion. They must learn not only to read well, but to speak good English. There are such things as bad pronunciation, and bad reading, and these things are detected by young people who receive a liberal education. Our ministers must not only be good preachers, but good pastors. They must visit the homes, and get round the hearts of our young people. Finally, it is always safer, rather than to attempt the combating of the errors of the day, as some do, in such a manner as too often painfully shows that they do not understand the subject themselves, to preach about the simple story of the cross in all plainness, in such a way that all can understand it.

REV. J. H. ROBINSON (Methodist Protestant Church) said : I have discovered in my sojourn through life that there is a great difference between the abstract and the concrete, between the theory and the practice. We have heard talk about the children being converted. Now I ask, what are they wanted to be converted from, when they are already ripe for the kingdom of heaven? I used to hear a story, when I was a lad, in the country from which I came, that the idea was that some people might be bewitched, and that sometimes children were bewitched. The cure for that was to wait for some dark stormy night, and at midnight put the little things outside the door ; then after a while to bring them in, and if they lived they were not bewitched, and if they died they were. Now, our practice with the children has been to leave them outside the door. Our theory is they are in the Church, but our practice is that they are not. I think the God-given way to convert people and bring them to Himself is under the preaching of His Word, and while the parents come to church very demurely and sit and listen to a sermon, their children are sometimes climbing the lamp-posts and running through the streets. They send them to the Sabbath-school and think the whole thing is finished. Now, sir, I have observed—and we can learn from our enemies—that in the Roman Catholic Church every child is taught in its infancy that it is a member of the Church, and when it comes to a certain time in life the question is not, “Shall you be converted and come into the Church?” but “Shall you leave the Church? Shall you now, when you have come to judgment, tear yourself from the Church of your fathers?” The same thing largely holds with the Protestant Episcopal Church, and I have discovered that in those Churches the likelihood is that the children shall grow up members of the Church ; but in our Methodism we cannot tell how they are going to grow up, because we want them to be converted. The thought of Adam’s sin never occurred to me when I was converted ; I had enough of my own ; I was wanting the Lord to pardon me ; and I hold that children are members of the kingdom of God, and that we leave them out of the Church at our peril. When the Methodist Church takes a proper stand on that matter, and recognises them, and takes them up and asks them to be converted only from their own sins, I think we shall have got right. I beg the pardon of wise doctors of divinity for occupying your time so long.

MR. ALEXANDER CLARK (African Methodist Episcopal Church) : I confess that I rise in your presence under an embarrassment that I cannot disguise, but I feel that I should be acting contrary to all the principles of my life if I had refrained from adding my testimony on this great question. There is a law in harmony with nature, all-pervading, constant and eternal, which summons man to duty by a positive injunction, and deters him from vice by a positive prohibition. This law is God’s eternal love, manifested in the flesh which said, “Suffer little children to come unto Me, and forbid them not.” This great principle of love is the grand idea on which the Lord’s government on earth is yet to be established. Let us, then, as Christian men and women, go forward in the name of the Master in this great work of the Sunday-school, through the instrumentality of which the whole world can and will be evangelised. The Sabbath-school is properly

the nursery of the Christian Church, and this great power is so in harmony with the Christian economy of our Methodism that we should put forward every energy in this direction as ministers, laymen, and parents; and to this end we should cultivate a higher esteem and a greater appreciation of woman's work in this great cause, for woman's inborn nature is love to God, whose love has the greatest care for the young and growing youth of the family, the Church, and Sunday-schools. Then, as a prime factor, let her be more highly encouraged and appreciated in this direction. Let the tenets of our holy religion and Church be carefully taught in the school, and our children early impressed with the necessity of embracing Christ as their Saviour, and uniting with the Church as the only safe shelter from the alluring evils and vices of the world. Whilst I am a Methodist, strong in conviction, I would not dare to denominationalise any of my pupils to the prejudice of others further than Christian charity warrants, but would trust in God, in an exemplary life before the people, and in the liberal doctrines of our Methodist Church. The wise man Solomon assures us that if we train the child right when young it will not be likely to depart from it when grown up; then let us train up our pupils in the fear and admonition of God, bringing the Church and school near together, so that our children may be brought from the school into the Church. The school which I have had the honour of being superintendent of for twenty-five years has furnished more than one half of the yearly accession to its church, and I do not remember losing one member of my school, who did not become a member of the church. I would advise that we make all our Sabbath-schools so interesting for the young that they may become their pride and their paradise; for I have seldom seen a prosperous Sunday-school without the church of that school being a prosperous church. Therefore I am convinced that the seed of the Church is in the Sunday-school. Let holy song and everything of a godly beauty be kept in our schools that will inspire the human soul to love purity and virtue.

REV. J. C. PRICE (African Methodist Episcopal Zion Church): Robert Raikes, as a primary object, wished to give intellectual culture to those around him; but from that there developed another idea, that while the children had minds they also had hearts, and this resulted in their moral and spiritual training. There is a fear, however, that we may rest upon mere principles of cold morality rather than the deep religious principles of Christianity. The object in bringing children to the Sunday-school is very often mistaken; for some think that if the child goes to the school once every week that is all that is required. If we were more and more impressed with the idea that the children come there to meet Christ, to have Christ impressed upon their young hearts, the results might be improved. Take Christ out of the Sunday-school, and what is it? It is like taking the sun from the world, or the stars from the heavens; and if we do this—take Christ from before the child—then we cripple the influence of the Church. The Church holds not only ministers of the Gospel, but it is also the great productive source of lawyers, teachers, doctors, and men of every profession in life, and such principles should be instilled into the children as would warrant the belief that they would, in the exercise of their future professions, do all they could to benefit mankind. But when we have brought them to Christ, is that all? No; while we are Christians we are also Methodists. We are not like the brother who, when he was asked, "Are you a Christian?" said, "No; I am a Baptist." We are Christians first, and then Methodists. What are the means to be used to teach these children Methodism? One of the chief means is the Catechism. That must become the bone and the sinew of the child: it must grow up with his thoughts, so that when he becomes a man he will know nothing else doctrinally but what he has learnt from our Catechism. It has been said, if we send the child to

Sunday-school it shows that we do not do as we should in our own homes. A teacher once asked a boy how many gods there were, and the boy replied, "Three." "No," replied the teacher, and then the boy said, "There are ten." The teacher said that would not do, and at last the boy said, "There are forty." But that did not satisfy the teacher. The boy went out and met another boy in the field. He said, "John, where are you going?" "Oh," said he, "I am going to school." "Well, John, how many gods are there?" John replied, "There is but one God." "Oh," said the boy, "I have just tried that teacher with forty, but that is not half enough, so that you had better not go up there." Home training, in this case, was sadly neglected. Everywhere we should inculcate the doctrines of Christianity, and the tenets of Methodism. And we are encouraged by the past. Look at the great work that has resulted from Sabbath-school training. At its commencement it was but a stone cast into the bosom of a lake, but now the wave has moved and moved till it washes two continents, and millions of children have learned the "old, old story" of the cross and Him that died thereon. Our achievements in the future should more than keep pace with the efforts of the past. We must do greater things for God, greater things for the Church, greater things for suffering men everywhere; and there is no better time to begin than when we are young. It was said by Dr. Reid, the other day, that we had built other churches by rivalry; that when a Methodist church goes up a Presbyterian church goes up, that is, by rivalry; but I am afraid we have not only built other churches, but we have put ministers into those churches. Through our neglect in not instilling the principles of Methodism into our children, others have taken them away, and they have imbibed peculiar doctrines—peculiar because they seem to contradict the attributes of God, at one time making Him a lover of all men, and at another time making Him the hater of a part of mankind. I know a man to-day in a leading church of a different denomination who said his father was a Methodist, his grandfather a Methodist, and as far back as he could trace his family they were Methodists. Why have such men strayed away? It is because they have not been held by the bond of family instruction, and by the following up of that instruction in our Sabbath-schools. If we would have greater triumphs for the Methodist Church, we must go forth from this Conference with renewed zeal and energy to gather in the little ones of whom He said, "Suffer them to come unto Me."

REV. DR. MCFERRIN (Methodist Episcopal Church, South): I claim nothing, sir, above my brethren, but I have been a Methodist sixty years, and I have been a Methodist preacher fifty-six years saving twenty days; and I do say in this presence, and I desire to say it with emphasis, that I believe we have a great many very erroneous notions on the subject of the training of children. If you want to bring up a child in the nurture and admonition of the Lord, and tie him on to your Church, the first thing you must teach him is that he is a sinner, and that he must be born again. You cannot, by any machinery whatever—Sunday-school, church, baptism, or any kind of manipulation—make a child a Christian unless he is born of God. It has been said that we lose a great many children from our Church. That is true, but then we gain a great many that are not brought up in our Church. As I pass round I find a great many thousands of people now identified with the Methodist Church that were not brought up in it. Why are we not all Episcopalians? If we are all born holy, and born in the Church, and born in a sanctified state, what is the use of Methodism? Why did Mr. Wesley teach the peculiar doctrines of our denomination? Why, because the people rested in forms and in ceremonies, and in rites and in ritualism. He taught that we must be born of the Spirit. If you let your child have religion I am sure he will belong to the Methodist Church.

I thank God that though I was not born of a Methodist mother, I lived to see my mother converted and become a Methodist. She never preached or prayed in public that I know of, but she worked at home for her husband while he preached. She bore three sons that are now itinerant preachers, she has three or four grandsons travelling preachers, and she has half a dozen daughters and grand-daughters married to Methodist preachers. We were all tied to the Methodist Church by the power of religion, and if you want to keep up this feeling in your hearts and families, tell your children to be religious. Do not tell them that they are born Christians, and all they have to do is to conform to the rules of the Church. Tell them they must get on their knees before God and confess their sins, and seek after that change of heart by which a man is joined to the Lord Jesus Christ, by that faith which works by love. This will tie them on to Methodism with a bond that cannot be divorced.

The Benediction was then pronounced, and the Session brought to a close.

FIFTH DAY, Monday, September 12th.

President.—REV. E. E. JENKINS, M.A., *Wesleyan Methodist Church.*

SUBJECT: THE LORD'S DAY AND TEMPERANCE.

THE CONFERENCE resumed this morning at Ten o'clock. The REV. E. E. JENKINS, M.A. (British Wesleyan Methodist), presided, and conducted the Devotional Service.

REV. J. BOND announced a prayer-meeting in the morning chapel from Nine to Ten a.m. every day.

The minutes of Saturday were read and confirmed.

A short conversation ensued on the arrangements for the provincial meetings. The roll of absentees was then called, and the remainder of the morning hour was spent in devotion.

The Conference proceeded to the consideration of the topics for the day.

REV. JOHN BAKER, M.A. (Wesleyan Methodist Church), read the following essay on *Methodism and the Lord's Day*.

The Sabbath is the oldest institution in the world, older than the nation, older than the Church, older than the Bible. The first full day of man's existence on the earth was the day which his Maker blessed and sanctified. Nothing has such antiquity upon it, nothing contains in it such a history, nothing draws along with it such a glory. It links us with the remotest past, and with the remotest future. It is the oldest of memorials and the earliest of types; the memorial of the completion of the first heavens and the first earth, into which sin entered, and which are, therefore, to be dissolved; and the type of the "new heavens and the new earth wherein dwelleth righteousness," and which are to abide for ever. It was the companion of man's innocence, he needed it then; and the companion still of his exile, how much more does he need it now! It is the only flower, with no thorn of the

after curse of the blighted world, which man was suffered to carry away from Paradise, save that of wedded love. The only two paradisaical institutions we have are Marriage and the Sabbath—the one the foundation of civil, and the other of religious society, and each necessary to human virtue and happiness. What would a world of sin and suffering be without a Sabbath? The world that knows no Sabbath is that where hope and joy never come, where there is no possibility of rest, and no desire and no capacity for worship. The world that is an endless Sabbath is that where both rest and worship—untroubled repose, unceasing service—find their perfection and their perpetuity. What Voltaire said respecting the supreme Being—"If there were no God, we must have created one"—may be applied to that day, which is one of the best gifts of the Creator to His creatures—"If God had not given us a Sabbath, we must have asked Him for one, or invented one." Life would have been intolerable; society, at least in its higher developments, an impossibility, the world uninhabitable without one.

The question of the Sabbatic Law is one of the crucial questions of the present day. The battle of religious controversy rages around it.

We have in England alone seven societies which have been organised for the express purpose of secularising the day which God has declared for ever sacred. And these societies are supported, not only by avowed secularists and infidels, whose hostility might be expected against all that is holy and Divine, but by men eminent in character and position and ability, who mistakenly think that they are thereby manifesting a true sympathy and kindness for the working classes; and even by Christian ministers who hold lax religious views. Many of these misguided, unconscious allies of infidelity and irreligion are fascinated by the plausibilities of a shallow, conceited scientism, and of a sentimental humanitarianism which profess to be wiser and kinder in their legislation than the Divine Giver and Guardian of the Sabbath Law Himself.

The supremacy of the Word of God, and the sanctity of the Day of God, are the two keys which command the Church's position in the present crisis, and against them all the forces of evil are consequently arrayed in fiercest antagonism. If either is surrendered the defeat would be fatal. Give up the inspiration of the Bible, and we have no objective, infallible revelation of truth, no imperturbable tranquillity of faith, no doctrinal certainty; and it is left for every man to try every doctrine by the test of its likelihood, and to submit the teachings of Scripture to the verifying faculty of his own reason, that he may receive or reject as they may agree or disagree. Let there be the degradation, or even the mutilation, of the Sabbath as a Divine institution, and what would become of public worship, of religious instruction, of household teaching and government, now very imperfectly regarded, then discredited and disregarded? What would

become of the weekly rest itself, the blessed pause, the healthful breathing from the hurry and turmoil of working life, the necessity of which is coeval with human nature, but which becomes more urgent and apparent in proportion to the increased rapidity and intensity of life, and the multiplication of wants and cares to which civilisation gives birth? With a Sabbath that had lost its sacredness, what would become of our Sabbath-schools, among the most elevating and purifying influences of our time? What would become of veneration for sacred places, and sacred persons, and sacred things? With the day of God dishonoured the house of God would be dishonoured, the minister of God would be dishonoured, the name of God would be dishonoured, the Word of God would be dishonoured. Business and pleasure would become the gods of the world—the one tending to make men hard, and selfish, and tyrannical, the other to make them sensual and frivolous. The public conscience would be deteriorated, the moral sense, the sense of the supernatural, would be dimmed, if not darkened, and national morality would droop and wither. To quote the striking words of an eminent living minister: "Say that the waves of time shall roll and charge on without anywhere breaking at the base of a rock, the same year after year, which proclaims eternity. Say that toil shall go on toiling, and drudgery shall ever drudge, without once hearing that God sends them rest. Say that public morality shall flow or ebb, shall be fortified or relaxed, without any periodical girding up, any stated restorative of good impressions, any recurring testimony against all evils. Do this, as a statesman, and you have done a blind thing; but blinder far would it be to take the day which is consecrated to the most hallowed thoughts, which ever represents eternity, which foreshadows a life where neither sin nor painful labour shall come, acts as a periodical appeal to every virtue in the community, protests to the heeding and the unheeding against their vices—to take this day, and on its holy hours pour in the revels of pleasure, to commingle with the rites of worship. No nation can preserve gravity, honesty, moral order of thought, under such an education. No clock goes on, if not periodically wound up. National morality is no exception to the rule. He that made man and redeemed man, and who loves and fosters him, who bears with his sins, and shines upon him even when offending, made 'for man' a day wherein he might periodically have his holier feelings refreshed and his downward tendency confronted. Is this day to be turned into an instrument for jumbling up in our ideas Bibles and bacchanals, prayers and shows, sacraments and theatres? If so, farewell to the sober force of English character, and the tranquil perseverance which conquers all things! Is it an error in the great Lawgiver to have ordained for nations this grand appeal to self-control, seriousness, and hope of immortality?" We cannot despair for any land where there are the Bible and the Sabbath, and where

they are honoured and obeyed. We cannot hope for any land where they are not, or where they are dishonoured or disobeyed.

We have, first, to define our position as a Church, and then to mark our duty, and happily neither of these is attended with any ambiguity. The two salient questions that have to be decided now are: First, is the Sabbath a Divine ordinance, appointed from the beginning, having a vital and necessary relation to our spiritual and immortal nature? Second, What, under the Christian dispensation, is the right manner of its observance, as illustrated by the teaching and example of Christ and His apostles? We shall pass by the objections of those who do not believe in a living, personal God, the Creator and Moral Ruler of the world, or who do not believe in an inspired revelation, or in a supernatural religion. We have nothing to say to those who contend that the Sabbath is a self-authorised celebration, the device of religious or ceremonial sentimentalism, a thing of man's invention and of man's creation, having nothing to recommend and enforce it save its expediency and serviceableness. Among the Churches of Christendom with which we have chiefly to do, there have been, broadly and generally speaking, two leading views.

One is that the Sabbath was a Jewish ordinance, instituted by Moses, abolished by Christ; that the Christian Sunday is an ecclesiastical institution, grafted on Christianity by the authority of the Church, expedient and profitable, perhaps even necessary and publicly binding, but carrying with it no direct Divine obligation. This is the theory sanctioned by the Council of Trent and held by the Church of Rome; and this substantially, with some modifications, was, strange to say, the theory of Luther, and Melancthon, and Calvin, and has continued to be the view accepted by the Lutheran and Reformed Churches. And this has also been advocated by some of the most eminent divines of the English Church, Jeremy Taylor, Barrow, and Paley, with this slight difference; Luther, Calvin, and Zwingle maintaining that the Jewish Sabbath was a figure of the spiritual rest to be enjoyed under the Gospel, fulfilled by Christ; and the theologians of the Anglican Church, that the Lord's Day has been adopted in imitation of the Sabbath in commemoration of Christ's resurrection. It was, perhaps, but natural that Luther and the other reformers of the Continent, brought up in the Church of Rome, should entertain somewhat lax notions of Sabbath obligation. Their excessive dread of superstition, their abhorrence of human merit, and their high regard to evangelical faith and Christian liberty, predisposed them to relax, rather than to strengthen, the obligation of an ordinance which they considered to be partly of a ceremonial character. The position taken by Luther cannot be sufficiently deplored. His admiration of Augustine, and his abhorrence of the Pharisaic spirit, led him to the verge of theoretical Antinomianism, while others leaped the precipice and carried the theory into practice. Who can tell how much the

spiritual character of the Reformation was lowered by this unhappy laxity, how far it has tended permanently to obscure and paralyse it, or to what extent the Rationalism that has devastated the Churches of Germany, and France, and Switzerland, and Holland, may be ascribed to it? The influence of Luther's grievous error in relation to the Sabbath has impressed itself most abidingly and disastrously on the Christianity of Germany. The influence of Knox's uncompromising fidelity has left an indelible impress on that of Scotland.

The other view which we resolutely contend for is that the Sabbath is the institute of Jehovah, that it has existed from the beginning, that its commencement dates as far back as the creation of the world; that, therefore, it is not peculiar to any age or nation, but in its origin and obligation is common to all mankind. Of course, we cannot enter fully into the argument. I, for one, believe with the late Professor Miller, of Edinburgh, "that the more the physiologist advances in the exact knowledge of his science, the more will he be convinced that the physiology of the Sabbath, as contained by manifest implication in God's revealed Word, is not only true, but embedded therein, and embodied in corresponding enactments alike in wisdom and in mercy. The night is the rest and the Sabbath of the day; *the* Sabbath is the rest and Sabbath of the week." "It is a day of compensation," observes Dr. Farre, "for the inadequate restorative power of the body under continued labour and excitement. In the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has sometimes been theologically viewed, simply a precept partaking of the nature of a political institution, but it is to be numbered among the natural duties—if the preservation of life be admitted to be a duty, and its premature destruction a suicidal act." We consider the division of time into weekly periods of seven days, which has existed from the earliest ages, among nations the most dissimilar in all their other customs, and the most remote from Palestine, and from each other, to be an argument which has never been answered, and which grows upon you the more you examine it. A custom so universal can only be accounted for in one of two ways. Either there must have been some natural phenomenon, everywhere present and visible to every eye, which suggested this hebdomadal division of time, or there must have been some institution by which it was established, coeval with the origin of our race, in existence before the dispersion of mankind, and which was so deeply impressed on the heart of man, that while the reason of it has in many cases perished, the memorial of it has descended along the numerous streams into which the world's population has become divided, and has become fixed and rooted as one of the traditional customs of men. A primeval Sabbath explains all, and is the key to an otherwise inexplicable enigma.

But we take our stand chiefly on three grounds. I. *The primeval*

institution as recorded in Genesis ii. Respecting "blessing" and "sanctifying" the day there is no dispute: it can only mean the religious distinction and appropriation of the seventh day, the setting it apart for religious observance. The only question is, Do these words record the setting apart of the seventh day at that time, or, according to Paley's interpretation, by prolepsis or anticipation, to its being set apart 2,500 years afterwards? Moses employs the same plain historical language in describing what took place on the seventh day, as he does in describing what took place on the six preceding days. Where is there anything in the construction of the language to warrant the supposition that while in the record of the six days Moses refers to what was done at the time, in the record of the seventh day he refers to what was done many ages afterwards? The reason of the thing likewise proves that the Sabbath was appointed at the completion of the creation. What is the reason assigned for the sanctification of the seventh day? Because that in six days God had made the heavens and the earth, and rested on the seventh day. The Sabbath was ordained to be a commemorative institution, commemorative of the Creator's power and wisdom and goodness; and therefore it is in the highest degree reasonable to conclude that the commemoration should commence from the time the work to be commemorated was complete; and not, on Paley's theory, that the thing to be commemorated should be completed at one time, and that the commemoration should be instituted, and should commence, at another time, twenty-five centuries afterwards. Besides, the reason assigned for the observance of the Sabbath being universal and perpetual, the obligation of its observance must be equally so. The reason of the Sabbath has nothing in it peculiar to Judaism, neither has the obligation. Creation is a common theme, and the Creator a common object of adoration, and therefore there can be no age or nation to which such theme and adoration do not pertain, and on which they are not obligatory. Rightly understood, the doctrine of the Sabbath is the *rationale*, not merely of man and the world, but of the universe. It attests, in opposition to the fantasies of Atheism, the existence of all things by one Sovereign Will, which began its operations when it listed, and in like manner ceased whenever its own purposes had been wrought out. The Sabbath is the oracle of the first line of the Bible, eternally outspoken, "In the beginning God created the heaven and the earth." If it always has been man's duty and blessedness, as a rational, accountable being, as much before Judaism and after Judaism as under Judaism, to celebrate the perfections and praises of the great Creator, it has always been man's duty and blessedness from the earliest times, and will always remain so till the latest, religiously to observe that day which, from the beginning, was set apart to such celebration. In the great original reason for the sanctification of the Sabbath, stated in the re-publication of the law, with other supple-

mentary reasons occasionally specified, to which we need not refer, we have an unequivocal intimation of its primary use—to perpetuate the remembrance and profession of the doctrine of an Almighty, wise, and beneficent Creator. This was the primeval revelation. It lies at the foundation of all religion. The tendency of man to apostatise from the truth being foreseen by God, it was His care in the beginning to establish a commemorative ordinance, as a symbolical acknowledgment of the doctrine of a Divine Creator of all things, to guard this truth through all ages and generations. The Sabbath in this view was “made for man,” provided for his spiritual infirmities. The truth it is designed to preserve is directly and fatally antagonistic to Atheism, to Pantheism, to idolatry. If it had been always observed in its spiritual significance, there would have been no “fool” to say “that there is no God,” or to say that everything is God, or to say that there are a million gods, no “lords many and gods many,” but “one Lord and His name one.”

The Sabbath is the witness, then, of the Creator's existence, of His moral government, and now of His redeeming mercy. It was from the beginning the memorial of a finished Creation, and, since the first Easter morning, it has become the memorial of a finished Redemption, speaking to us now in one and the same voice of the power that made us and of the mercy that redeemed us. It is both a protest and an appeal—an ever-repeated testimony, made to the heedful and the heedless alike, against all evil, and especially the supreme evil of the forgetfulness of God and the neglect of man; and a periodical appeal to every virtue, particularly to the supreme virtue of love to God and our neighbour. It is the irremovable barrier and bulwark against worldliness and wickedness. It is the voice of God, never silent through the ages, summoning the weary to rest, the thoughtless to seriousness and reverence, and the sinful and sorrowful to grace and mercy. The ordination of a day of worship is a standing rebuke of Atheism, of Materialism, of Secularism, and of Indifferentism. Of Atheism, which says that man has no maker, and therefore no object of worship; of Materialism, which says that man has no soul, and therefore no need and no duty of worship; of Secularism, which says that man has no hereafter, that the present is all, and that therefore there is no reasonableness, no profitableness in worship, and no rewardableness for it; and of Indifferentism, which, absorbed in this present world-life, immersed in folly and pleasure, is too brutish to know and too stupid to reflect.

II. *The second reason on which we stand is that the statute of the Sabbath is enshrined among the eternal verities of the moral law.* It forms part of that code which was proclaimed with peculiar solemnity, which was written twice by God's own finger on two tables of stone, and which alone was deposited in the ark, all which circumstances, combined with the nature of the commandments themselves, give to that code

a pre-eminence, an authority, a glory all its own, and most impressively distinguish it from the ceremonial appointments which began and ended with the Jewish polity. The Sabbath, therefore, while perhaps partly positive, has most distinctly and manifestly a moral character: it is a day for the worship of God, a day to be kept holy, a day for the cultivation of religion; it is consequently clearly and certainly moral, and therefore neither Jewish nor Gentile, but belongs to mankind, and is, of course, permanent, as well as universal in its obligation. The place assigned to this precept in the Decalogue is an abundant and satisfying demonstration that with the other nine statutes it constitutes that common law of our race which was obligatory before the publication of the Jewish code, obligatory independent of it, and obligatory after it has vanished away. Every law in that Decalogue has been binding from the beginning of the world, and every law will be binding to the end of the world. We are not to regard the promulgation of the code of Sinai as the giving of a new frame of laws which had not previously any existence; it was the re-publication, in a more complete form, and with more impressive sanctions and solemnities, of that immutable system of moral law which had been in force from the beginning of the Creation, and which must continue in force until the end of the Creation.

Do you say the Decalogue in any part of it has been annulled? We demand proof of the abrogation. When and by whom were we absolved from its obligation? Christ has not repealed it. For He not only expressly and formally recognises its full and unimpaired authority by quoting verbally some of its precepts, by propounding a more spiritual enforcement and exposition of them, by giving us a summary of all their requirements in His two great commandments of love to God and love to our neighbour, but He also distinctly declares, "Think not that I am come to destroy the law; I am not come to destroy, but to fulfil." And in like manner His apostle Paul indignantly inquires, "Do we, then, make void the law through faith?" That law, one precept of which he quotes to show us to what law he referred, "Thou shalt not covet"—"God forbid! Yea, we establish the law." And further, so far from the Gospel setting aside any jot or tittle of the law as the rule of our life and conduct, everything in Christianity, however grand and costly, is but a prerequisite and contrivance that the law may be perfectly honoured and obeyed. "For what the law could not do," not from any inherent failure or futility in the law itself, but "in that it was weak through the 'guiltiness and corruption of' the flesh," the law makes no provision, and contains no power for pardon or for purification. It was not designed to justify the ungodly, or to sanctify the unholy; to make guilty men righteous, or sinful men holy; what was beyond the province and the potentiality of the law, "God sending His own Son in the likeness of sinful flesh, and for sin," to be the one sacrifice for sin, and the

one Saviour from sin, "condemned sin in the flesh, that the righteousness," the ordinance, the requirement "of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The atoning, reconciling, redeeming Saviour, the sanctifying Spirit, are not to release us from the law as the rule of perfect righteousness, but to magnify its authority, and ensure and accomplish its fulfilment.

The third ground on which we take our position is the memorable declaration of our Saviour, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath," and has prerogative to make what modification or relaxation of His own law He may think well. This was a sovereign oracle which not only carried back the origin of the day, so far as to get rid of any existing restrictions, but which pointed to His own purpose to readapt and extend it to the whole world. "The Sabbath was made for man," not for the Jew only, but for man as man, for generic, universal man; for man at all times, in all places, under all circumstances; for the Gentile as well as for the Jew, for the Christian Dispensation as well as for the Patriarchal and Levitical Dispensations. "The Sabbath was made for man;" wherever man is there is the necessity for the Sabbath, there is the obligation of the Sabbath, there is the affinity and the capacity for the Sabbath, and there, too, may there be its sanctity and blessedness. It is not a local, not a dispensational thing, but a thing co-existent and co-extensive with man himself. "The Sabbath was made for man, and not man for the Sabbath." (The Sabbath was not first made, and then man made to observe it; but man was first made, and then the Sabbath was made to be observed by him and for his benefit), and it is evidently implied that it was made for him at the same time when he was made himself; when the creature of worship was made, then at the same time was made the day of worship; when the ruler and high priest of nature was ushered into his gorgeous temple, then was the day "blessed and sanctified" on which he should chiefly celebrate his priestly rites of thanksgiving and praise. These words of the Lord of the Sabbath seem to me indubitably to prove that the Sabbath in its origin was coincident with the origin of man, and that, therefore, in its duration it must also be coincident with the duration of man; in other words, that it is of permanent and universal obligation. It can never become obsolete or antiquated; man can never set it aside, can never rise superior to it, can never dispense with it.

That Christ removed the Sabbath a day forward in honour of His own resurrection, and by His authority allied it with the public meetings and the spiritual action of His Church is, as it has been well observed, as strong a proof of supremacy as was that which reappointed and specially sanctioned it in the wilderness. Nor can we consistently demur to the former act without impugning the latter also. The day

is denominated, accordingly, "the Lord's Day." He has attached it to His religion for the whole future of the world; and He stands pledged to bless it to His Church as in the beginning, and afterwards to the Jews, but more abundantly.

Thus our Lord declared Himself the Creator and Redeemer of the world. The sabbatic designation given to the first day of the week as the Lord's Day is declaratory both of the authority by which it must ever abide in force, and of the conditions and purposes involved in its existence as being peculiarly Christ's own day. As "the Lord," His authority is stamped upon His day in perpetuity, and His power is pledged to vindicate and uphold it as the great bulwark of His religion, against the tendencies of society to corrupt or abandon it. The Sabbath is especially the public token of His people's allegiance to Himself in the midst of the world—the accepted time of their worship and of their fellowship with Him as their Head; it is also His pledge to subdue and to sabbatise the world by His reign.

Hence, to contend that the Church has no Sabbath is the same as to contend that the Church has no Head, and that the world has no Saviour; that a dispensation of grace may exist and prevail which drops the benediction of creation and the dowry of innocency. It implies that to have become superfluous to the world as fallen but redeemed, which made a part of the constitution of things when man was in harmony with God, with himself, and with everything surrounding him.

We might extend the argument indefinitely, especially by reference to apostolic teaching in the third and fourth chapters of the Epistle to the Hebrews, in which there is a distinct affirmation, by quotation from Genesis, of the primeval institution of the Sabbath as a memorial of "the finishing of the works of God from the foundation of the world," and perhaps also a declaration of the sabbatic rest of the Redeemer from His finished work; but in which further the sabbatic idea is worked out in beautiful development and elaboration as running through all the plans and purposes of God respecting man. Human life is to be a copy of Divine life; man, like God, is to work, and to rest. Man is to follow in the wake of God, to tread in His footsteps, and to be at one with His course. As Divine labour terminates in happy rest, as not till the Creator rests satisfied in the contemplation of His works is His creation itself complete; so, too, human labour is not to go on in resultless circles, but to terminate in a happy repose and harmony of existence. The idea of the Sabbath extends even further. The whole course of human history is not to run on in dreary endlessness; its events are to have a victorious and prosperous issue and accomplishment, are to find a completion in a harmonious and God-given order. This is Divinely guaranteed by the Sabbath of creation, and prefigured by the sabbatical seasons. The Divine rest of the seventh day of creation, and of the first day of a finished redemption,

hovers over the world's progress, that it may at last absorb it into itself. It thus becomes the sign-manual of the perfection in which the progress of the world is, according to Divine charter, to result, and a special pledge of the perfection and a consummation of the kingdom of God.

But we may not enlarge. We have advanced enough to prove that the Sabbath is not a Judaical ordinance which passed into desuetude with the types and shadows of the Mosaic economy, that it is not to be ranked among the worldly rites and beggarly elements of a carnal and transitory dispensation, but that it was instituted at the time of man's creation, and that, uncanceled and unrevoked, it has ever since been binding on his thankful and dutious observance. These are the principles on which we take our stand, and claim for the Sabbath the homage, the reverence of every man. These are the principles on which we maintain that the Sabbath is not a day for labour, a day for business, a day for recreation, a day for pleasure, but a day of rest and of worship; not a day sacred to the arts and sciences, but a day sacred to the claims of God and to the higher purposes and interests of religion. It is a day which no man can buy or sell, can either give or take; it is a day which, on the one hand, no man has a right to make merchandise of, to traffic in, to let out for hire, and which, on the other hand, no man has a right to demand for toil and servitude. It is "the Sabbath of the Lord our God;" it belongs not to ourselves, it belongs not to others; it belongs to Him who is jealous of His property and His glory; and, therefore, if any man appropriate it to his own purposes and pleasures, whether secular, sensual, social, or scientific, he injuriously and fraudulently purloins that which is not his own.

The position of Methodism from the beginning has been that of absolute adherence to the sabbatic law; while on the vexed question of observance we have endeavoured to steer a middle course between pharisaic, puritanical gloom and rigour and severity on the one hand, and latitudinarian laxity and indifference on the other. In the rules of the Society, dated May 1, the one condition of admission is "a desire to flee from the wrath to come, and to be saved from sin," which is required to be manifested by the avoidance of all evils, among others, that of "profaning the day of the Lord, either by doing ordinary work thereon, or by buying and selling, and also by attending upon all the ordinances of God, such as public worship, the ministry of the Word." In the Liverpool Minutes, adopted by the British Conference of 1820, and which are required to be read in the ministers' meeting of every circuit once a year, and in the annual meeting of every district, this is one of the resolutions agreed to in answer to the inquiry, "What measures can we adopt for the increase of spiritual religion among our societies and congregations, and for the extension of the work of God in our native country?"—"Let us earnestly exhort our societies to make the best and most religious use of the rest and leisure of the

Lord's Day. Let us admonish any individuals who shall be found to neglect our public worship under pretence of visiting the sick, or other similar engagements. Let us show to our people the evil of wasting those portions of the Sabbath, which are not spent in public worship, in visits, or in receiving company, to the neglect of private prayer, the perusal of the Scriptures, and of family duties, and often to the serious spiritual injury of servants, who are thus improperly employed and deprived of the public means of grace. Let us set an example in this matter by refusing for ourselves and for our families to spend in visits, when there is no call of duty or necessity, the sacred hours of the holy Sabbath; and let us never allow the Lord's Day to be secularised by meetings of mere business, when such business refers only to the temporal affairs of the Church of God."

And among the questions which are directed to be asked of all persons proposed to be admitted on trial for the ministry in the Wesleyan Methodist Church is this: "Do you believe the Christian Sabbath to be a Divine institution of perpetual and universal obligation in the Christian Church?" We are aware that the testimony of the Westminster Confession, and of the Longer and Shorter Catechisms on this cardinal doctrine is most clear and full, and that the practice of the Presbyterian Churches of Scotland, and England, and Ireland, and probably of the United States, and of the British Colonies, is equally exemplary, and we owe them a great debt of gratitude for their faithful teaching and consistent example; but I believe that Methodism, generic universal Methodism (in this respect, as in every other fundamental respect, we trust that we are all one), has the high distinction of being the only Christian Church that exacts from all candidates for its pulpits a distinct declaration of faith in the Divine origin and authority of the Sabbath. This is one of our distinctive peculiarities of which we need not be ashamed, in which we may well make our boast and glorying. May we ever prove worthy of this honour, and faithful to this trust! I hope and believe this great Œcumenical Conference will sustain me in affirming that this is not with us an open question which every authorised teacher and preacher may settle for himself. We have no misgiving, no uncertainty as to the revealed will of God in this matter. We regard the testimony of Scripture as full and final.

In the year 1848, the Lord's Day Committee was appointed, on which occasion the English Conference adopted the following resolution:—"Convinced of the great and growing importance of a careful observance of the Lord's Day to the prosperity of the Church of Christ, and of the nation at large, the Conference appoints a committee to watch over the general interests of the Sabbath, to observe the course of events in reference to it, to collect such information as may serve the cause of Sabbath observance, to correspond with persons who may be engaged in similar designs, and to report from year to year the results of their

inquiries, with such suggestions as they may think proper to offer to the Conference."

This committee has ever since been annually appointed, constituted of both ministers and laymen, and its records show with what vigilance and zeal it has watched over the interests of the sacred day, from whatever quarter and in whatever manner they have been threatened. It has co-operated with the Lord's Day Observance Society and with the Working Men's Lord's Day Rest Association—organisations conducted with great prudence and energy, and rendering inestimable service to our common cause, in resisting every movement, whether in or out of Parliament, designed or calculated to impair the Divine authority or the due observance of the Sabbath. The most strenuous and persistent efforts have been made by the hostile societies, to which we have already referred, to break down our existing English law and custom, by which the day of God is recognised and protected; and those efforts are increasing in vigour and determination, and, we are profoundly sorry to add, are supported by some who are eminent in scientific authority, and social position, and personal character, and even in ecclesiastical dignity. It has been attempted again and again to open the Crystal Palace during a portion of the Lord's Day, and more recently the National Galleries and the British Museum, and to authorise secular lectures, with musical performances, on Sunday evenings, admission to be by money payments. We are thankful to record that for the tenth time in twenty-five years Parliament has rejected motions for thus throwing open our public institutions. Efforts, partially successful have also been made from time to time to restrict the hours on the Sabbath during which the traffic (of all others the most unjustifiable and demoralising) in intoxicating drinks may be carried on. Nine-tenths of Ireland are now placed under the *régime* of Sunday closing, and the whole of Scotland for thirty years has been under this rule, and in each case with incalculable moral and social benefits. The Principality of Wales, almost without a dissentient voice, has asked for the same legislative protection, and Parliament has been constrained to grant the demand made by an entire people for a Sabbath in which the public-house shall be closed throughout the length and breadth of the land. We congratulate the friends of temperance and religion on these signal successes, indicating as they do the rapid growth of a sound, enlightened, and Christian public opinion on this great question, and fortifying and encouraging the hope which we ardently cherish, that a similar boon may soon be conferred on England. The country, irrespective of political party, is evidently ripening for very considerable advance in limiting the drink traffic on the Lord's Day, the most remarkable proof of which is that an abstract resolution, affirming the expediency of such limitation in England being extended to the whole of the day, was carried a short

time ago in the House of Commons by 153 votes to 117, although the extraordinary exigencies of the recent Parliamentary session rendered necessary the withdrawal of the bill giving effect to it for this year.

Still, with much to gladden us, we have much to sadden us. We have many friends, we have many enemies. The secular press, so able and powerful, is mostly unfriendly. Periodical literature, in its lower and its higher grades, is flippant, if not hostile. The materialistic scientism, the godless philosophy of the present day, are our sworn adversaries. The worldly, unspiritual tendencies of modern thought and life are arrayed against us. Infidelity and Popery have always tended, if not sought, to degrade the Sabbath wherever they have prevailed, and do so still. The High Church and the Broad Church parties, which threaten to sway the fortunes and destinies of the great English Establishment, are alike untrustworthy, and would surrender to the foe this sacred citadel. The Evangelicals are staunch and true, but they have not the sway and mastery they formerly wielded: once they were in the ascendant, and might perhaps, had they been faithful to their providential vocation and opportunity, and had they boldly and cordially fraternised with their Nonconformist brethren, have remained so still; but of late, we are sorry to think, they have declined in learning, and ability, and popular influence, and are losing some of the firm, sure hold they once had on the nation. The Dissenting Bodies, we fear, are in peril of lapsing into an indifferentism in opinion and practice sadly alien from the views and habits of their Puritan ancestors, and cannot be trusted to fight this great battle. Parliament is governed mainly by expediency, a very unsafe ally, which may be with us to-day and against us to-morrow. The conviction is shared by the thoughtful and reflective people of this country who have understanding of the times, and can scan its features and forecast its issues, that if the Sabbath is to be preserved and maintained amongst us unmutated by human greed and profanity, it can only be by dint of a strenuous and unslumbering vigilance and zeal on the part of the Christian Churches of England. And we have the impression that the same is the case on the continent of America, and in those great colonies which this realm of England has planted in all parts of the world, and which are to be the regnant and dominant lands of the future. With our Sabbath-day all that is most valuable to us as citizens, whether we belong to the East or West, and most sacred to us as Christians, is in jeopardy. We cannot afford to be inactive or indifferent in such a crisis. The Methodism that is represented in this great Convention, if it is to be true and faithful to its providential calling, and to the glorious traditions and memories of the past, must take a foremost place in this grand struggle that is before us. We believe that the Sabbath is now, no less than in the times of Moses and the prophets, the sign of the covenant between God and His people, the sign by which they are known

who love and serve Him, the sign of God's love to man, and of man's answering response of love to God. Just as in the structure of God's Word, every subject it embraces includes a test by which the mind of the reader is tried, and a barrier has been secretly interposed beyond which indifference to truth, pride of intellect, and prejudice against virtue cannot pass, so is the sabbatic ordinance a test periodically applied to the consciences of men and of Churches by which the spiritual, the believing, the obedient, are discovered and manifested. Tell me what is the relation of a man to God's holy day, and I will tell you what is his place and his value in the kingdom of God. Tell me what is the relation of a Church to God's holy day, in what estimation it regards it, with what fidelity it honours and defends and observes it, and I will tell you what is the place and the worth and the value of that Church in the kingdom of God.

REV. B. T. ROBERTS (Free Methodist Church of America), who was appointed to deliver the invited address, not being present, the subject was thrown open for general discussion.

REV. DR. NEWMAN (Methodist Episcopal Church) said : I do not rise to speak, but rather to make a suggestion to the effect that while we are in accord as to the duty of Sabbath observance, we might have some practical suggestions as to how the day should be observed.

REV. WILLIAM ARTHUR (Wesleyan Methodist) said : I believe, sir, one of the principal elements of the Methodist mission in the future is now being touched. We have to stand between the past with a Sabbath, and a future either with, or without, a Sabbath. The world says a future without one. The past of the Jewish Church, the past of the Christian Church, say with a Sabbath : the present of very many branches of the Christian Church gives to that question an uncertain sound. Is the future to have a Sabbath or is it not to have a Sabbath? Very many branches of the Church also would have a bit of one, a limb of one, a selvage of one. The question is, Are we to have a real Sabbath or are we not? And it will not do for the Methodist Church, or any branch of it, to hesitate upon that point. They must be content to go for a Sabbath in perpetuity, or to let the Sabbath go. It is pleaded for as a "day of rest : " a day of play is what the world means by a "day of rest." Where it is not a day of worship it is never in practice a day of rest—never! Taken as a simple matter of history, wherever the Lord's Day ceases to be a day on which man acknowledges that it is a day linking him to his Father in heaven, and to his better brethren, who have never lost their place in heaven, when it ceases to be a day when man acknowledges that, it ceases to be a day of repose on earth. A day of play becomes for those who seek the play a day very often of double exhaustion, and to those who administer to the play a day of downright slavery and labour. And no communities upon earth present such a condition of physical exhaustion and family disorder on a Monday as does the community that spends the Sunday under the idea of playing instead of the idea of worshipping. Out of the English Lord's Day has grown up the Saturday half-holiday ; out of the continental idea of a play-Sunday comes not only labour for six days in the week, but labour for the seventh day also ; and if we are to preserve to the world the great institution of rest, I contend again it is only by claiming the day as

one of worship. Secure God's honour, and He will secure man's welfare ; trample down God's claim over the day, and the claim of the labourer, the claim of the poor, and the claim of the rich, will all go down together. I believe that in our families and in our churches very much of the blessing hitherto inherited has come to us because of our attachment to the day of God. Let us take care not to give it up ; but as to the spirit in which it is observed, let us always remember that the law of worship is above the law of rest, and the law of mercy is above all law, and Christ Himself, the rest-giver to the whole human race, taught the great lesson that "the Sabbath was made for man ;" a device of heaven for the welfare of heaven's offspring down upon earth ; a device of eternity for the keeping of the offspring of eternity who are yet entangled in the wheels of time. The Sabbath was made for man, and I trust that for man we may keep it.

REV. C. C. McKECHNIE (Primitive Methodist) : I only wish, sir, to remark that I think the Methodist people as much, perhaps, as any other Christian Church—I might almost venture to say more than any other Christian Church—have hitherto carried into practical effect our Lord's idea of the purpose and sacredness of the Sabbath-day. When He said the Sabbath was made for man, I understand Him to have meant, that it was made for the ministry of mercy to man. That seems to me to be His special instruction. Now, Mr. President, the Methodist people have hitherto devoted the Sabbath-day specially, pre-eminently, I might almost say exclusively, to the great work of the ministry of mercy ; and in doing so they have realised in their blessed experience that labour is rest. They have found the highest kind of rest in labouring for the good of their fellow-men, and I do not think that there is any more effectual way of convincing ourselves, or convincing others, of the Divine authority of the Sabbath than by prosecuting more and more the ministry of mercy to our fellows.

REV. J. C. BARRATT (Wesleyan Mission, Germany) said : We have heard this morning something of the view taken by Dr. Martin Luther on the Sabbath question, and therefore it is not difficult to understand that in Germany this question is regarded, as I have been told there, again and again, from a different standpoint from that observed in England and America. Of course the responsibility for their interpretation of the Divine command must rest with the Lutheran Churches. We cannot but regret the difference that exists between their views and ours on this question. I wish to call the attention of this Conference to the fact that there is no essential difference as to the observance of the Lord's Day between the Lutheran Protestants in Germany and the Roman Catholics, but a difference only of degree. I come from what may be regarded as, perhaps, the most distinctly evangelical state in Germany—the kingdom of Wurttemberg. We have at the present time, in Stuttgart, an Exhibition of Arts and Manufactures which cannot but be regarded as a most successful Exhibition ; but the fact remains that the great day of the week for the visiting of this successful Exhibition is the Lord's Day. The number of visitors to the Exhibition is twice or thrice as great on the Lord's Day as it is on any other day. This is the point on which I would wish to lay stress before this Conference, and I think I shall scarcely be out of order in doing so. I wish to give a word of gentle caution to Methodist parents who seek educational institutions for the training of their children on the continent of Europe. My own conviction is that the assaults that have been made upon the Lord's Day in Great Britain may be traced to the education received on the continent of Europe. The influences surrounding the Continental Sabbath are very subtle and very powerful, and even with the most carefully elaborated safeguards that can be designed, it is scarcely possible to protect young people from those very subtle and dangerous

influences. I regard it as a calamity when Methodist parents send their children to the Continent, even for the undoubted advantages that may be gained there, without having taken in advance all possible care in the selection of the educational institution ; and I would strongly urge that no Methodist parent should seek these advantages in places where their own Church is not distinctly represented, and where their children may not be committed directly to the care of ministers of their own Church. I consider that we, as Methodists, have a vocation in Germany on this very question. May God help us to be faithful in our witness on this question of Sabbath observance !

DR. WILLIAM COOKE (Methodist New Connexion) : Mr. President, I have listened with profound attention to the most admirable paper which has been read on this important subject, and subsequently to the admirable remarks which have been made by our brother Mr. Arthur ; and I would say that my sentiments exactly accord with the sentiments which have been delivered by the two gentlemen referred to. The speaker who has just sat down referred to parental influence with regard to the Sabbath-day, and the consequences arising from laxity on the part of Christian parents with regard to this great and important question. Sir, the Sabbath, when rightly observed, is the ally of virtue, of morality, and of religion ; but lax notions with regard to the Sabbath may tend to generate immorality and vice in various ways. Let me suppose that we have a Christian mother, and in the presence of her children she utters some sentences which would indicate that she has some uncertainty in her own mind with regard to the obligation of a Christian Sabbath. The daughter, fair and lovely, hears the remarks made by her mother which may have an influence upon her, and the result is, she is led into dangerous society, and brought under evil influences ; that fair daughter may become a harlot and lead an impure and vicious life, breaking the mother's heart, and finding an untimely and a degraded grave—and her eternity how dark and awful to contemplate ! But suppose, on the other hand, that a Christian mother inculcates the duty of Sabbath observance according to God's holy law : that fair daughter becomes an angel of light and of mercy. A pious mother, an example to her children, lives a useful life, dies a happy death, and goes into the brightness of the glory of the eternal world. Let mothers, then, take care in what manner they speak in the presence of their children with regard to the solemn duties of the Christian Sabbath. And so with regard to our sons. Let the Christian father speak in a way doubtfully with regard to the Sabbath, in the presence of his sons, and the effect is injurious. Those sons are led to neglect Divine ordinances ; they are brought under dangerous influences ; and the promising boy becomes a drunkard, a profligate, a felon ; breaks the father's heart, and passes into an untimely grave. Oh, sir, there is an awful solemnity in connection with these important considerations. But let that son be brought up, not only in the fear of God generally, but with a regard of God's Sabbath, of God's ordinances, and other sacred duties devolving upon him, and the result is that that son becomes what may be a herald of mercy, a minister of grace, lives a happy and a holy life, and dies in the favour of Almighty God. Let parents be careful to inculcate a profound reverence for the Sabbath-day.

REV. JAMES HOCART (French Methodist) : I just want to express an opinion which seems to me of importance. If ever England were to give up her Sabbath it would be a great calamity for the European continent, and for France in particular. We have made several serious attempts to form in Paris, and in France, a Lord's Day Observance Society. Those attempts, I am sorry to say, have to a great extent failed up to the present time, but help and stimulus have come to us from Geneva ; and I may

here mention an honoured name, the name of a man who has given his life to the promotion of Sabbath observance in Geneva, and throughout Switzerland and Europe—I mean Monsieur Alexandre Lombard. But we want help from you as well as from Switzerland in order to excite public attention to this great question, and therefore if your own views and practices were ever relaxed it would be the greatest damage to us. No one who has not laboured in the great towns of France for some time can possibly be aware what a hindrance to the spread of the Gospel and the conversion of sinners Sabbath profanation is. Your grand hour for action in England has been the Sabbath evening, while the Sabbath evening has been a nullity with us as to Christian exertions for the benefit of the masses. This arises from the fact of labour in the early part of the day, and also from the number of hours given to pleasure in the after part of the day. We cannot get the people together, and will not get them together, unless we obtain Sabbath observance. Let me just add one or two brief observations: what an evidence of the depravity of man we have in this matter! God's order is inverted in France; people will work, and masters will get their men to work on the day which should be a day of rest, and I have been told by workmen that a man is dealt more leniently with if he absents himself from the workshop on Monday than if he absents himself on the Sunday. Many work on the Sunday, and then take pleasure, and give way to vicious excess on the Monday, hence the name of *Le bon Lundi*. After they have worked on Sunday they abstain from work on Monday, and in some instances, at least, the master indirectly countenances the practice. In that way many working men are disabled by their excesses from regular and energetic labour even on the Tuesday. Therefore, if you regard your work of evangelisation in France, and on the Continent generally, I think you will feel that you are bound to retain the immense privilege and the powerful means of action on the people here which you possess through the observance of the Lord's Day.

REV. W. GRIFFITH (United Methodist Free Church): Mr. President, will you allow me to make one remark before I come to the point under discussion in this Conference, that is to say, what an unutterable pleasure and profit the assembly of this Ecumenical Conference has been to us? I desire to give the right hand of fellowship to every brother, ministerial or lay, in this assembly: though at the first sight I did not desire to be present, because I could not see any practical result that would issue from the Conference; now, realising what it has been to myself and to others, there is no consideration of any kind that would, could I have foreseen what this Conference has become, have kept me from it. I would have walked every step of the way to it if I could not have come otherwise. I believe we entirely go with the sentiments of the speakers on the subject of the Sabbath, and its obligations, and also as to the great advantages to accrue from the religious observance of the day, and the great neglect of the Sabbath-day. But there are two points on which I feel a difficulty: one is, how are we to secure the universal or general observance of the Sabbath-day in this or in any other country? I hold its observance to be a truly religious act, that it is binding on those whose conscience tells them that God exists, that God established the Sabbath, and that the New Testament dispensation, so far from annulling the authority of the primitive inception, has really confirmed it by calling it the Lord's Day. But then if it be a matter of conscience, if it be a thing to be decided on religious grounds, what are you to do with the men who have no conscience? and how are you to act in reference to those gentlemen who do not observe it as a religious duty? I see only one way. Call in the aid of the State! I would as soon call in the aid of infidelity to support religion as call in the aid of the State. What right has the State to interfere between me and my conscience

in any matter? If it has a right to interfere between me and my conscience in one matter, has it not a right to interfere between me and my conscience in any matter that it chooses to make a question between me and itself? Now, if any of those present can point out in what way we can by reason, persuasion, argument, sound logic, appeal to the best feelings of human nature, and still more by such a diffused influence of the Holy Spirit as will turn the great majority into real instead of professing Christians, then, sir, every man will be a law unto himself, and that law will be to respect the Christian Sabbath.

BISHOP MATTHEW SIMPSON (Methodist Episcopal Church): I suppose, Mr. President, that there is no difference of opinion in this body in reference to the necessity and the duty of observing the Christian Sabbath. Expression of opinion here is, I think, without a single dissentient voice. I think the only means by which we shall promote it is by teaching clearly the doctrine of the New Testament on that subject, and bringing out in our pulpit ministrations the Divine authority on which the Sabbath rests. But I do not rise for that purpose; I rise to say that I think the friends of the observance of the Sabbath are liable to make some mistake in admitting that there has been a great decline in its observance. It is one of the means by which infidelity ever seeks to propagate itself, to assume that it is constantly gaining ground; and our young people are taught that the Sabbath is going out of use, and that progress and enlightenment will render it unnecessary. Now I want to say that, so far as I understand the matter, my own opinion is most clearly, that the Christian Sabbath was never so well observed by so many people, in so many lands, as it is at this day. It was better observed—that is, more strictly observed—by a few people in one or two countries. We complain in the United States, for instance, of a laxity of Sabbath observance, and we have it in certain cities; but, sir, it is simply the transfer of a European Sabbath by European emigration into our midst, and these very people observe the Sabbath better among us, with all their defects, than they did when at home in Europe. They have been improved a little. Now, when I look out at the mission field, and see how God is spreading missions by means of the English and the Americans, and that they are taking into China, and to Japan, and to the islands of the sea, the Christian Sabbath as they observe it, and are teaching their people to observe it, I see that the Sabbath is becoming, taking the whole world together, an institution of greater power than it ever was before. And I think, so far from admitting to infidelity and to error, that the Sabbath is passing out of use, an enlarged view would teach us that the Sabbath is gaining ground. While I lament that in our own country—I speak of the United States, not of England—we have in certain points the foreign element not observing the Sabbath so well, and affecting to some extent some of our people, and that there is greater laxity among some of our people on the subject, yet, on the other hand, there is a reaction. I have been in Europe several times; I do not know what the judgment of brethren who are better acquainted with it than I am is, but I was pleased to see on my present visit more signs of Sabbath observance, more quiet, less work, and less disorder in the great capitals of Europe, than I saw when I was over twenty-four years ago; and the impression was made in my mind that the Sabbath is really gaining ground. I was glad to see that the election platform laid down in France as one of the things demanded by the electors in many districts, was the observance of the Sabbath, not quite as we want it, but as a day of rest, a day of abstention from labour; and if that can be fully secured we can reach the minds of the people. When I look over the earth, I must repeat, that I believe we are gaining ground from year to year. We need to stand firmly in our positions, and maintain our doctrines; and teach our

young people that we are on the winning side, and that the Christian Sabbath will prevail.

BISHOP H. N. McTYRE (Methodist Episcopal Church, South) : I think we are upon ground now, where, if it were possible, we would do well to dwell for some time. When we have brought up statistics and the results of our labours and our numbers, I have feared, and others have feared, that we might be tempted to indulge in something of the pride of life, and that the Lord might blow upon our assembly, instead of blessing it ; but we are safe before Him, and certain of His approbation when He sees us joining hands to maintain the Christian Sabbath in the world. And if this Ecumenical Council, and all whom it represents, will take a firm position on this subject, we can maintain the Christian Sabbath in spite of Romanism, in spite of Continental university teaching, and in spite of infidelity. Some remark has been made about asking the State to interfere in the way of legislation. That principle of asking State legislation will come upon your programme in connection with temperance. We can certainly legislate for ourselves ; we can begin at home, as Wesleyanism has always done in its reformatory. Might I suggest that ministers of the Gospel, Methodists everywhere, should be very jealous over themselves as to the amount of Sunday travelling that they undertake. We are obliged to travel somewhat on Sunday ; even under the old strict Jewish law there was a Sabbath-day's journey allowed. But, sir, it knocks a good deal of good preaching on the head on the Sabbath-day when a minister of the Gospel, without any urgent necessity, is seen to take the railroad train on Sunday morning. We ought to be very jealous over our own practice on that point. I have been pleased to see how our great camp-meetings have adjusted themselves on this subject, and the good it has done. Once they were open to incursions of strangers on the Sunday, but now it is not uncommon for them to close their gates, and to enter into stipulations with railway companies that they shall bring no passengers on the Sabbath. That sort of legislation will do more than the State can, and there will be no question about the right of it. Again, not only ought we to be very jealous over ourselves, but we ought ourselves to be vigilant over those in high places. I saw this notice in the public prints in America, that a certain ex-President, the example of whose wife has been quoted here most properly and forcibly, when on a journey, stopped over the Saturday night, kept the Sabbath, went to church, and resumed the journey on the Monday morning. Sir, that was worth more than a thousand tracts circulated on the Sunday ; and, *per contra*, sometimes an item gets into the papers that men, whom we honour and love and pray for, take Sunday trains for distant points, when there is no absolute necessity for it. I say that a just and respectful but earnest animadversion and protest becomes the Methodist press when these things occur.

A hymn was then sung.

REV. BISHOP D. A. PAYNE (African Methodist Episcopal Church) then read an essay on *The Relation of Methodism to the Temperance Movement*.

It is said that "Methodism is Christianity in earnest." Let this definition be regarded as correct and accurate ; then who can doubt its logical consequences ? Who can question the character of its thinking, of its speaking, of its decisions and its actions, respecting anything evil in itself, or evil in its tendencies ?

Of the evils which oppress, outrage, and destroy mankind I know of none greater than intemperance. There is intemperance in thinking, in speaking, in acting; there is also intemperance in eating and in drinking food which is nutritious and necessary. The intemperate thought is evil; the intemperate word is hurtful; the intemperate act may terminate in a broken limb—sometimes in death. But any one, or all of these, may be impulsive and temporary—produced by some irritant of the place and the moment; but that form of intemperance against which we organise and act is an evil habitual, deliberate, mischievous, and always destructive to the body, the soul, and the spirit of its victims, always damaging to those most nearly and tenderly related to them. That “Methodism is Christianity in earnest” is not only a truth, it is also a fact made evident in the character and life of its apostolic founder. Evident in him, not as a mere negative sentiment, but as a living, active, aggressive principle; living, because animated by the breath of eternal life; active, because always planning and executing the good and the useful; aggressive, because ever attacking the popular vices of the age in which he lived.

Doubtless intemperance was as popular in the times of Wesley as it is now. Then it was the productive factor of the evils which it now produces. Then drunkenness was as brutal as it is now; then it was as murderous as it is now; then it was as devilish as it is now. In view of all these infernal characteristics, Wesley confronted it, and ruled against it.

To drunkenness, that violator of the most solemn vows, that despiser of the most sacred obligations, that bloody assassin, that embodiment of Satan, which has been the curse of all the ages and all the races,—Christianity stands always opposed and everywhere antagonistic. Therefore, to this curse of all the races and of all the ages, Methodism stands at all times and in every place the uncompromising antagonist. Have I said too much? Let us glance at the vital principles of Methodism. They are expressed in the General Rules. Its first word is a protest against “evil of every kind.” In its detailed utterances, its third word is a thunderbolt hurled against “drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of necessity.” Now, if there be a necessity for any alcoholic drink, that holds the same relation to the human system in general, and to the human stomach in particular, which arsenic, or any other poison, holds—it becomes a medicine—not a beverage, but a medicine. The logic of which is, it must be used as arsenic and set down in the same category with the deadly poisons, which no one seeks for food or for drink, but which every sane man shuns as he does the fangs of a deadly serpent. Because Methodism is the antagonist of “evil of every kind,” in the abstract or in the concrete, it must be the antagonist of intemperance, and of every habit or custom leading to that great curse of humanity. If it be asked, “Has Methodism always been in harmony with its pro-

nounced principles?"—to this question, we respond with one emphatic "Yes!" If it be said, "We have known members of the Methodist Church who were intemperate," our reply is, "Such persons were to Methodism not what spots are on the sun, but they were what a rotten branch is to a living tree—a limb to be cut off with a sharp pruning knife." Every one who has studied the history of Methodism knows that the duty of abstinence from "evil of every kind," and therefore from so terrible an evil as intemperance, must also know that, in the organisation of Methodism, temperance in its Gospel sense was not an after-thought but a first principle, conceived at its conception and born at its birth. Therefore, the Methodist societies may be justly regarded as so many organised temperance associations. For one century and more than the third of another Methodism has antagonised intemperance, and within its consecrated circle we behold four generations standing up in firm and open opposition to that greatest curse of the human race. Therefore, if any one member of any one branch of the great Methodist family be found guilty of drunkenness, or habits leading to that damning evil, that person we denounce as one who is recreant to the fundamental principles of Methodism. The Greek word, which we translate temperance, signifies "self-control." Self-control in all things, and under all circumstances, especially in those things most damaging to the individual, and still more especially in those most destructive to the purity, peace, and life of society. In this light of the question, and from this standpoint, we shrink not from the declaration that this is the attitude into which the General Rules in its threefold grasp upon the individual brings him and holds him; and, in holding him there, makes him the sincere, earnest, and fearless advocate and defender of all the manly virtues and all the Christian graces, in which constellation temperance shines as a star of the first magnitude. On this position, and in this attitude, the General Rules have held Methodism for more than four generations. Upon this Rock and in this attitude we beseech Thee, O God, to hold her till a thousand generations shall have passed away! even until He, who is the Alpha and the Omega, shall make all isms like unto Methodism; and Methodism be swallowed up in a pure and spotless Christianity.

COROLLARIES.

I. If, in all the wide world, there be found one Methodist who is a drunkard, or indulges in habits leading to intemperance, that person is recreant to Methodism; but Methodism has never been recreant to herself.

II. From the day of her organisation to the present hour Methodism did rise up, and has been standing up as the eloquent advocate, the faithful friend, and the zealous, efficient worker in the temperance movement.

REV. JOSEPH KIRSOP (United Methodist Free Churches of Great Britain), who gave the invited address, said :—

A temperance movement exists in England. There was a loud call for it in the condition of the country, and the necessity for it has not passed away. Drink is still the curse of Britain. From every quarter we hear of its deadly doings. Judges, senators, journalists, divines, unite in denouncing the crying evil of intemperance; and, if they do not agree on a remedy, they agree in saying a remedy must be found. Men of competent knowledge declare that drink is the most prolific source of national disease, pauperism, and crime. But, indeed, we do not require the evidence of experts on the evils of intemperance. They are not occult, remote, hidden, but apparent, obvious, notorious. They are found without search, and learned without inquiry. If you want to see them, go anywhere in England and look around.

The Church of Christ is called to take part in this work. If intemperance only affected man's temporal well-being, the Church ought not to pass by on the other side. Nothing that concerns humanity should be indifferent to the followers of Him who went about continually doing good. But the spiritual interests of men are imperilled by our drinking usages. "I never see the sign, 'Licensed to sell spirits,' but I read licensed to ruin souls," said the sainted McCheyne. "We verily believe," said a deceased editor of the *Wesleyan Methodist Magazine*, "that the sin of intemperance destroys more souls than all the ministers of Christ are instrumental in saving."

The Churches forming the Methodist family ought to take part in this work. If the function of Methodism is "to spread Scriptural holiness over the land" or the world, it must grapple with a system which, in this country at least, is, next to man's native enmity to God, the greatest hindrance with which the Gospel has to contend. Glad am I to say that all the Methodist bodies in this country are engaged as helpers in the Temperance Reformation. From the earliest period of its history, some of the Methodist denominations have been enlisted in the temperance movement, and all are now, in one way or other, engaged in the good cause.

The Wesleyan body—the mother of us all—has a distinct temperance organisation. Though this was established only four years ago, it already numbers 144 adult societies, and 2,033 Bands of Hope. As with the Church of England Temperance Society, personal abstinence is not the bond of union. Christian non-abstainers, alive to the evils of intemperance, may unite with their abstaining brethren for their removal. To some this may seem a virtue, and to others a defect; yet all will admit that a religious body may itself be the best judge on the question how the largest amount of sympathy and effort may be secured amongst its members on behalf of any cause. On Sunday closing the Wesleyan body gives no uncertain sound. Last year 2,042 petitions, with 203,335 signatures, were presented to the House of

Commons in favour of Sunday closing, from Wesleyan congregations. The Conference, just held, declared Sunday opening to be "an intolerable curse." Movements for restricting licenses, shortening hours, and conferring a regulative power on ratepayers, find support from many of the Wesleyan ministers and people.

The Methodist New Connexion established, in 1869, a Temperance and Band of Hope Union. Its professed object is the promotion of the principle of total abstinence from the use of intoxicating drinks as beverages among the congregations, Sunday-schools, and families of the body. This was the first Temperance Union formed in connection with the religious denominations of this country. There are 183 ministers in the body. Of these 120 are abstainers. Like all the religious bodies of the land, the New Connexion heartily supports Sunday closing. Last Conference expressed its delight that, by a majority of forty-two votes, the House of Commons had approved of the principle of local option.

The Primitive Methodist body has rendered great services to the temperance movement from its commencement until now. Some of the founders of the Preston Temperance Society were Primitive Methodists, and many of the early meetings of that society were held in the Primitive Methodist Chapel. Nine-tenths of the entire body of Primitive Methodist ministers are abstainers. The Conference has from time to time encouraged the formation of temperance societies; and for more than a quarter of a century temperance meetings have been held in connection with the yearly Conference. A Band of Hope Union was formed in 1879, which now numbers over 50,000 members. There are many Primitive Methodist Bands of Hope, besides those enrolled in the Union. A scheme for the formation of a Connexional Temperance League has been prepared by order of the Conference. It was ready at the Conference lately held, but from pressure of business its consideration had to be deferred. So far back as in 1854 the Conference received a deputation from the United Kingdom Alliance, and endorsed its principles and policy in a resolution printed on its minutes. All Conference action, subsequently, has been in harmony with its declaration then.

The Bible Christian Body has no special temperance organisation. It is, however, thoroughly leavened with temperance sentiment. All its ministers are abstainers. If there are any exceptions, they are not known to those who have the best means of information. The universal prevalence of total abstinence amongst the ministers of the body is not the result of a teetotal test, but it shows the strength of temperance sentiment in the denomination. Abstinence is widely, though not universally, practised amongst the members, and probably one-half of the teachers and scholars are united in Bands of Hope.

The United Methodist Free Churches have a Connexional Temperance League. The bond of union is personal abstinence from intoxi-

cating drinks as beverages. The League is only in its infancy, having been established at the Annual Assembly of 1880. One hundred and seventy-four ministers enrolled themselves as members of the league last year, but the number of abstaining ministers, it is believed, greatly exceeds this. In recent years all the junior ministers received have, with rare exceptions, avowed themselves total abstainers; and, as is also the case with the Primitive Methodists, the young men who are being trained for the ministry are abstainers from intoxicating drinks. On many occasions Annual Assemblies have commended the temperance movement, in its various departments, to the sympathy and support of the Churches. Bands of Hope, Sunday Closing, and the Permissive Bill have all received the stamp of approval.

The Wesleyan Reform Union, by its annual delegate meetings, has often shown its sympathy with the temperance movement; and has decided this year that henceforth the results of temperance work undertaken by the Churches in the union, either of an adult or infantile character, shall be tabulated in the numerical schedule. A resolution adopted at the delegate meeting of this year will commend itself to all Christian friends of the temperance reformation. "This meeting greatly rejoices in the steady progress which the principle of total abstinence is making in all Christian Churches, especially among the young. We therefore hail with pleasure any efforts, either of a persuasive or legislative character, designed to diminish the baneful effects of intemperance, but being fully persuaded that, without Divine help, neither the temperance pledge nor even legislative prohibition is sufficient to overcome the numerous temptations arising from the sale of intoxicating beverages, we therefore desire to impress all Christian patriots and temperance advocates with the great necessity for the assistance of and dependence upon the Holy Spirit, by whose help alone can it be assured that we shall yet effectually remove our national stain of intemperance." All the ministers of the Wesleyan Reform Union are abstainers, and the body itself is in deep sympathy with the temperance reformation.

The United Free Gospel Churches are largely leavened with temperance sentiment; five-sixths of its ministers and members are abstainers.

Deeply thankful for what is being done by the Methodist bodies of this country in opposing the ravages and the causes of intemperance, I am very fully convinced we ought to do still more. We could be more assiduous, more zealous, more prayerful, in dealing with this gigantic evil, and we ought to be. It demands our utmost exertions. No effort could be too great too put down this enemy to God's glory and man's weal. The drinking usages of our land are a huge tree of which we cannot say we have come seeking fruit on it and found none. It bears fruit, it bears fruit abundantly; but the fruit is so baneful, so poisonous, so deadly, that,

without regarding intercession, we exclaim, "Cut it down! why cumbereth it the ground?" Surely you will suffer me to express an ardent wish that all Methodists, and all Christian men, would wash their hands of all participation in the drinking customs of our land—customs which, like the roll of the prophet Ezekiel, are written within and without with lamentation and mourning and woe. We shall never, I fear, cope with the evil until Christian men in general renounce altogether the use, sale, manufacture, or gift, of intoxicating drinks. No remedy less thorough than total abstinence will in my judgment meet the case. There is a leprosy in the house. Scraping and plastering will not remove it—the plague spreads; let us break down the house, all the stones, and the timber, and the mortar of it, and put them "anywhere, anywhere out of the world." In asking Christian men to abstain I ground my appeal on principles laid down in the Word of God. To me the authority of inspired men is an end of all strife. Longfellow tells us to

"Consult the dead on things that were,
But the living alone on things that are."

We may follow this dictum and yet search the Scriptures for direction as to duty in reference to prevailing intemperance. "Books," says Milton, "are not absolutely dead things," and the Bible is the living word of the living God. The grounds on which I advocate total abstinence are all in harmony with Holy Writ. Scripture enjoins careful foresight, separation from evil, self-denial. Total abstinence agrees well with these. It teaches us to love our neighbour as ourselves. Men are perishing by strong drink, To save them let us abstain.

MR. H. J. ATKINSON (Wesleyan Methodist) said: I get up thus early in the debate because I believe that this is one of those subjects out of which we may get much practical good by having come together. I have always been told by our friends that Methodists in America were much ahead of us. I have heard of it both privately and publicly. Personally, I have not been able to accept the invitations given to me at the last and previous Conferences to speak at what were called the Temperance Conference meetings, and when the committee invited me several times to speak, I explained that although I never took anything stronger than zoedone, yet I did not feel myself able to stand up on the platform where people were invited to sign the pledge, when I had not signed the pledge myself. The question some of you would naturally put to me would be, "Why have you not signed the pledge?" and my answer to that is, that I have felt up to the present time that I could do more good without having done so. The bishop who introduced this subject said temperance was another word for self-control; that is, that self-control was the translation of the Greek word. I have maintained my self-control during the thirty years I have been a Methodist by occasionally passing a resolution, not signing a pledge, that for one year, or two years sometimes, I would not take any intoxicating drink. I have added to that the greatest efforts I could possibly put forth outside the temperance societies to help them forward, whether in my official position or otherwise; and I have gone through mayoralties and

contested elections without touching drink. But I feel now that something more is required, and the thing that stops me is the fact that my coadjutors in religion, my brethren and fathers, do not take that step which I should be perfectly ready to take. I am told to use hospitality without grudging, and I try to do so, and I do it in a place which has been thus used for religious purposes for many years. But I feel when I have my friends there, I must do for them what they do for themselves at home; and I know men for whom I have the greatest affection and reverence, both ministers and laymen, who, if wine was not put before them, would be likely to make a disparaging remark—not upon me—but they would say I had gone too far. I have heard it said by the most self-denying of my brethren in the Methodist Society under similar circumstances. Now, if we have a certain sound to pronounce, let those who are leaders, ministers, and others, come forward. Every day of my life I pray to God to make me more useful than the day before, and I am quite ready to take hold of any point that will make me more useful. I am stirred up by the fact that the Salvation Army is ahead of us. I read the *War Cry* as well as the *Temperance Record* every week, and I see when they lay hold of men to bring them to Christ, they also say, "You must give up drinking." Why? There is sound philosophy in that. Because drink is the most likely thing to make them slide back again from the religion of Christ. The bishop well said that temperance was not in drinking, as we call it, alone, but also in things that lead to drinking. I call the attention of the Conference to this fact, that when there was something mentioned about narcotics early in this sitting, I heard the resolution produced just before it was said "Yea" or "Nay" to with a loud voice, but that resolution was passed *sub silentio*. Why was it? I did not know. I know of one other case of this sort where those who were rather troubled in their own minds went out silently one by one. It is not for me to say that any had a guilty conscience, because I do not believe there are guilty consciences here, but I do believe it was convenient to some men not to say "Yes" or "No" to that resolution. As I praise the Americans for being before us in one respect, I cannot praise them for being before us in the other respect.

REV. CHAS. GARRETT (Wesleyan Methodist): Having taken part in temperance work in this country for a considerable number of years, I may be expected to take special interest in the discussion this morning. It is more than forty years ago since I made my first teetotal speech. I have never altered my opinion, I have never lowered my colours, and I am far more full of hope of success this morning than I was when I first stood up to attempt to say a word on behalf of this great movement. It is a great joy for me as an old teetotaler to know that Methodists have been in the very forefront of this work from the very beginning, that it is so now, and I believe it will be so to the end. Amongst the very first men who signed the total abstinence pledge at Preston were two Methodists, if not more. I cannot forget James Teare, a man who did a wonderful work in this country in promoting abstinence, and by whose death-bed I stood, and with whom I rejoiced as he passed away to heaven. I might mention others who have laboured sometimes in storms, sometimes with gleams of sunshine; but still Methodism, as a whole, has been faithful in this matter. To-day the great temperance organisations of this land are to a large extent manned by Methodists. I wish our brethren from across the Atlantic to understand that. The President of the British Temperance League is a hearty Methodist, and a representative at this Conference, Mr. James Barlow. Mr. Raper, the eloquent Parliamentary representative of the United Kingdom Alliance, is a Methodist, and their indomitable secretary, Mr. Barker, is another true Methodist. Mr. William Hoyle, the

statistician of the temperance movement, is also a Methodist. Then I rejoice to add to this the fact that I have in my possession to-day the signatures of nearly 800 of our Wesleyan Methodist preachers to the teetotal pledge. The advance has been steady all along the line, and therefore promises well for the future. But I want to say a word in support of the position taken by Mr. Atkinson. Our young ministers are in danger from two quarters. First, from the doctors—though we are converting them; and next, from the good, hearty, generous, sympathetic Methodist ladies. Here is the great cause of the falling away of our young men. They are worn out on the Monday mornings, and they go into a home where there is nothing but love and purity, and the matron, with her heart full of love, says, "You are not well this morning. I think you have been working too hard. If you were just to take a glass of old wine, I assure you there is nothing in it to do you harm." The young man, through his admiration of the lady—understand it was an old lady—consents. There was the admiration of the lady for her many excellences; there was his sensitiveness and his depression, and at that moment he takes one glass; by-and-by another and another; and I know there have been young men ruined for time and eternity by the kind hospitality of our Methodist friends.

REV. A. R. WINFIELD (Methodist Episcopal Church, South): Just one word on this question. It is a great question with us, and it is one of those great questions on which we are happy to say we are leading our Wesleyan brethren. The temperance movement, sir, is a movement of the masses for the deliverance of themselves from a great evil—an evil, social, moral, and political; an evil that affects an immortal race, and we can only measure its vast importance and the relation of Methodism to it by the capabilities of the race to be saved, and the possibilities of the Methodism to which we belong. The capabilities of the race can only be measured by the great truths of inspiration. God said: "Let us make man in our own image." The New Testament replies: "Jesus Christ by the grace of God tasted death for every man." Take these Scriptures indicating man's birth and man's redemption, and you can form some poor estimate of the great worth of that immortal being who stands the only being in God's wide universe that was ever made in his Maker's image; the only one that shares in the glorious plans of human redemption; it is said of such a being as this, "God so loved the world as to give His Son." We cannot overlook the relation of Methodism to a great movement that is intended to save this great immortal spirit. No one questions the magnitude of the great evils of intemperance. They are world-wide. We are agreed that they are not confined to your continent alone, or to ours. They have found their way to every part of the wide world. I was sorry to see in standing on the shores of the continent of old Europe that you were cursed with the same baneful influence that I find on the other side of the great Atlantic; but I am glad to know that on the other side there is a movement from north to south, from east to west, that means no cessation until the great evil of intemperance is checked, destroyed, and by law forced to its hiding-place, so that man shall no longer manufacture and sell this beverage of devils to curse the race to which we belong. Our people are deeply in earnest on this question. We not only appeal to the laws of the country, but to the laws of God and man combined; and we have put our shoulders to the wheel, and determined never to know any cessation of hostilities till victory shall perch eternally on the standard of our pure temperance flag. We have temperance organisations almost without number; I was sorry that my brother did not have another ten minutes to tell us the names of all the Churches in this Great Britain connected with the temperance movement. I can simply say for America that we are all united. No

matter what our name is, whether North or South, whether white or black, we are shoulder to shoulder to free the country from this terrible evil. The black man with the ballot in his hand has come boldly to the front ; he stands by the side of his Anglo-Saxon brother, and says the country should adopt prohibition as a part of the organic law in order to free our nation. You need not imagine that we distrust the cause of the coloured brother. No, we trust our brother ; he is marching by our side, shoulder to shoulder, and with his help it is only a question of time when every Southern State will have a prohibitory law.

The Hon. J. WOFFORD TUCKER (Methodist Episcopal Church, South) : I rise to utter one single thought, with just a little amplification, in order that the good and great and wise men around me may think of it and shed a little light on it, for with me it is a case of conscience. I have been lifelong a consistent advocate of temperance reform, both by precept and example. I conceive it to be our duty, as individual Christian men, to aid in creating a popular sentiment strong enough to reach the law-making assemblies, and compel them to deal in earnest with every kind of traffic in alcoholic drinks, and thus in its overt and outward aspects to crush this monstrous evil under the heel of power. But this is outside the Christian Church, where I submit, with profound reverence, it ought to remain. The temperance organisation seeks to enforce the observance and practice of one-half of one Christian virtue known as temperance. If it succeed, it may still leave the moral nature of its subject a mass of wickedness. A man may never drink and never be drunken, and yet bear a heart filled with falsehood and greed and lust and revenge ; but when the Gospel lays its hand on human nature in ruins, it transforms the whole character ; it assaults the citadel of the heart and its affections ; it binds the strong man armed and casts him out ; it brings the subject, the converted soul, into happy relation with the moral harmonies of the universe. Now, I humbly conceive that the Church has no more concern, in her character as such, with temperance societies, than she has with masonic fraternities, or any other benevolent associations. It seems to me, Mr. President, that the Church cannot rely upon these outside agencies without some species of unbelief. It seems to me that the Church cannot rely even upon what are regarded as her auxiliary forces for success in her great and holy work—not even upon the Sunday-school, useful as it is, nor upon colleges and divinity schools, important as they are, for the ends contemplated ; nor on numerical force, nor on the eloquence and learning of her ministers. She must rely, I submit, upon that divinity that resides in the Word of Life, in the truth of the Divine promises, in the presence and power of the Holy Spirit shed forth upon the hearts and consciences of men. Christianity alone has power enough to save the world—not only to make men sober, but to keep them pure and keep them holy.

REV. H. P. HUGHES (Wesleyan Methodist) : This Conference will be interested to hear the position occupied by the Church which Mr. Kirsop has described as the mother of us all. We have been regarded as somewhat behind our Transatlantic brethren. Perhaps that has been true, and perhaps they will feel to some small extent that it is true still. Permit me, however, to say, in the first place, that the Wesleyan Methodist Church of this country now clearly teaches that it is desirable that all our children should become total abstainers, and that no Sunday-school is in a satisfactory position that has not a Band of Hope connected with it. As we have already heard, our Band of Hope children now number nearly a quarter of a million, and are increasing at the rate of about 25,000 a year. But with respect to the position of adults there is a little difference, and I beg to call the attention of the Conference to it. The position we take is regarded by some as a

virtue and by others as a vice. The position of other Churches may be very different from ours. Some of our most devoted ministers and laymen in this country have not been able to see eye to eye with Mr. Garrett and myself. Under those circumstances what have we done? We have learned, not for the first time in our judgment, an excellent lesson from the Church of England. We have adopted their broad platform; we have invited our non-abstaining brethren to co-operate with us in this matter as far as they see their way to do so. What is the result in the Church of England? I have it on the authority of Mr. Sargeant himself, their admirable secretary, that whereas prior to this step the number of abstaining clergymen amounted to hundreds, it now amounts to thousands. When total abstainers unite the wisdom of the serpent with the innocence of the dove, especially in such a country as ours, they will find that their own special objects will be best advanced by adopting the method we have followed. Permit me to give an illustration that has just come to hand. In our church at Cardiff, which is in a very flourishing spiritual state, a temperance society has been formed on this broad basis. As in other places, some of our abstaining brethren found it difficult to adopt this new-fangled system. They could not understand any other basis than that of total abstinence, and they held aloof, and created a little local difficulty, with the best of motives. However, what has been the result? That a number of our leading friends in the towns, who would not have joined the temperance society if its basis had been one of total abstinence exclusively, did join, and when coming nearer and putting perhaps some of their little prejudices on one side they found what an excellent thing it was to become total abstainers; and the practical result of the step, made easy to them, is that they are nearly all total abstainers to-day, and there has been a complete revolution in the position of Methodism in Cardiff with respect to this question. I am convinced that in such a Church as ours, as I have said before, we have everything to gain, and nothing to lose, by soliciting the co-operation of our brethren who do not take precisely the same view as ourselves. I am here to testify that this co-operation has been sincere and hearty, and that there has been no difficulty in practice. The result is that we have met the difficulty to which the previous speaker has referred by assuming that the ideal of Methodism is not to have some adjunct or supplementary agency of a temperance nature, but the idea is that the Methodist Church itself should be the Temperance Society; that the two should be co-extensive. We regard it in our Church as an essential part of the duty of every Christian Methodist minister to promote temperance work. It is suggested by the Conference that on the second Sunday of December an unmistakable note should be sounded on this subject, both in the pulpit of the sanctuary, and from the desk of the Sunday-school. It is the duty of every member of our Church to promote this temperance movement.

DR. KYNETT (Methodist Episcopal Church): I concur with the brother who a few moments since spoke of this as one of the questions the discussion of which should bring good to the whole Methodist body. If in some one branch of our common Methodism the better way has been found in dealing with any matter of common interest, and that better way can be clearly stated on this floor, then all the rest should consider it carefully, and profit by the experience of their brethren, as their own consciences shall dictate. If any of us have not grace to do this, then we should cease preaching Christian perfection until we have learned to practise the first principles, self-denial. We in America have learned that it will not do to preach one thing and practise another. If one of our ministers were known to indulge in intoxicating liquors, however little, his ministry, especially in relation to temperance, would be worse than useless.

Nor will it do in our country to both practise and preach *moderation*. We have, in the City of New York, an eminent minister of another communion who put himself at the head of a so-called *moderation* movement, and he preached an able and eloquent sermon in defence of his position. But the Brewers' Association, one of the most powerful foes the cause of temperance has to encounter, published his sermon and scattered it broadcast over the country as a campaign document in their interest. We, as temperance men, would rather meet the combined forces of the Brewers' and Liquor Dealers' Associations, than the influence created by that one moderation minister. Again, one of the things that we dread most, in connection with our young people visiting Europe, is the prevalence of social drinking. In your best Christian families the wine-cup is placed before them, and we fear many of your ministers set the example of its use. We who are older are willing to risk the strength and stability of our principles for a defence, but we fear that some of our young people may imbibe, with the wine, your notion that there is nothing wrong in it, and contract habits from which they may not be delivered. We pray you help deliver them from temptation. Is not this the better way? If so, may not any who are not thus advanced derive advantage from this discussion? We of America shall look anxiously to find wherein any of you may excel us, and I trust some of us at least may be able to profit therein by your better example.

REV. J. C. PRICE (African Methodist Episcopal Zion Church): I have been a teetotaler ever since I was sixteen, and we, who represent North Carolina to-day, are fresh from one of the greatest temperance movements, and the most heated campaigns that were ever carried on in that State, and I can confirm the words of the gentleman on my left, when he said that in the great temperance movement in the South, all lines were obliterated. So it was in North Carolina; there was no democratic party, no republican party; no black men, no white men; but all were humanitarians labouring for the elevation of suffering humanity. And in the fight, the Methodist Episcopal Church, South, petitioned the legislature to pass a prohibition law, and 175 ministers of that communion signed the petition. As far as the coloured men were concerned, the leaders in the State and in the Church were eager and anxious, and showed their eagerness and anxiety by taking an interest in the temperance cause. But, Mr. President, we failed to carry our question. And why did we fail? Because the Church failed to understand its position in the fight. As a rule, the ministers, white and coloured, were in favour of the movement, but there were rare and regretted exceptions. The members of the Church were divided; and on account of this division we failed. But, Mr. President, as I said then, and as I say now, it does seem to me that the position of the Church in this matter is one of the most intimate relationship. It is a part of our principles. And why? She is for the elevation of mankind, not only in her particular mission of the Gospel, but in carrying the principles of peace and quietness to every home. And what can decrease her influence on mankind more than intemperance? Go to your gaols, your pauper-houses, your insane asylums, and there you will get men with their intellects obscured, with the best energies of the soul paralysed, humanity gone, and brutishness supreme. You see then the relation of the Methodist Church to the greatest movement of the age. But this relation of the Church can be seen from her own nature. She is supposed to be a holy body—God's people without spot and wrinkle—and hence she cannot countenance evil of any kind; but virtue in every form must be promoted and encouraged, vice in every conceivable shape must be condemned, and the Christian Church must do that if she would keep pace with her work of reform.

The Doxology was then sung, and the President having pronounced the Benediction, the Conference adjourned *pro tem*.

IN THE AFTERNOON the Conference reassembled. After the Devotional Service, the REV. CHARLES GARRETT (Wesleyan Methodist Church) read an essay on *Juvenile Temperance Organisations and their Promotion through the Sunday-School and Church*.

He said: The subject allotted to me is "Juvenile Temperance Organisations, and their Promotion through the Sunday-School and Church," and I venture to think that no subject of greater importance will come before this Conference. The future of both the Church and the world depends upon the character and conduct of the young. If they grow up sober, intelligent, and Christian, the millennial glory will soon be here. If they become intemperate, sensual, and sinful, there is nothing before us but ages of sorrow and shame. We may well, then, gather from all lands, and with prayerful earnestness ask, What can we do to ensure the well-being of our children?

It is a terrible fact that myriads of our young people have perished through strong drink, and that multitudes of others are in imminent danger. Intemperance is the giant evil of our land. Its victims are on every hand, and its blighting shadow rests almost on every home. This is not a mere theory, but a hideous fact, the evidence of which is written in tears and blood. Our greatest brewer (Mr. Buxton) has declared it to be "the worst of plagues," and our greatest statesman (Mr. Gladstone) has said that "its results are more terrible than those of war, pestilence, and famine combined."

This evil, juvenile temperance organisations are designed to grapple with and destroy. They, like most other of our great social movements, are children of the nineteenth century, but they have already accomplished such glorious results, that I am warranted in saying that they are destined to assist in making this century memorable till time shall be no more.

These organisations are founded upon what appears to me to be the wisest and soundest principles. They deal with the young, knowing that if the young are rightly trained the manhood of the future will be safe. They say that drunkenness is caused exclusively by the use of intoxicating drinks, being unknown where these drinks are unknown, and existing wherever they are used, cursing the rich man's palace as well as the poor man's cot, and dragging down the child of the Christian as readily as the child of the outcast; that science has declared them to be not only unnecessary for the young, but most injurious to them. They therefore go to the root of the matter, and require every member to pledge himself to total abstinence, knowing that the child who keeps that pledge may be a thousand other things, but can never be a drunkard.

These organisations have already made rapid progress amongst us, and have done a great work. There are in Great Britain at least ten thousand, with over a million members, and I trust we shall hear to-day that in other lands their progress has been still more rapid, and the results still more gratifying.

The question before us is, What can the Sunday-school and the Church do to promote these organisations? This question I wish briefly to answer. And, as the time is so limited, I shall have to content myself with giving a few suggestions, with scarcely a word of explanation or illustration. First, the school—and when I speak of the school I speak of the Church, for the school is now practically the juvenile part of the Church. The school should adopt the temperance organisation, and make it, not a mere accidental appendage, as it has been hitherto, but an essential, integral part of her organisation. It should no longer be left to the mercy of any passer-by who may have the courage to take hold of it, but should be nourished and cherished by the school as part of herself. She should organise, support, and work the whole machinery, and take the entire responsibility upon herself. Then, and only then, will the work be properly done.

To facilitate this, it will be well for each school to elect a Temperance secretary, as it does a Missionary secretary or Librarian, and it should be his duty to take the oversight of the temperance department of the school work. In this way the abstaining scholars will be recognised, encouraged, and guided, and class by class the whole school be ultimately enrolled in the temperance ranks.

Addresses on the subject should be given quarterly; and, as with missions, a special sermon be preached every year.

Temperance should also find its full place in the periodicals of the school, and everything be done to impress upon the scholars the fact that temperance must be the rule of their life.

I know that this will be a great step to take, far greater than our friends from America imagine, but it is a step imperatively demanded by the condition of things around us, and the beneficial results of which will be so great that, once taken, it will never again be retraced.

Let me name a few of these results. First, it will be of incalculable value to the temperance organisations themselves. Hitherto the Church has been too much like some fashionable mothers, so busy with her own adornments and gratifications, that she has left her children to the care of servants, contenting herself with a passing word of approval on special occasions. So this temperance child has been left pretty much to itself, and, as a consequence, it has said and done things that have grieved its best friends, things it never would have said and done if its mother had performed her duty. Now we know that God has said, "A child left to himself bringeth his *mother* to shame." The shame, therefore, of this belongs to the mother, and not

to the child. It has been its misfortune, not its fault. Let the mother understand that her child has rights as well as duties. Let her set to work to do her duty, instead of talking about her rights; the evils will then soon be remedied, and the child enter upon an era of happiness and prosperity. Next, look at the benefits which the Church will derive from such a course. These, I rejoice to say, are so many, that I should require the whole of the twenty minutes allotted to me even to name them. I will, therefore, content myself with mentioning one or two; a host of others will, I am sure, present themselves to every one that takes the trouble to look at the matter.

First, it would infuse new vigour into the school itself. Nothing benefits young people so much as setting them to work. "Satan finds some mischief still for idle hands to do." And many of our schools are a sad illustration of this truth. From want of work, a kind of mental dyspepsia has set in, and they are in a chronic state of irritability and discontent. Set them to work, and all this will be speedily remedied, and a temperance organisation will provide them with just what they need. The teachers and scholars will then be united in the sympathy which arises from their being actively engaged in a common work. They will begin to understand and appreciate each other more highly. It will provide work for every one, and give every one his work. There will be meetings to be arranged for, songs to be sung, recitations to be given, absentees to seek, adherents to gain. Thus every one will be actively employed, and each will have the joyous consciousness that he is not living in vain.

Second, it would do much to retain the elder scholars. At present a large number who are ending their teens, think it beneath them to sit in classes, and be taught; but let them be identified with this great work, and their enthusiasm in its support will intensify as their intelligence increases. Those who are not yet converted can thus be most usefully employed, and heartily recognised, and, as they watch the progress of their work, they will be strengthened with the stimulus of conscious victory. All the latent wealth of the school will also be laid under contribution. Music, education, taste, gift of speech, faculty for organisation, power of persuasion, will all be enlisted, and gifts be developed, the very existence of which would otherwise be unknown.

Third, it would immensely help the Church in the performance of her aggressive work. At present a gulf yawns between the Church and the multitude. Gatherings of the wisest and the best, members of the Church, have been called, to study the question of "How to reach the masses?" This perplexing problem is solved at once by the temperance movement. It throws a bridge across the gulf, over which the Church can go to the people, with her message of love and mercy, and over which thousands of them are already flocking to her for light and salvation. The vast hosts of young people, full of enthusiasm about meetings in which they are to take a part, will be human

advertisements, seen and heard of all men, and under their influence the sympathy and curiosity of the parents will be excited, and thousands of them will attend who would never come to hear a sermon, and, coming to the temperance-meeting, prejudice will be removed, old memories be awakened, and an influence exerted which will ultimately lead many of them to the Saviour.

Besides this, the school would not be content with merely holding meetings, but would do, as is done in all well-managed temperance societies, organise a literature department, the scholars being encouraged to attempt the sale of books and periodicals. These being obtained at wholesale prices, will leave a good margin for profit; the account being carried on till the end of the year, and the whole amount made by each scholar being given to him in some useful form. Thus many a lad will be enabled to form the nucleus of a good library out of his earnings, a library that may be of immense value both to him and to his home. This is not mere theory. I know of one Wesleyan Band of Hope, in a poor neighbourhood, that sold last year more than 40,000 books and periodicals. Now, who can tell the advantage of such a spread of pure literature—advantages, not only to the scholars, but also to the school, the purchaser, and society at large?

The fact is, that such an organisation would at once turn the whole army of Sunday-scholars into Colporteurs and Home Missionaries, and so produce a mighty effect on the population around.

It will also be of great benefit to the young people themselves. It will not only shield them from the terrible drink curse, but will protect them from a large number of dangerous companions. Young men who like the glass will not want abstainers for their companions, and thus, in the nature of things, the abstainer will escape a fearful peril. It will also do much to develop the moral courage of the members. It is a most humiliating fact that a large number of people are very defective in this respect, especially in matters pertaining to morality and religion. They are governed by feeling, policy, convenience, ease, or worldly interest rather than by principle. They are, therefore, to a large extent the creatures of circumstances. They can never say "Yes" or "No" on the real merits of a question. They always "Think so, too." They neither row nor steer, but drift, and are at the mercy of every wind that blows. Whatever Church or party comes to the front, attracts them, like so many particles of dead matter. If they go to a town where Methodism is strong and influential, they take a seat at the Methodist chapel; but if they go to another town where Methodism is weak and poor, they pass by on the other side. Now, this organisation, well worked, will do much to remedy this miserable state of things. It will teach the young people to judge, discriminate, decide, and act upon their decision. It may seem to be a little thing for a boy or girl to say "No" when asked to take a glass of wine, but it will have a mighty influence upon the future character and history of that

child. Having said "No" in the face of example, and custom, and against strong pressure, once, will do much to enable him to say "No" to other temptations, and under other circumstances. It is the first step in a path that will often be steep and rugged, but a path that leads to glory and honour. It is to the child a battle which, ending in victory, will nerve him for future conflicts, and will do something towards placing him at last among those who, having overcome, shall inherit all things.

This most desirable object will not be accomplished without opposition and difficulty. Some hoary prejudices will stand in the way, and early-formed habits will sorely hamper some whose co-operation is most desirable; but the object contemplated is so immense, so important, and so pressing, that it ought to be earnestly and prayerfully attempted at once. Christian men have but to understand the fearful peril to which the children are exposed, in order to be prepared to make a sacrifice—aye, even a great sacrifice, in order to preserve them from ruin. Selfishness and Christianity are diametrically opposed. We are not to live to ourselves. We are our children's keepers.

Methodism has publicly declared that "it should be the rule of our lives to take no step where the weak brother may not safely follow." There are but two paths open to the children—one is the broad, winding, indefinite path of moderation, the path by which every drunkard reached the way of darkness and despair; and the plain, clear, safe path of total abstinence. The children—with faith in our wisdom, and love beaming from every face—ask us, as individuals and as Churches, "Which way shall we take?" Surely, surely, we shall not hesitate; but, taking them by the hand, shall lead them to the path of total abstinence, and say by our words and our lives, "This is the way, walk ye in it."

REV. E. W. S. PECK (Methodist Episcopal Church): The evil results of intemperance upon the masses, upon the juvenile as well as the adult, are too well known to the members of this distinguished assembly for me to refer to in detail. Indeed, my time will not allow such a reference. I will only occupy a moment or so in which to offer a few suggestions upon the topic now before us, "Juvenile Temperance Organisations, their Promotion through the Sunday-School and Church." It is certainly true, indeed it is a living reality that has caused sadness and much confusion in the ranks of the advocates and agents of intemperance, that the Christian Church of to-day throughout Christendom has declared war against them; not only arraying in hostile attitude upon the one hand her mighty forces for the dreadful conflict now ensuing; but, on the other, we are fighting successfully in many places against intemperance, the common foe of God and man. The proclamation has gone forth. The trumpets give no uncertain sound. The war-cry is an absolute and an uncompromising surrender, victory,

may, death to this arch destroyer of human happiness, this wicked enemy of virtue—intemperance.

Do we not believe that Jesus shall reign, His kingdom shall spread, and is now spreading, o'er all the earth, destroying the works of the devil, and bringing the nations to Himself? So have we sufficient grounds for faith, that in the purposes of God, through the instrumentality of His people, the evils of intemperance shall be subdued, its furious flames shall be quenched, and its influence destroyed. To this thousands of anguished hearts responsive say, "Amen, so mote it be!" The topic suggests what we must do to hasten on, to usher in this long-desired time, this time so long prayed for; and what a glorious time it will be, "when beneath Messiah's sway, every nation, every clime, shall the Gospel call"—the Gospel call of temperance obey. The work in this direction, as to plans and modes of operation, has been chiefly performed to save the adult from the woeful grasp of this demon of iniquity, to prevent the youth, fresh blooming into manhood, from falling a prey to this destroyer. Our General Conferences have wisely legislated to this end, while the Church, as an organisation for this work, has much cause for rejoicing over the success already gained in saving thousands from the drunkard's grave into the kingdom of Jesus. Yet we find the enemy is moving for vantage ground in another direction, by which to defeat the Church in her blessed work and labour of love. This foe, by stealthy modes of procedure, intends to entice, to allure, the children of our day—enticing them to accept the intoxicating cup. Is this true, do you ask? I say unto you, we have not only to go along the crowded thoroughfares of the great cities, nor in the haunts of vice, or among the vicious classes of the common people, to obtain the proof of this statement, but the practice is seen, and the little ones are tempted, in the homes of the so-called great and wise, even among some who profess to be the followers of our Lord Jesus Christ. I affirm that this is a strong position for intemperance, nay dangerous, and if not prevented will prove disastrous in its effect upon the future of the children we are sent to save. What have we as a Church—and, may I add, as representatives of various nations of the earth?—what have we to hope for, as the results of our ministry, our Christian living, our educational work, and as touching all that we are doing both in the Church and State? In answer to these important questions, I have only to employ the words of one of the fathers of the Church who is present with us in this Conference, language well defined, and that tells the meaning of all our Christian endeavour, namely, "That the future Church and State will be what the children of the present day will make them." Therefore, if we will have holy men and women of God to govern and control the Church of the future, leading her on to glorious renown; if we will have pious men and women to rule over the future interests of the nations, whose examples and living, like leaven, shall permeate through all society;

then let us labour to that end by all the means we can possibly employ. The Sunday-school is the religious training-ground for the children, or, rather, where they are disciplined and educated in religious truths, and I suggest that here is the important field for temperance work; here the twig can be bent to grow in wisdom's way and find her path—the path of peace. Here, as we classify the children under teachers, so can they be organised into temperance bands and companies, call these organisations what you may, as, for instance, bands of hope, little temperance guards, &c., until at length we shall have immense armies of little temperance workers in all lands, well drilled under careful leaders, well informed by capable instructors, fighting against this spirit of wickedness in high places. The children will appreciate these organisations, as has been demonstrated in many instances to the joy of those who have undertaken this work, while the results have been rich in blessings. We will have the children, then, that love the Saviour, that love the gospel of temperance, while they see in it the strong fortress, the rock of defence of their virtue and life. These will grow up to glorify God, to bless and beautify all lands. From these shall come forth, as I have already stated, the godly men and women to carry forward the Church of Christ, and righteously govern the nations of the earth. They shall aid to bring the much-desired time when the nations shall learn of war no more. "For the kingdoms of this world shall become the kingdoms of our Lord and of His Christ." The Church cannot afford to be less vigilant in regard to the moral and religious welfare of children. If we are to reap the fruits of our doing, we will have to gather it greatly from the multitudes of the little ones, and may the Lord help us to gather into His garner a rich and abundant harvest!

We are not unmindful of the fact that what we are to-day we owe it to the consecrated labours and faithful toils of those who composed the Church before us. They worked for our salvation, and to perpetuate by us the greatest of all institutions given to men, the Church of our Lord Jesus Christ; and to this work for saving the children we stand committed by the most solemn obligations. I respectfully submit, therefore, let the Church stand by and heartily support these juvenile temperance organisations in the Sunday-school, by the living Word from her pulpits, in the family circle, by personal recognition and co-operation—nay, by all the means needed to perfect this organised work and hasten its triumphs.

MR. T. J. MAGRUDER (Methodist Episcopal Church) said: I should like to submit a very few observations upon this important subject. I admit the great evil of intemperance; I have seen, and to some extent realised, the great curse of intemperance, and for nearly forty years past I have been a worker in the Sunday-school, and have advocated temperance before the Sunday-school scholars from Sabbath to Sabbath. More than twenty years ago, I organised a Juvenile Temperance Society in the Sunday-school, and for fifteen years that organisation continued, and was, to some extent,

useful and successful. I have nothing to say against juvenile temperance organisations. I admit in most cases they are good and can be made useful; but at the same time I think that we should guard our schools in regard to bringing in other organisations. The Sunday-school is part of the Church; it is so in our country; it is so, I have no doubt, here in Great Britain and everywhere. It is intimately connected with the Church. It is under the direction of the Pastor and of the Quarterly Conference, and therefore we should be very careful even in organising temperance societies in our Sunday-schools. If organised, they should be under the Pastor of the church, so that they may be conducted in a proper manner. If you will allow me I will give you, in a few words, the plan that we have adopted in the Sunday-school of which I have been the superintendent for a number of years. We have no temperance society, such as it is called at the present day, but we make this impression, and we have it before the school constantly, that the church is a temperance society, that the school connected with it is also a temperance society, and once-a-quarter we have a lesson on temperance, which is taught to every class in the school on the Sunday morning. In the afternoon we hold a temperance meeting, and we invite not only the Sunday-school but the congregation, and the temperance cause is advocated there. Boys and girls are instructed that they are within the pale of a temperance society, and in this way we have success; so that to-day we have more than 200 scholars who are members of the church. Of course, when their names are put upon the church register they are members of the best temperance society ever organised—the temperance society of John Wesley—and they are instructed in the doctrines of the Methodist Church. I want it understood by all present that I do not oppose these societies. All that I desire is, that we should get at the best plan of promoting the good of this great cause, of instructing our boys, especially in temperance; and whether it is best to bring societies within our Sunday-schools and let the children feel and realise that our Sunday-schools are temperance societies, I have not yet fully decided or made up my mind. I am glad that this subject is before this convention.

REV. J. WOOD, M.A. (Primitive Methodist): There is one aspect of this important question which I am anxious to have brought clearly before this great assembly. I do not know that I shall be able to do it, but I mention it in order that others may take it up. This morning we were discussing the best means of curing the great evil of intemperance, and this afternoon we are considering perhaps the more important question of preventing it. I have been very pleased with the excellent paper of my friend, Mr. Garrett, and also with the one that followed his; but we must go a little further in order to get at the root of the evil; further than we can possibly go in the Sunday-school. We shall never, I think, succeed in curing this evil, nor even in preventing it, unless we can promote a reform in the style of living in many families, and it is my great fear that the expensive style of living, even in many Methodist families, leads to habits of intemperance amongst our people. We all know God in His good Providence has blessed Methodists with a great amount of this world's goods; hence many, we find, keep expensive tables, which groan beneath all sorts of good things, and some that are not good, and to these tables the young people come, and they take intoxicating drinks, and acquire an appetite for those drinks, and eventually become very heavy drinkers. I am not speaking this afternoon as a vegetarian—I am not one—but my good friend on the right, Rev. C. Kendall, thinks I am progressing favourably in that direction, and shall come to the knowledge of the truth by-and-by; but I fear that over-indulgence in flesh meat creates a thirst that leads frequently to an appetite for drink, and therefore pro-

notes intemperance. Now, I regret to find that the sons of many of our well-to-do families become intemperate and alienated from our Church. I have before my mind now the family of a wealthy gentleman, at whose house I used to visit twenty-five or twenty-six years ago. In that family there were four sons who, physically, grew up to be as fine young men as the sun ever shone upon; but when they were fourteen or fifteen years of age, they could be seen smoking pipes or cigars, and taking a glass of beer, or wine, or other spirit at the table. Three of those fell into drunkards' graves, and the fourth is going thither as fast as he can, and the father was brought down with sorrow to the grave even before his hair had time to turn grey. Our friend, Mr. Waddy, the other day (whom I am sure we were all delighted to hear), placed ministers and local preachers on precisely the same level; he would not admit that our buttoned-up waistcoats, or stiff collars, or D.D.'s, or LL.D.'s, placed us on any vantage ground whatever. I think Mr. Waddy should show us that it would be well for well-to-do laymen to be on our level in other respects, and to live on the same income as we do. He said that the lay preachers did by no means enjoy a monopoly of the poor preachers. I think he should also contend that they also do not enjoy a monopoly of large incomes and expensive living. Let us be more equal on this ground. I am quite sure that this will do a great deal towards promoting temperance in our Church.

REV. A. EDWARDS, D. D. (Methodist Episcopal Church): I should like, in lieu of any remarks which I by obtaining the floor may be entitled to make, to present the sentiments expressed by the General Conference of the Church to which I belong, a few years since. The sentiments passed the General Conference unanimously, and I submit this as one of the best speeches that can possibly be made on the question :—

Methodist Episcopal Church on Temperance and Prohibition.

The following report of the Committee on Temperance, and resolutions thereon, were unanimously adopted at the evening session of the twenty-fifth day of the General Conference of the American Methodist Episcopal Church, held at Baltimore, Maryland, May 29th, 1876 :—

Report of the Committee on Intemperance.

To the Christian Church belongs the leadership in all moral reforms, therefore her utterances should be bold and emphatic in favour of temperance, and against the manufacture, sale, or use of all that will intoxicate. The sale and use of intoxicating drinks foster intemperance, afflict the Church, State, communities, and family circles with numerous great evils, obstructing the progress of the Gospel of our Lord Jesus Christ, counteracting very largely religious and secular education, leading to Sabbath desecration, vice, crime, and venality in legislation and the civil service, impairing moral, mental, and physical health, and endangering the perpetuity of free government. While the Church in her ministry and membership has always taken a responsible part in the temperance reform, she should recognise a more emphatic call to resist and repel the free-thinking infidel influence now using the liquor traffic for the overthrow of the Christian Sabbath and vital injunctions of the Decalogue, and make a determined, systematic, aggressive war for the entire suppression of this gigantic evil, the morbid outgrowth of the carnal appetites not subject to the law of God, neither, indeed, can be. The presence of this destroyer, side by side with the grand achievements of the religious and secular industries of this exalted era, forms a melancholy contrast, at once painful and revolting. No Christian can tolerate or compromise with this evil. The attitude of the Church should be hostile toward the monster. We

render thanks to our Father in heaven for the greatly increased temperance sentiment throughout the country. Both the Church and State are waking up to the magnitude of the interests involved. The State is taking hold of the monster through legislative enactments and judicial discussion ; while the Church, under the influence of Christian women, has renewed with more vigour the attack on this stronghold of the prince of darkness, and is urging an aggressive war against this branch of the army of Antichrist. This is the battle of the ages, and it is the duty of each on-coming generation to take up the conflict where the preceding left it, and continue the struggle until total legal prohibition shall become the undisputed and settled policy of the whole earth, therefore,

Resolved—1. That we are unalterably opposed to the importation, manufacture, and sale of all kinds of distilled, fermented, and vinous liquors, designed to be used as a beverage ; and that it is the duty of every member of the Christian Church to discountenance and oppose the evil at all times by voice and vote.

2. That we earnestly protest against the members of our Church giving countenance to the liquor traffic by signing petitions for, or voting to grant, licenses for the sale of spirituous or malt liquors, or becoming bondsmen for persons selling by license, or renting property in or on which such liquors are sold.

3. That we are fully convinced of the wisdom and absolute need of total legal prohibition.

4. That we recommend the organisation of Juvenile Temperance Societies in all our charges and Sunday-schools.

5. That we recognise the necessity of healthy temperance literature, and therefore recommend the publications of the National Temperance Association of New York to the patronage of our people and Sunday-schools.

6. That we recommend the use of none but pure unfermented juice of the grape on our sacramental occasions.

7. That we gratefully recognise and heartily commend the ministry of the gifted and godly women of the churches in the work of temperance, and in their holy crusade against the liquor traffic.

The bell rang before the rev. gentleman had concluded his reading, but the remainder was read by the Rev. A. Wheeler.

REV. J. M. TOWNSEND (African Methodist Episcopal Church) : As I understand, Mr. President, we are trying to ascertain, if possible, how we as Methodists would do the most effective temperance work as a Church ; and we are here, as I understand it further, to have an understanding as to how our general work is to be accomplished. I speak this afternoon for a large class of Methodists—men, women, and children—in the United States of America. During the discussions which have taken place in this convention, I have observed all along that one side of many questions has been presented. There is another view that should be taken of some questions which have been discussed, and I wish now, as this is a very opportune moment, to drop an intimation for fear that some of the good English brethren who are here may be misled. When I make the remarks that I do this afternoon, I want it understood that I do not speak with reference to any particular allusion, but I simply touch on general principles as they affect me and mine in another country. Now, with regard to this temperance work, I have but to say, as I have said with regard to other church work in our country, that there is one question which lies behind all the plans, and all the suggestions, and all the questions which have been mooted here. I desire to say this, that before we can triumph over intemperance there must be a united effort on the part of Methodists of all branches ; there must be a general understanding ; we must act as a unit ; and I am here this afternoon to say that this cannot

possibly be in America under the present condition of things. I repeat it, and repeat it with emphasis, that under the present condition of things in America it is impossible for all the branches of Methodism to act as a unit upon one single, solitary work, on account of the strong *race* prejudices which exist. The "colour line" must be eliminated, and the caste question settled. It seems to me further that we need organisation, and I pray God that the time may soon come when we can do so, just as the Good Templars of the world are organised. I heard one gentleman remark here this morning that America was perhaps in advance in temperance work. I wish only to say, speaking simply for my own people, that the Good Templars of the world, the leaders of which were first organised in New York, and whose head-quarters are now in England, are doing more effectual temperance work among our people than all the other temperance societies combined.

MR. T. WATSON, J.P. (United Methodist Free Churches), said : I think there is a difficulty in attaching the temperance movement to our Church organisation. That difficulty arises from the fact that we are not all of one mind as to the use of alcoholic drink ; and I have no doubt that this has been the difficulty all along the line. We are very much nearer to settling it to-day than we have ever been before. I want to suggest to the Conference that we should have more sympathy from our ministerial brethren, our local preachers, and our class-leaders, and our stewards, in reference to our juvenile temperance movement. If ever this great temperance movement is to put any effective check upon intemperance, it must be carried by the Church. I do not think we are prepared to call our Church organisations temperance societies unless all Church members have signed the temperance pledge. Of all temperance organisations, I have the greatest faith in those for our young people. We take our little ones at the earliest moment and impress upon them the truth. I hold that our temperance movement is a part of our religion, and ought to be attached to the teaching of moral truth when we are teaching Christianity to our juveniles. Then with regard to smoking. This is a great evil in our young people. Possibly they learned it from their fathers, in some cases from their mothers ; in other cases from their pastors. John Bright, in one of his speeches, asked, "When does a man become a drunkard, and by what cause?" His argument was, "Is it the first, the second, the third, the fourth, the fifth, or the sixth glass?" and he said, "Do not take the first, and you will not take the second." That has burned itself into my very self on this temperance question. I feel very strongly on this matter, and I pray God to give us some plan by which we can have an organisation that will bring sympathy from every part of the Christian world.

REV. A. WHEELER, D. D. (M. E. Church), after reading the conclusion of the report part of which Dr. Edwards read, said : I will add a few remarks. This, so far as I understand it, is the united testimony of almost all the Christian Churches of America. They may differ and do differ in other regards, but upon this point there is no substantial difference, and I know no reason why the Methodism of America may not act as a unit upon the temperance question, and taking even these resolutions as a basis, I know of scarcely any reason why all the Evangelical Churches of America cannot stand upon the same platform. So far as I know they do, and, so far as I am acquainted with their efforts, they are banding themselves to the accomplishment of this great design. I have the conviction, which has become well settled in the minds of many men in the United States, that no permanent, no radical reform can be accomplished except through legislation. The same arm must be called into exercise to strike down intemperance as is asked to be lifted to strike down other crimes.

Intemperance is more than an imprudence, more than an inexpediency, more than a venial wrong. We believe it ought to be placed in the category of crimes and dealt with as a crime by the same power that deals with other crimes. There is another conviction that rests upon the minds of American temperance men, and that is that total abstinence is the safety of adults, but especially the safety of the young ; and whatever may be our notions with regard to personal liberty and personal freedom and what the Gospel might allow us to do under certain conditions, there is no difference in this one conviction that St. Paul's principle of expediency demands total abstinence on the part of all Christian men, and especially of all Christian pastors, in public, private, everywhere, and always.

REV. J. MCH. FARLEY said : Whatever our differences may be in regard to the little peculiarities of our Churches, upon this question of trying to destroy the liquor traffic amongst the ministers and people I hope every member of this Conference will stand shoulder to shoulder. Whatever our opinions are on any other question, let us stand together to do all we can to disconnect the liquor traffic among our members and the ministry. I know that the ministry is not free from this. I come from old Virginia, where we have passed resolution after resolution, resolving that we will do this and that to do away with the liquor traffic ; but let us stand together on this question, and let it be laid down in our Methodist discipline, that we expel all the ministers and members who use intoxicating liquors.

The Conference then proceeded to the consideration of the question of *Civil Measures to Suppress Intemperance, and the Relation of the Church to such Movements.*

THE PRESIDENT : We now approach a subject of very great importance, and I am prepared to express my opinion that the voice of the Conference will have great weight in this and other countries. I think that one of the most precious results that can be contemplated by a Conference like this is the influence which its deliberations and decisions may have upon legislatures and legislation. I maintain that Christian legislators are bound to help us in putting down not merely a public nuisance but a public fascination ; an attraction, if I may so express it, leading people of all ranks, especially the destitute classes who have no homes, or none that can deserve the title of homes, to ruin. I rejoice that so large a body of men can be got together as this Ecumenical Conference comprises to pronounce an opinion and judgment upon this subject.

REV. J. M. WALDEN, D.D., LL.D. (Methodist Episcopal Church), then read the following essay on *Civil Measures to Suppress Intemperance, and the Relation of the Church to such Movements.*

This twofold theme brings before us at once the duty of the State and the duty of the Christian Church in regard to temperance legislation. I shall only attempt to consider the questions in their relation to Great Britain and America, where legislation proceeds from

the people, and where the Churches represented in this Conference have their largest numbers and form an influential element in society. Beyond these obvious reasons for this limitation, I may add that a recent visit to France, Germany, and other Continental countries has convinced me that the conditions are so different there that the limits of this paper will not admit of their proper statement, much less that careful consideration they should have if discussed before this body.

I take it for granted that, in formulating the theme, it was the view of the committee that just and practicable civil measures for the suppression of intemperance are right in themselves and necessary to the welfare of society. In most of our countries laws have been enacted to secure this end, or to work toward it. Whether effective or not, their existence proves that the people believe such civil measures to be necessary. I am sure that most Methodists, if not all, are in accord with this public sentiment. This general assent to the rightfulness and necessity of such measures, which relieves me from discussing these phases of the subject, marks, in a significant way, the advance already made by the temperance reform, and warrants the expectation of a wider and more rapid progress.

The necessity of civil measures for the suppression of intemperance being conceded, I shall speak chiefly of their proper scope. The purpose of temperance legislation is to relieve society from the evils of intemperance. This relief can only be secured by removing the causes of intemperance. My conviction is that this end cannot be reached until the manufacture and sale of every kind of intoxicating liquor, as a beverage, are prohibited by law. Whatever be the relation of the drinking usages of society and the drinking habits of individuals to the prevalence of intemperance; whatever be the influence of moral suasion in changing those usages and correcting those habits; no community, State, or nation can be delivered from the evils of intemperance until every place therein for the sale of strong drink, whether distilled, vinous, or malt liquor, be closed by law and kept closed. I do not claim that all drinking would cease with the enactment of such law, but it requires no argument to prove that the prohibition of the liquor traffic, the abolition of the dram-shop, would bring a degree of relief to society far, very far, beyond the best results of all other measures without the co-operation of such law. Hence the question of first importance is, Can prohibition be reached by just laws? I have time only to consider two points on which opinion divides, the *rightfulness* and the *practicability* of this measure. From my study of the subject I conclude that in Great Britain the chief objection urged against prohibition is that it is not a rightful form of legislation, because it would abrogate privileges long enjoyed by individuals and classes; while in the United States, where the power of the legislative bodies is determined by written constitutions, subject to change, the chief objection—the objection which most of all delays

its adoption—is that it is not a practicable measure. That which seems to be the dominant objection in the British mind, that prohibition would be unjust, arises from a profound respect for precedent, a sentiment which is an important factor in English society, and essential to the perpetuity of a grand system of government. Shall this wholesome sentiment perpetuate the liquor traffic? Already there are Acts of Parliament intended to discourage and restrain this traffic, enacted on the ground that such legislation is required by the welfare of society. Here is a distinct recognition of the fact that the welfare of society is superior to the immunities of a class; therefore, if the general good require the prohibition of the liquor traffic, that prohibition would involve no principle of legislation relating to the immunities of individuals or classes which have not already been acted upon by the passage of the Forbes-McKenzie, and other Bills. The limitation and abrogation of special immunities when required by the public weal is not a novel thing to Englishmen and the student of English history. From the period of Magna Charta to the present the reforms which make that history glorious have been based on the principle that the prerogatives of the few are subordinate to the well-being of the many. Legislation by those who represent the English people should be in the interest of the largest number of that people, and this principle removes the most serious objection to the prohibition of the liquor traffic, when public opinion shall ask for, and be ready to maintain, such prohibition. In this connection it is important to note that prohibition is to be reached, not by revolution, but by reform; not through men's prejudices, but their judgment; not through political manoeuvres, but by creating a public opinion in its favour, a radical reform by conservative methods.

Is prohibition a practicable measure? If enacted, can it be enforced? This question is best answered by the facts. Nearly thirty years ago such a law was enacted in the State of Maine. The only modifications made in it since are those which experience showed to be necessary to its efficiency. The testimony of the leading men of the State is that it has been of incalculable benefit; the entire moral element in society would resist its repeal; it has received the endorsement of the leading political parties, and no party dares to openly antagonise it. The experiment proves that prohibition is practicable in some places. The success of prohibition in Maine is no insignificant matter. She is the largest of the New England States; she has the longest shore-line of any of the Atlantic States; a foreign country forms the boundary on her eastern and northern sides; on her west is a sister State in which the traffic is tolerated: notwithstanding the fact that these features of her position, different from those of any other State in the Union, expose her in a peculiar way to the inroads of a clandestine traffic, and notwithstanding the fact that large cities, busy seaports, manufacturing towns, farming districts, and lumbering regions give great diversity to

the character of her population, yet a prohibitory law has been so successfully administered that her people maintain it with a unanimity unprecedented in the history of political measures. This success in Maine does not warrant the presumption that prohibition would succeed at once in all of her sister states, or in Great Britain and her provinces, but it does prove that the one condition of its success may in time be reached, namely, a public sentiment which shall demand and sustain this measure. In the absence of that public sentiment, all the measures of Government for the suppression of intemperance should be so shaped as to tend constantly toward prohibition. The stringency of existing laws should at least keep pace with the progress of temperance sentiment among the people. There is no time to discuss particular public movements, but I will say that all civil measures for the suppression of intemperance which indicate progress in the direction of ultimate prohibition, such as Sunday Closing Bills, Local Option Bills, and kindred enactments, may have a place, an important place, in the solution of this greatest problem of government.

What is the relation of the Church to such movements? that is, to those movements through which civil measures for the suppression of intemperance shall be secured, movements through which a favourable public sentiment shall be created, that favourable public sentiment crystallised into laws, and those laws promptly and impartially enforced? These movements may put forward the distinct issue when legislators are to be chosen—may originate a new party when existing ones evade the issue; but whatever phase they may from time to time assume, to be effective they can only be the exponent of public sentiment. The true relation of the Church to these movements is not of a neutral character—she is not a passive observer of them. Her chief purpose is to lead sinners to the Saviour, and help saints to lead a holy life; but one design of her organic existence is to aid in elevating and purifying society. The moral character of society will be elevated by the legal suppression of intemperance, therefore her privilege and duty demand more than good wishes and a moderate desire for the success of movements favourable to temperance legislation. The consideration of her true position and proper course of action will be relieved from embarrassment by keeping in mind the fundamental difference existing between the creation of a public sentiment by appealing to the judgment and conscience, and the incorporation of that sentiment into law through political action. The Church, as such, should have no part in political action as such, but she has to do with public opinion upon questions which affect the public morals, and, to the extent of all the influence she can exert, is responsible for the development of a public sentiment which, operating through law as well as by other means, will remove public evils. Intemperance inflicts society with so many and so great evils, that it is plainly the duty of the Church to use every

means to create a public sentiment which will compel the enactment and sustain the enforcement of civil measures for its suppression.

Methodism having become a potential factor in society, the place and time of this Conference require me to speak specifically of her relation to public movements through which effective temperance legislation may be secured. The principles already stated, which determine the position and duty of the Christian Church in regard to civil measures, are recognised and acted upon by most, if not all, Methodist denominations. Our Articles of Religion enjoin loyalty to Government, which implies the duty to favour such laws and administration as entitle Government to a hearty and conscientious loyalty. History warrants the claim that much of the temperance sentiment on both sides of the Atlantic is attributable to the influence of Methodism. Mr. Wesley spoke with his characteristic force and precision in regard to the criminality of the liquor traffic and the evils of intemperance. (See Sermon L.) From the time it became evident that intemperance could not be suppressed without the aid of civil measures, preachers and laymen in different Methodist bodies have been foremost among the zealous advocates of such measures. With gratitude I name the fact, that the preachers of the Methodist Episcopal Church by action in her annual conferences, and the whole Church—preachers and laymen—by the action of her General Conference, is on the record in strong, unequivocal language in favour of honest, stringent, prohibitory legislation. Methodism is responsible for all the wholesome influence she can possibly exert in all her borders, and I do not hesitate to say that it is her duty to raise a standard in favour of prohibition, and employ all proper means, at all proper times, to create a public sentiment which shall demand increasingly stringent legislation, until prohibition be the law of every land.

How can Methodism do her part in creating this public sentiment? The general answer is, Take and maintain an unequivocal position in regard to civil measures for the suppression of intemperance—declare in plain terms in favour of reaching, as soon as practicable, the prohibition of the sale, yea, and the manufacture, of all intoxicating liquors except for mechanical and medical purposes. (It is not admissible to use an intoxicating liquor for sacramental purposes.) Is this demand for prohibition radical and extreme? Remember, the liquor traffic leads to the violation of every Commandment in the Decalogue. Under the influence of liquor men and women forget God, profane His name, and desecrate His day; dishonour their parents, and perpetrate every other interdicted crime. Mr. Wesley calls spirituous liquors "liquid fire," and those who sell them "poisoners in general." He says, "They murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep." (Sermon L.) Those who study the matter will learn that malt liquors and wines in our countries, because of their pernicious effects, must

now be grouped with the spirituous liquors whose ravages kindled Mr. Wesley with a holy indignation. With his words ringing out through the world-wide parish he claimed for himself, now occupied by his spiritual sons, dare the Churches which honour him as their founder do less than wage the battle for temperance, to which they are called by his ringing notes? Should not the pulpit of Methodism, which he emancipated, be out-spoken? Should not the press of Methodism, which he projected, be earnest and constant in its utterances? Should not the Sunday-schools of Methodism, which flourished as spiritual nurseries because of his early care, inculcate his views? Let the agencies of Methodism be employed in creating a healthful public sentiment in accord with his sentiments, and many in this Conference will live to see the convictions of the people in many States, if not nations, wrought into laws even more effective than those which have redeemed Maine, Iowa, and Kansas.

The practice of Methodists should be a constant, uniform protest against the use of all forms of intoxicants, mild or strong. It is an honour to the Methodist Episcopal Church that no one who is known to indulge in the use of intoxicants, whether distilled liquors, ale, beer, or wine, can maintain his standing in her ministry—(I speak of this Church because I know the facts in her case)—there is not a society in her Connexion which would willingly receive a tippler, wine-bibber, or moderate drinker as a pastor; the sentiment of this Church demands total abstinence on the part of her ministers, and her ministers, as a body, are in hearty accord with this sentiment. Mr. Arthur stated in his paper that homes which first received the itinerant preacher on his round were those where first hospitality ceased to be connected with intemperance. Let this be the record of all Methodist preachers. Methodist laymen should be as temperate as Methodist ministers, and whenever opportunity comes to them as citizens, their official action and their votes should be favourable to temperance. Total abstinence should prevail in Methodist homes. These are sacred social sanctuaries in which there is no place for any of the drinking usages of society on any occasion, public or private. This sanctity of the home is of far greater importance than social drinking customs. The course of Mrs. President Hayes in disregarding the precedents of the White House that her sons might live in a temperance home is an exalted example, and those Methodist wives and mothers who follow it will hallow their homes, honour Christ, and send forth a healthful influence into the community.

While temperance societies may not give great permanency to their work, yet co-operation with these movements will tend to hasten prohibition, as every earnest effort to save the drunkard is an active protest against the liquor traffic.

The sum of the whole matter is, that Methodists can best affect public sentiment and hasten prohibition by being true to Methodist

history. The oldest successful temperance society in Great Britain was formed by John and Charles Wesley; its constitution bears the date May 1, 1743, and its members pledged themselves to avoid "Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." In the light of Mr. Wesley's sermons and other writings, the only construction to be given to this rule is, that it was a total abstinence pledge—that it was Mr. Wesley's purpose to inculcate the duty and encourage the practice of total abstinence. The General Rules are the symbols of Methodist practice as much as the Articles of Religion are the symbols of Methodist belief; and scrupulous fidelity to the rule which, fairly interpreted, interdicts the use of all intoxicating liquors as a beverage, would put Methodism where the whole Christian Church ought to be, in the forefront of the movement, whose success will arrest more evil, alleviate more sorrow, gladden more homes, save more men from ruin, bless more wives, mothers, and children than any other reform ever projected by man.

MR. WM. BECKWORTH (Primitive Methodist Church), in delivering the invited address, said: In discussing a question of this kind I think we should seek a ground upon which we can all agree, and I take it, after what has passed here to-day, we shall all be prepared to admit that civil methods for the suppression of intemperance are not only desirable, but absolutely requisite. Civil measures, whether they have been already applied, or only as yet advocated, seem to me to fall under three distinct classes—penal measures, educational measures, and prohibitive measures. In this country the civil power has relied almost exclusively upon penal measures for dealing with this great evil. Drunkenness is declared to be a crime punishable by fine or imprisonment. Such measures unquestionably have a deterrent effect to a certain extent, but regarded as a real check to the evil they are manifestly inadequate, partly because there is a great amount of intemperance which is not open, and a large amount too which never reaches the actual stage of intoxication; and they are inadequate partly because the temptation to drink prevails over all fear of consequences. As an illustration of that truth, may I cite a case in our own town of Leeds? We have a woman who has been convicted of this offence no less than one hundred and forty times, and on each occasion she appears to be penitent, but still goes on repeating the offence. Educational measures are of a different character. We have in our public elementary schools the majority of children between five and twelve years of age. I am glad to think that the control of these public elementary schools is even by the suffrages of the people in the hands of Christian men. Now, an enlightened educational policy is seeking to give not only the ordinary rudiments of education, but some knowledge of such subjects as the laws of health, the advantages

of thrift, and elementary lessons in political economy. There seems to me to be here a splendid opportunity; for measures which are taken with the young, though they may be slow in bearing fruit, are all the more certain and satisfactory in their ultimate result. Let there be taught in these public elementary schools in connection with such subjects as I have indicated, such things as these: The effect of intoxicants upon the brain and upon the body, the waste of wealth resulting from the use of these intoxicants, the advantages of saving this wealth both to the individual and to the community. Let these subjects be taught, not perfunctorily, but systematically, and the lessons thus learned will last them a lifetime, and produce greater effect in sobriety amongst the people than all the penal measures which have hitherto been enforced. Prohibitive measures have amongst us, for the most part, only been advocated, not applied to an actual test. In discussing them there are many considerations which occur, but I will only name two. One is that there is a conclusive evidence afforded us by experience that where you make the sale of intoxicants more free, and the more you multiply the places for their sale, there you have an almost precisely proportionate increase of intemperance; whereas, if you restrict the sale and diminish the number of houses, you proportionately decrease drunkenness. The other consideration is this; that the victims of this vice are not all willingly such. I know that if you were to make public-houses few in number, there would be a great many people who would still resort to them for indulgence, and there would be, perhaps, an increase of private drinking; but there are many more who would be profoundly grateful in their hearts to have the snare which now besets them swept out of their path. Now these considerations, amongst others, seem to me to point to prohibition, either partial or entire, as the most effective means for suppressing intemperance; but how far these measures of prohibition or restriction can be carried safely, depends altogether, as it seems to me, upon prevailing public sentiment, and I am glad to think that there are not wanting indications amongst us in this country that public opinion is very rapidly growing favourable to such measures of restriction and prohibition. I think we see a sign of it in the readiness with which Sunday closing has been sought and granted in Ireland and Wales; and, but for matters which block the way, I verily believe it would ere this have extended also to England. Now, what is the duty of a Church—of this particular Church, our great Methodist Church—upon this question? Well, it is clear to my own mind that penal measures should be upheld, and that a more vigorous enforcement should be called for, especially against those who supply the intoxicant. But whilst we would uphold that power, we should be careful not to wink at the evil within our own communion; and where there are cases occurring—which, unhappily, do occur—they should be dealt with firmly and faithfully. Our duty

with regard to this great movement, which is daily gathering force in favour of restriction and prohibition, is to my mind equally clear—that is, that we should give it our support. I know that an English prelate, from his place in the House of Lords, not long ago declared that he would rather have England free than England sober. But that is not the alternative which is presented to us. Yet I think that support, simply tacit support of this great movement, does not reach the limit of our duty as a Christian Church; I think it extends, also, to earnest, zealous, active advocacy of such movements. Legislation cannot safely outrun public sentiment; but who is to form and lead public sentiment on a subject like this? Who, indeed, but the Church, the men and the women claiming the discipleship of the Lord Jesus, who Himself has set it forth as the first sign and test of that discipleship, that we should deny ourselves for the sake of others?

REV. W. B. LARK (Bible Christian Churches): I agree with you, Mr. President, that no more important subject has been before this Conference than the subject that is now under discussion, and I do not think that there is any debate which could be followed with greater interest by members of the Methodist Churches and the outside world than the debate which is now going on. In advocating civil measures for putting down intemperance, I take my stand on the position laid down by Mr. Gladstone—viz., that it is the duty of the Government to make it difficult for men to go wrong, and easy for them to go right. Now, I contend that so far as our present legislation on this question goes, it is difficult for large numbers of people to go right, and very easy for them to go wrong. I am surprised at the objections which are raised against civil measures for the putting down of intemperance. A remark has been quoted which was made by one of our learned bishops in the House of Lords, that he would rather have England free than England sober. Sir, we shall never have England free until England is sober—never! We are told that we are attempting to make people moral by Act of Parliament. Well, sir, if we can make people moral by Act of Parliament, why not? What possible objection can there be to that? The men who offer the objection, I imagine, have no faith in it themselves, for the objection, if you carry it out, will tell against all legislation that bears on the morals of the community. We might just as well throw aside all legislation for putting down gambling-houses. Besides, do we not call in the arm of the law to shut up public-houses during the hours of Divine service on the Sabbath-day? I only want to go a step farther, and shut them up through all the days of the week. The truth is that the objection really has no weight; and if we are to admit it, it is, as I have said, an objection that will tell against all legislation that has any bearing on the morals of the community. Then, further, we are told that such legislation would inaugurate a great agitation throughout the country. I hold that we are not going to shrink from such an agitation; let it begin when it will, I hope that as Methodists we are prepared to take our part in that agitation. Whenever it may commence I hope that we shall do so, having strong faith in the righteousness of our position and the cause which we advocate. I contend, as it regards this question, that the sober portions of the community are taxed from day to day to provide means for the terrible results of this liquor traffic that exists in our midst; and if the legislature has made the traffic, the legislature can unmake it. We have, I think, good reason to go to the legislature and ask it to give the people the power to close the public-

houses, if the people wish to have the public-houses closed. We are told that these houses are opened and licensed for the benefit of the community; and where is the injustice of allowing the community to say if they need such benefits? I deny the right of any Government to license any public-house to tempt my children from the path of virtue and righteousness.

MR. SHEPHERD ALLEN, M.P.: Allusion has been made to the old-fashioned expression that you cannot make men sober by Act of Parliament. Well, if we cannot, we have certainly wasted a great many valuable hours in Parliament in trying to do so. But there is no question that, in exact proportion as you increase facilities for drinking you will increase drunkenness, and that as you diminish the facilities for drinking you will lessen drunkenness. Take the case of a village in which there is no public-house: you will find that there is little crime and no need for a policeman. But if you put a public-house there, and place in it a goodly landlord—a jovial fellow—and a landlady of similar proportions, you will infallibly create a certain number of drunkards and bring into the till of the publican some of the money which ought to go to the support of their wives and families. Now, the question is, on what lines legislation ought to go. I think, first and foremost, we ought to demand Sunday closing for England. We have it for Scotland and we have it for Ireland, and we know that it has been proved to be a great blessing. We have it likewise for Wales, and I have no doubt it will be equally beneficial there. Then comes the question of prohibition. I, for one, am entirely in favour of prohibition. At the same time we must remember that in a great constitutional country like this we must legislate in accordance with public opinion. I do not think that public opinion at present is ripe for a general prohibitory law, but I do think that it is ripe for the principle of local option, so that towns or villages where they are ripe for closing public-houses may have the power to do so. Then comes the duty of the Christian Church in reference to this great question. I believe every individual Christian may do a great deal by example. I confess that my little children educated me on this point. When I looked on their bright and happy faces I felt that I could not place wine or beer or spirits before them. As a Church we should support with all our power the principle of local option: we should support it by petitions, we should support it by influencing those who represent us, and it is astonishing how amenable to influence the representatives of the people are when that influence is judiciously exercised. The evil is so great, and the crime and the misery and the wretchedness caused by drink are so terrible, that I, for one, in all humility, must state my opinion that it is the duty of every Christian minister, and every Christian man, and every Christian Church, to do all in their power to put a stop to them.

REV. DR. C. H. PAYNE (Methodist Episcopal Church): Undoubtedly, we have now before us the supreme question of interest which this Conference will have to discuss; the whole world to-day is waiting with intense interest to hear what the greatest Church of Christendom has to say upon the greatest question of Christendom. So far as its influence upon ourselves and upon our Churches is concerned, the practical effect of this discussion will be more felt, I apprehend, than that of any other discussion. Now, where are we, and what can we say and do in respect to this all-important subject? I believe there are two or three things upon which we are agreed. I think we are all agreed that if we could lift ourselves and our Churches up to a platform of absolute total abstinence for every minister and every member we should gain a great deal. If this be the best and the ideal condition, cannot a company of Methodists, men enjoying the blessings of justification and sanctification, and with abundant supplies of the grace of God, be lifted up to this high platform? In the second

place, I think we all agree that if we could secure prohibition of this accursed drink traffic we should do the world immense good. If we could close up these miserable dens in your great city of London, and throughout England, open for men, women, and children, and if we could do it in America, what a benediction would come to humanity! If there is anything the world, the flesh, and the devil hate and vilify and lie about, it is prohibition of the liquor traffic. Nearly the whole secular press on both sides the water have combined to bear false testimony against prohibition. They falsify concerning it; they affirm that it is a failure when it is the greatest success we have ever had. We know it is a success across the water wherever it has had anything like a fair chance, and if we could take our stand here to-day and let the word go out all over the world that the great Methodist Ecumenical Conference is in favour of prohibiting the traffic in intoxicating drinks, it would lift humanity up higher than it has ever yet reached. What we want is for this great Conference, all of us, hand in hand, and heart beating with heart, to say to the Church, to say to the world everywhere, "We are a unit henceforth, first in regard to personal total abstinence for every minister and every member of the Methodist Church throughout the world; and, secondly, we pledge ourselves to labour for the prohibition of this traffic, and to use every possible means to raise our people up to this standard. God give us grace to take this stand!

MR. R. W. PERKS (Wesleyan Methodist): I have often felt that we, as Methodist people, have failed to use the wealth, the influence, and political power of the Methodist Church in the furtherance of those matters which affect the temporal welfare and the eternal interest of the people of this country. In this we have somewhat failed to catch the spirit of our great founder, John Wesley. In this meeting I need give no other illustration of the manner in which Wesley dealt with public questions affecting the welfare of his country than that bold and trenchant letter which, at a great crisis in our history, he addressed to the Premier of this land, in which the founder of the United Societies foretold the formation of the United States, and in which he said of our American brethren that they were one and all enthusiasts—enthusiasts for liberty. Sir, reference has been made this morning to one of our episcopal legislators who spoke of England free and England sober; but if a free England means a gin-palace at every corner of the broad thoroughfares of this city, and a pawnbroker's shop at the opposite corner, then I say the time has come for us to throw a veil over the statue of liberty. I think that the time has come when we as a Church and a religious people must concentrate our whole efforts upon the total suppression of the great traffic in drink. I am not so foolish and so unwise as to suppose that this great reform, affecting so materially the habits, the constitution, and laws of this country, is to be accomplished in a few hours—nothing of the sort. I think that if we watch carefully our legislators, if we watch them, not simply in Parliament, but watch them when they come to us to solicit our votes, we shall accomplish a great deal in this direction. There is one useful reform I should be glad to see immediately effected. I think when we see little children carrying jugs of beer from the public-houses, we shall all agree that it ought to be made penal for publicans to serve drink to little children.

MR. S. D. WADDY (Wesleyan Methodist): I am called upon this afternoon to answer some challenge with regard to what I said the other day. If the remarks that were made agreed with mine they were clearly right, so I shall not touch upon them. If they did not agree with mine they were entirely out of order, because it is out of order to refer to a speech on a previous day—it is quite unparliamentary, and I never answer people who themselves take two days and a half to find out what to say. ... With

regard to the question of legislation as to temperance, we are told it is unreasonable, because you cannot make people moral, &c. People forget that you have legislation already. I declare I would rather have free trade in public-houses than have things as they are. I believe in that case public-houses would not pay, and as a result there would be precious few of them, because people would not carry them on from philanthropic motives very long. But what have you done? The present system of legislation establishes a monopoly to just such an extent that if a man does get a license it raises the value of his property immensely, and makes it usually profitable to have a public-house. Now, stop your legislation altogether if you are going on principle. But we do not object to legislation; all we want is, some legislation that is good. Further, I stand here to claim Local Option. It is impossible for us in the time allowed for this debate to go over the ground with regard to Sunday Closing and Local Option; but I am here to render what was called the other day personal testimony. You talk about limiting the liberty of the subject. Let me take my own case. I lived formerly about half a mile from the chapel where I have now the privilege to attend. There were some public-houses between my house and the chapel, and it was practically impossible for me to get my wife and children to chapel on Sunday without having almost to push and elbow our way through a crowd of people who were half drunk. The language we had to listen to, and the inconvenience we suffered, were such as no man had a right to submit me to. You talk about securing freedom. I want to secure freedom. I want to get to the house of God in freedom, without the ears of my wife and children being polluted by filth and blasphemy, and I claim that as a free man in a free country. But it may be said, "These people have a right to go there to drink." I deny their right to come and make themselves a nuisance where they are not wanted. I firmly believe that if at any moment the whole district had been polled within a radius of a quarter of a mile, you would not have found one man in 500 who wanted that public-house kept open. But there they were "for the benefit of other people," and there were Dick, Tom, and Harry drinking together, coming from all parts of London to stop me and my family from going in peace to chapel on Sunday. I say they have no right to infringe on the liberty of Englishmen, and I won't allow you, sir, to infringe on my liberty by ringing that bell.

REV. DR. A. SUTHERLAND (Methodist Church of Canada): We seem to be very thoroughly agreed that there are just two ways of dealing with this great question—moral suasion and legislative enactment; and I think we are pretty well agreed that the best plan we can adopt is to combine both of these methods, using moral suasion with those classes that it will reach and influence, and at the same time pressing steadily for legislative prohibition of the entire traffic. This virtual unity of sentiment upon this question marks the enormous progress that has been made within even the last twenty years. I suppose that twenty years ago we could not have secured anything like the same unity of sentiment upon this question as we have here to-day. There was a time when many persons said, "You must not prohibit the traffic, you must try to regulate it;" but the experiments made in this direction have only served to demonstrate that you might just as well try to regulate "the pestilence that walketh in darkness" as to regulate this "destruction that wasteth at noon-day." We have had some experience on this matter in my own country, which is a very young one yet. We tried moral suasion for a considerable length of time, and we thought we had good warrant for it, too; for we had read that if only an ox or an ass should fall into a pit we were to pull him out even on the Sabbath-day. But after trying this thing awhile, we woke up

to the fact that the ox and the ass had got into a habit of falling into the pit every Sabbath-day and every other day besides, and we were likely to spend all our time in the vain task of pulling them out of the pit only to see them fall in again. Then somebody suggested whether it would not, to say the least of it, be cheaper either to sell the ass, or else fill up the pit. In this case we could not very well sell the ass, for he was a man and a brother, so we thought we would try to fill up the pit. But we kept this fact steadily in view, that it would be of very little use to secure a measure prohibiting either the manufacture or sale of intoxicating liquors unless it was sustained by a strong, healthy public sentiment; and so, after experimenting in various directions for a length of time, we at last secured one of the best Local Option measures that is to be found on any statute-book to-day, so that any incorporated village, or town, or city, or county, has the option of suppressing entirely the traffic of intoxicating drinks within its boundaries. It is but lately that this measure has been secured, and it is only in a limited number of municipalities that it has been put into operation. The results, however, have been such as to encourage very greatly the advocates of the measure, and we think we see our way clearly, at no distant day, to the entire abolition of the traffic. I am glad that one point has been presented here to-day and emphasised a little, namely, that the principle of prohibition is conceded already in almost every civilised nation. It is conceded in the existing license system, for if one man in a hundred can have a license to sell intoxicating drink, and the other ninety and nine are prohibited from doing so, we may take the ground that the power that can prohibit the ninety and nine can prohibit the other one also. And so with reference to another point—I refer to the Sunday closing law. I am glad to find it is in operation in Scotland, in Ireland, and in Wales, and you will have it in England very shortly as another step in advancement of this cause. We contend, again, that the authority which can prohibit the sale of intoxicants on one day of the seven can prohibit it on all the other six. We have heard a good deal about the rights of property and the duty of protecting vested interests, but we want something that will protect the millions of innocent persons who suffer from this gigantic sum of all villanies—the greatest since slavery was abolished.

HON. OLIVER H. HORTON (Methodist Episcopal Church): I have the pleasure and pride in many respects to hail from a city (Chicago) where, though public sentiment would not maintain or sustain absolute prohibition, yet in that city the minor is protected, and, singular as it may seem, the saloon-keepers join to assist those of the League for the protection of the minors. Let that be done for one generation, and then where is the occupation of the saloon-keepers gone? Public sentiment is not sufficiently advanced for prohibition, but it protects the young under twenty-one years of age. Let that be done effectually and twenty-one years from now you will need no prohibition. This, too, has been done in a city where the women have proceeded to the legislature with a petition so long, that I dare not mention its length, and could not get prohibition; yet all through that State public sentiment executes the law that will protect the children. Can this not be done everywhere, even though you may not have prohibition? Further, sir, I do not know how it may be here, but may there not be in all places a law, as in our State, that holds the man who sells the poison, or owns the property where it is sold, responsible for the damage done by his selling? That is practicable. You, I doubt not, will hold the druggist responsible that sells the poison; why not hold him responsible, call him whatever name you please, that sells poison? Do it, sir, and the men that own the property will be careful how they place in the hands of, perhaps, an irresponsible party the power to place a lien upon their property

for the damage done. Let these things be done and prohibition will come; it will take care of itself.

MR. J. H. SWANTON (Irish Methodist Church): I have but one or two words to say upon this question. I happen to be President of the Band of Hope Union in Ireland, which has been referred to as having succeeded in obtaining Sunday closing, but we have only been able to obtain it for four years; it will expire in about eighteen months, so that we must have a renewal of the Bill next session. I got a letter this morning from Dublin to say that there will be meetings held in the month of November in order to petition Parliament to renew the Sunday Closing Bill in Ireland; but the success of that Bill has been so great that there will be no difficulty whatever in renewing it. There is one fact which, perhaps, may have escaped Members of Parliament representing English counties and boroughs, and that is, in the Land Bill there is a clause which gives the power of Local Option to every landlord. Now there are 600,000 tenants in Ireland, and the landlords have the power of stopping a public-house on any part of their property. That is a most extraordinary fact, and I do not think it is known by the friends of Local Option in Ireland or in this meeting. It must have been introduced by those in favour of Local Option—perhaps Mr. Gladstone himself was spoken to about it—and if that was the fact it would be a very cheering one. There is another point: we have a Temperance Association in Dublin and in several parts of Ireland. I had the honour of being called, a few months ago, to take the chair at one of its meetings, and it was astonishing to hear the report given at that meeting by the secretary. It appears that a number of ladies who have banded together have decided to put no sort of intoxicating drinks on their tables, and I know this has had a very good effect. I only wish some of the ladies of London and England would adopt the same principle.

REV. J. W. McDONALD, D. D. (M. E. Church): In my State an active campaign is going on preparatory to a vote upon a proposed constitutional amendment to prohibit traffic in intoxicating liquors. In advocating prohibition we are met with four special objections. It is often objected that this matter ought to be treated from the moral standpoint, and that moral suasion is the principle to act upon, as if in seeking for prohibition we denied that, or proposed to neglect moral agencies. We emphasise moral suasion; but we want prohibition to assist us in this great work. We feel that licensing with one hand and trying to persuade morally with another is like trying to build on a quicksand. A second objection is that we cannot make men good by law. That is true, but we do and can prevent men from exhibiting their impurity and dealing in a public way with impure literature and kindred vices. It is objected, also, that prohibition is a failure; but that goes upon the assumption that prohibition is an old method long tried and found to be a failure, and that the licensing system is a new method promising success. That is the reverse of history. The licensing system is the old and oft-exploded method, while prohibition is the new and promising and hopeful method of dealing with this question. It is asserted also that we are interfering with personal rights. No member of society has a personal right to engage in a traffic that injures society. He has a right to control himself in his own way as to his own habits, but when he comes before the public to engage in business, he has no right personally or otherwise to engage in a traffic that injures society. The aggregate interests of society are paramount to individual business, therefore we say this traffic ought to be prohibited. But I want to call attention to another fact. The licensing of this great traffic, which involves vast capital and a vast number of men, arrays them against the sobriety of the people and against the teaching of temperance principles to the children. Their money is at stake; their business success is at stake; their reputation

as business men is at stake ; because if they do not make recruits, and rapid recruits, from those who have not already formed habits of intemperance, they will soon find their business fail. If we could prevent children, for a decade of years, indulging in the drinking of intoxicating liquors, the business of those engaged in the liquor traffic would go by the board. Therefore all their interests lead them to oppose every measure and principle that prevent children and youth from beginning the habit of drinking liquors, and they counteract the teaching of the Home, the Sunday-school, and the Church in every way they possibly can. They are determined that the doctrine of total abstinence shall not succeed, because their whole interests are thus imperilled. Mothers complain of these men who with their money and their social strength endeavour to break down the teaching given to the children. They open their saloons, and in every method possible tempt the children and mislead them while they are in their tender years, when they cannot judge correctly as to right principles taught them at home and at school. They are working in this way continually to break down these barriers ; and by licensing this system we are licensing a great traffic whose success and whose highest interests are in direct antagonism to the principles of temperance.

ALDERMAN CHARLTON (Primitive Methodist), who was very indistinctly heard, was understood to say that several speakers had gone upon the principle that public opinion was not prepared for prohibition. As an advocate for the last forty-six years of temperance principles in the North Country, he was prepared to say they were quite as ready for prohibition as they were for Sunday closing. An agitation that would get Sunday closing would get the whole thing ; and if it went forth from the Conference that they were all agreed, as one man, upon prohibition, no Government that the country ever had could resist the public sentiment of the religious and intelligent people of the country. The great thing was to have unity amongst themselves, and it behoved them as Methodists to determine to get one of the greatest obstacles to their religious progress out of the way.

REV. DAVID HILL (Wesleyan Mission, China) : I have been somewhat surprised to find this afternoon that the most widespread form of intemperance in the world has not been touched upon in this meeting—the form of intemperance with which the British Government is even more deeply implicated than with the liquor traffic. I refer to the opium traffic, the monopoly and the growth of which in India is in the hands of the British Government. Having spent several years of my life in China, and having had to face the difficulty which a Christian missionary has to meet with every day of his life in prosecuting his labours there, I should be recreant to duty if I did not say a word or two on this subject. The injury which is being inflicted by the opium traffic in China is simply unspeakable ; its victims are not numbered by thousands but by millions. In one of the cities in which I resided, some seventy or eighty per cent. of the adult population were addicted to this vice. Throughout the whole of the country it is said that there are twenty or thirty per cent. of the people given over to this evil. It may not be generally known to the members of this Conference that opium is grown, prepared, and sold by the British Government ; it is then passed over into the hands of British merchants and sold to the Chinese ; the Chinese nation, not having within it moral force sufficient to resist the temptation, has allowed the evil to spread. But while the evil is spreading (and opium is, I regret to say, being used more widely than ever throughout China), there are amongst the officials in that country several in high places who would use every means in their power to assist in the prohibition of the traffic amongst their own people. With these facts before us I trust that this Conference will give forth no uncertain sound in reference to this matter. It would be one of the

greatest aids to our missionary work in China if the Conference would express itself most clearly on this subject, and would urge upon our friends throughout England especially to take the matter up and place it fairly before both their Parliamentary candidates and the religious public.

THE PRESIDENT: I did not interrupt my friend, Mr. Hill, because there is an opium intemperance growing and spreading in England, the returns and details of which would astonish many of our friends on the other side of the water. But with reference to the action of the Government on the opium traffic, it is proposed that a resolution shall be introduced to the Conference, and when that is done I hope the Conference will speak out with no uncertain sound.

REV. T. B. STEPHENSON, LL.D., suggested that a resolution should be drawn up on the subject to be passed by the Conference.

THE PRESIDENT said the most orderly way would be for Mr. Stephenson to draw up such a resolution and send it to the Business Committee.

MR. STEPHENSON then gave notice that he would do so.

REV. J. BOND reported from the Business Committee, in reply to the inquiry submitted by Bishop Peck, that in the special case of Dr. Curry, his paper may be read by his substitute, but it must not be regarded as a precedent. With reference to the proposal for a united Pastoral Address from the Conference to the Methodist world, the Committee brought it before the Conference, with the suggestion that four persons constitute the committee to draw up such address—namely, a representative from each general division of the Conference; and that those gentlemen be the Rev. Bishop Peck, Rev. Wm. Arthur, Rev. A. W. Nicolson, and the Rev. C. C. M'Kechnie.

The report was agreed to, and the proceedings closed with the Benediction.

SIXTH DAY, Tuesday, September 13th.

President—BISHOP H. N. M'TYEIRE, D.D., *Methodist Episcopal Church, South.*

SUBJECT :

POSSIBLE PERILS OF METHODISM.

THE CONFERENCE resumed this morning at Ten o'clock ; the REV. BISHOP M'TYEIRE (Methodist Episcopal Church, South) presided, and led the Devotional Service.

The minutes of Monday's session were read and confirmed.

REV. J. BOND (Secretary) read the report of the Business Committee, which stated that the discussion of the resolution relating to Sunday Closing was the first in order.

REV. J. TRAVIS (Primitive Methodist) proposed—"That this Conference gratefully recognises the good which has resulted from the prohibition of the common sale of intoxicating liquors on the Lord's Day in Scotland and in Ireland ; and congratulates the inhabitants of Wales on their recent success in obtaining a Sunday Closing Act for the Principality ; and also would respectfully urge the Methodist people of Great Britain and Ireland not to relax their efforts until the Lord's Day ceases to be desecrated by the opening of public-houses in any part of the United Kingdom." He said : If we were on a political platform I should ask for Sunday closing on the ground that the Sunday liquor traffic of England is a political injustice. It is unjust that the law should permit the publican to carry on his business on the Sabbath-day, while all other persons throughout the country are prohibited, and it is unjust that the law should compel a publican to open his house on the Sabbath, and deprive him and his family and servants of their weekly Sabbath. And if I were on a political platform I should ask for it on the ground of expediency. It would be no difficult matter to show that the closing of the public-houses on the Lord's Day would be a gain to commerce, to social comfort, to national morality, and to religion. But we are here as representatives of Christian Churches, and if I thought it necessary to discuss the question in an assembly of this kind, I should argue that the Sunday liquor traffic as at present conducted is antagonistic to every Divine and Christian purpose of the Christian Sabbath, and that it is an outrage on the sanctity of the Christian Sabbath. But I do not feel it necessary to argue the question in an assembly of Methodists. In some religious assemblies an objection would be taken to closing public-houses on the Lord's Day on the ground that the Christian

Sabbath cannot be properly enjoyed without fresh beer for dinner and supper. If I were addressing an assembly of that kind I would remind them, as the Archbishop of York at Manchester some time ago reminded another assembly, that in this nineteenth century bottles are manufactured in England in which beer can be corked up and kept fresh for Sunday, provided the temptation to consume it on the Saturday night does not prove irresistible. But I believe we are all agreed on the question of closing public-houses on the Lord's Day. We are grateful to recognise the good resulting from Sunday closing. It has been tried, I understand, in the Western world, and has proved successful; and it has been tried in some British colonies, and proved successful. It has been tried for more than a quarter of a century in Scotland, and the result has been that in the ten years succeeding the passing of the Forbes-Mackenzie Act there were forty million gallons of spirits less consumed than in the ten years that preceded the passing of that Act; so that it does not seem that the passing of the Sunday Closing Act will increase private drunkenness. And then Sunday drunkenness has decreased in Scotland. Just before the passing of the Forbes-Mackenzie Act a vote was obtained to enlarge the Edinburgh Gaol, but after the passing of the Act, it was found that the gaol was large enough, and I suppose it has not been enlarged to this hour. The benefits of Sunday closing in Ireland are so manifest that Mr. Forster, the Secretary of State for Ireland, some months ago told a deputation that when the question of the Irish Sunday Closing Act came up for reconsideration, the probability was that it would be extended to the whole of Ireland—that the five large towns exempt from the provisions of the present Act would be brought under the operation of the new Act. And we congratulate our Welsh friends. They entered into a partnership with the English people to secure a Sunday Closing Act, but we went so slowly that they dissolved partnership, and I think wisely so; with an earnestness that could not be resisted demanded a Sunday Closing Act for themselves; and I thank God they have obtained it. Now we are moving on in England slowly but surely, and if we do not retreat, the victory is not far distant. I feel sure Methodists will take part in this struggle. I should like a united petition to go from all the Methodist Churches to the next session of Parliament, and I feel quite sure that we could secure 500,000 signatures to it, and if that were presented at the commencement of the next session, there would be a Sunday Closing Bill for England.

REV. J. SLATER (Primitive Methodist) said there was in this city a public-house in which the following rules were posted up: "No person served a second time. No person served in the least intoxicated. No improper language allowed. When you enter a place of business, transact your business, and go about your business;" and last, though not least, "Closed all day on Sunday." I am not sure whether such a place and such rules exist now, but I am quite sure that such rules ought to exist and ought to be observed in all the public-houses and beer-houses of this land. I submit that the Sunday liquor law is entirely unnecessary. Beer will keep; and a man can do without it for at least one day. I am not a rich man, but I am rich enough to redeem all the promises I make here to-day, and that is more than can be said of Members of Parliament in connection with contested elections. I am prepared to maintain all the orphans and widows of the men who die because they cannot obtain beer on Sunday, provided, on the other hand the publicans, not to say sinners, will undertake to maintain all the orphans and widows of men who die as the direct or indirect result of their Sunday trading. But I go a step further, and I say that the law as it stands is wrong. It is morally wrong, and what is morally wrong can never be politically right. "But," said Mr. Fielding, some time ago in the House of Commons—not General Fielding, but another Fielding—"you have no

right to compel working men to buy their beer on the Saturday night ; they may not like it, and it may not agree with them." Now the question is not to compel them to buy it on Saturday night ; the question is that we do not think they ought to be allowed to buy it on a Sunday, while all other trades are prohibited by law. Now, in relation to the state of public opinion in this country on this subject, I am happy to say that 800,000 householders have been canvassed on this subject, comprising one-sixth of the whole population of England and Wales, and with the following result :—For total closing, 675,098 ; against, 77,963 ; neutral, 48,512 ; or a majority in favour of 548,623, or 82 per cent. I think, therefore, considering the state of public opinion, our duty is plain and clear—namely, to proceed with our agitation until what they have in Scotland and in Wales, and more than what they have in Ireland, the old country may also possess. I am aware that there may be 150,000 publicans and others interested in keeping things as they are against us, but are there not 40,000 ministers of religion with us, 160,000 church officers, 350,000 Sunday-school teachers, 4,000,000 church members, and 10,000,000 church and chapel-going people in this country in favour of this object ? With such a host, sir, we need only keep united, determined, and persevering, and we shall scatter our foes like chaff before the wind, and march on to a right royal, glorious, and grand victory.

REV. J. M. REID : The single thought which I wish to put before the assembly is, whether it is proper for us to confine such a resolution as that to the case of England alone. I am not prepared for anything but the suggestion.

REV. DR. GARDINER (Methodist Episcopal Church of Canada) said : The resolution refers to the opening of public-houses. I think it is necessary to make it distinct, and to say, "for the sale of liquors." We cannot shut the houses. I merely suggest that to the persons who have charge of the resolution. It strikes me that there is a defect in the form of it. Our custom where I live, in all the Province of Ontario, is to close our houses for the sale of intoxicants from seven on Saturday evening until seven on Monday morning, so that there is no Sabbath desecration by the sale or drinking of spirits ; but travellers, boarders, and others are at liberty to enter these houses and occupy them for all purposes except drinking.

MR. LEWIS WILLIAMS (Wesleyan Methodist) said : Allusion has been made to the successful passage of the Bill for Wales. Coming from Wales, I should like to say that there is nothing that has brought such joy to the Christian hearts of the Principality as the action of the legislature in passing that Bill. There was a most complete unanimity amongst the Churches, and I may say here that it was the action of the Churches that really secured the passage of that Bill. The Christians took the matter up ; they led public opinion ; and public opinion being ripe, the legislature very wisely acted upon that opinion in giving us that Bill. I may say that, having secured the boon ourselves, we are quite prepared to join our friends in all other parts of the country to secure a like blessing for England. I believe that the working men of this country are prepared for the measure. They tell us sometimes about sacrificing their liberty. We have read that classic story of Ulysses, that when he was passing the Enchanted Island he was willing to be bound to the mast, fearing the influence of the Sirens' music, and that he took care that the boatmen had their ears stopped that they should not be so influenced. So I believe the working men of this kingdom are willing to forego their liberty to prevent their fellow-men being cast upon those shores upon which so many thousands of our countrymen are wrecked. I will conclude with one illustration from the working classes. I was travelling by train a few weeks ago, and there came into the carriage a big swarthy navvy. After sitting down awhile,

he unbuttoned his coat and took out a quart bottle of beer. After indulging rather freely, he looked across to me and said, "Guvnor, will you take a swig?" I replied, "Friend, I would rather be excused: that is not exactly my way. Do you see this?"—pointing to a Temperance paper. He says, "What does that mean?" I said, "This means we have been trying to teach the young to keep clear of that evil, and I advise you to do the same." "Oh!" he said, "I am not a bad sort of chap; I keep clear for three months at a time sometimes; but somehow I got into the public yesterday, that was Sunday, and I feel to-day as if I must have a drop again." I said, "Are you one of the working men who are particularly anxious to have public-houses open on Sunday?" "Anxious! Eh, guvnor, I'll tell you what—I'd shut them up; and if it comes to that I'd shut them up altogether for the good they do, because it's all harm." I believe the views of that working man, who was under the influence of drink at that time, are representative of those of the great mass of working men of this country; and if the Churches will but do their duty in creating a strong public opinion on this question, I think the day is not far distant when England will have to rejoice, as we rejoice in Wales to-day, in having that day, which the late Professor Maurice said was alike a witness to the Fatherhood of God and the brotherhood of men, preserved from this great evil.

BISHOP PECK (Methodist Episcopal Church): I wish to suggest an amendment which I think the entire Conference will accept. It is in these words: "And we commend the principle of this resolution to all the countries from which we come."

The PRESIDENT: The Chairman would respectfully suggest to Bishop Peck that the rules might interpose a difficulty to that amendment. It is required that every proposal or resolution for the action of this body shall be first sent to the Business Committee. You may introduce an amendment without introducing a new thought, and a new point will have to be sent back to the Business Committee.

BISHOP PECK: The ruling of the Chair is always sovereign to me.

REV. W. ARTHUR (Wesleyan Methodist): I doubt whether it was the intention of the rule to shut up the Conference from amending a resolution which is before it. I doubt whether in any legislative body such a rule has ever been enforced. In fact, I think the consequence of such a ruling might become very serious and very inconvenient.

BISHOP PECK: I did not appeal from the chair.

The PRESIDENT: The Chair begs leave to say that it is not a positive decision. I merely submit that to be considered. The point made is, that an amendment may be introduced that shall materially alter the paper that stands before you, and a result may thus be brought about which it has been sought to avoid.

REV. E. E. JENKINS (Wesleyan Methodist): I would suggest to the President that it may be introduced as an improvement, not as an amendment; so that it may pass this Conference without being sent back to the Business Committee. I would not, of course, suggest any ruling myself, but I do not take it that the addition read by Bishop Peck is an amendment. It is rather an improvement and an enlargement of the resolution which we should accept at once.

REV. J. TRAVIS (Primitive Methodist) said he was quite willing to let the resolution read:

"That the Conference gratefully recognises the good which has resulted from the prohibition of the common sale of intoxicating liquors on the Lord's Day in Scotland and in Ireland, and congratulates the inhabitants of Wales on their recent success in obtaining a Sunday Closing Act for the Principality, and also would respectfully urge the Methodist people of Great Britain and Ireland not to relax their efforts till public-houses in

every part of the United Kingdom are closed during the whole of the Lord's Day except to *bona-fide* travellers and lodgers, and we commend the principle of this legislation to the countries whence we come."

BISHOP PECK : That is satisfactory to me.

DR. J. M. REID (Methodist Episcopal Church) : I made a suggestion just now, when the thought occurred to me, but objections were suggested to me immediately afterwards to this effect : A large number of us, and I am of that number, believe in the principle of total prohibition. We have as yet made no declaration on that line. If we should make a declaration—which I believe to be perfectly proper—and not on the other line also, in the United States, such men as Dr. Crosby, for instance, would claim that this Conference entertained his view of the subject, and believed that we ought to go no further. Now it seems to me that the very thought that first sprang into my mind has sprung into the mind of my honoured brother, Bishop Peck. After I had risen to address you, and been recognised, I doubted whether it was wise to do that, therefore I made no proposition. I am afraid that the insertion of the clause will say to multitudes of minds in the United States precisely what the great body of this Conference would not wish to have them understand that we did say.

BISHOP PECK : I rise simply to say that I thought of the objection named by my brother, and hence I put in "the principles" of their legislation, which is right so far as it goes. I have no doubt that we shall, as a Conference, say stronger things by-and-by ; but let us go toward our goal, and go as far as we can.

REV. F. S. HOYT, D. D. (M. E. Church) : If I understand it the proposition before the Conference is, that the entire pronouncement or announcement of doctrine on this subject to be made by this Conference is contained in those words. If that is the sum and substance and finality, we would like to know it here.

BISHOP PECK : It is on the question of the Lord's Day that this matter is before us.

The PRESIDENT : The Chair is not competent to interpret or to answer the question of Dr. Hoyt.

The resolution, as altered, was unanimously agreed to.

REV. J. W. LEWIS (Methodist Episcopal Church, South) handed in a resolution recommending the preparation by a joint committee of a Catechism and Hymn-book for the use of all Methodists.

The PRESIDENT said the resolution would be referred to the Business Committee.

REV. DR. WALDEN (Methodist Episcopal Church) brought up a report from the Publication Committee, containing an estimate of the cost of a volume of about 600 pages, to contain the report of the proceedings of the Conference.

REV. W. ARTHUR (Wesleyan Methodist) supported the recommendations of the Committee, and a conversation followed on the details connected with the subject.

Resolutions were then handed in for reference to the Business Committee, relating to the following subjects :—The Promotion of International Peace ; The Opium Traffic ; A Common Hymn-book ; and A Common Catechism and Hymn-book.

The first essay for the day on the subject of *The Possible Perils of Methodism from the Papacy, from Sacerdotalism and its Connected Errors*, was read by REV. J. GUTTRIDGE (United Methodist Free Churches of Great Britain).

Rome and Methodism are terms which are exceedingly incongruous. They are voices which are essentially dissonant. Blend they cannot. As ecclesiastical competitors they start not from the same point, and they arrive not at the same goal. Rome is Christianity partially despoiled, bereft of much of its ancient simplicity and genuine strength; officialised most elaborately, and with its numerous relics and highly-wrought miracles rendered fabulous. Methodism is Christianity very much as it was when first announced by its authorised and unrivalled teachers, and when first defended by its unfaltering martyrs—martyrs who gathered their high order of inspiration not from either the philosophy of the schools or the legality of the synagogue, but from the tragical cross and the empty tomb.

Methodism, renowned, especially in its earlier years, as an eminently vital force, as indeed "Christianity in earnest," is comparatively recent. It is not a century and a half since a small band of Oxford undergraduates assembled together to study Greek; and attracting attention by their exactness of habit, were named, if not branded—Methodists! But Rome is hoary with the roll of the ages. To some her venerableness adds much to her attraction and claims. From her history it is evident that she has allowed her doctrines to be partially determined, and her ritual partially arranged, by influences which have reached her from Judaism on the one hand and Paganism on the other. The Papacy having gone astray, retraces not her steps. Rome is to-day what Rome was a thousand years ago: shrewd in her guiles, lofty in her pretensions, and in her curses bitter.

To understand her history is to understand most of the political and ecclesiastical controversies, not only of Europe generally, but of our own land in particular; of Henry II. and Thomas à Becket, along with the tragical scene enacted in the nave of Canterbury Cathedral. Of him, too, who was the acutest thinker, the ripest scholar, the closest reasoner, and the most heroic man of the fourteenth century, who dared to call in question the Scriptural accuracy of the then popular faith—the creed of Christendom—though received and supported by the throne upon which the sovereign sat, and the altar at which the priest ministered. Wycliffe was the earliest harbinger, the morning star of the Reformation!

Two centuries later there was Henry VIII. and Cardinal Wolsey. Then, after Mary, there was Queen Elizabeth and the Spanish Armada; and, subsequently, James II., his violation of the Protestant oath which he had taken, and his precipitate escape from a throne the security of which was menaced by the victorious advances of William, Prince of Orange.

For three centuries England has been known throughout Europe and the world as Protestant. The Anglican Church, however, has, from the date of the Reformation, been nearer to the Papal than any of the Nonconformist

communities. She has promulgated principles which would rather lead to, than conduct from, Rome. She has taught, and somewhat earnestly, too, the doctrine of Apostolic Succession. Wilberforce, the late Bishop of Oxford, affirmed that "The bishops of the Church of England were, by unbroken succession, the descendants and representatives of the original Twelve." (Dr. Mellor's *Priesthood*, p. 110.)

A few, however, of the more erudite and renowned of the clergy have taught the contrary. Archbishop Whately maintained "that there was not a minister in all Christendom who was able to trace up, with any approach to certainty, his spiritual pedigree." (*Ibid.* p. 120.)

Along with the doctrine of Apostolic Succession, she has empowered her clergy to pronounce Absolution when ministering to the needs of the sick and dying; and has also given the weight of her high authority in maintaining the doctrine of Baptismal Regeneration.

Under these circumstances it is not strange that half a century ago there should have been formed, at Oxford, the Sacerdotal, or Tractarian party. Now there is scarcely an error of which we accuse the Papal Church but of which we may accuse one section of the Anglican. It has been for years a very unenviable ecclesiastical home. For the Evangelical it is too Papal; and for the Ritualistic it is too Protestant. To restrain her evident tendency towards Rome, in her gorgeous vestments and erroneous doctrines, laws have been recently enacted, but a number of the clergy have refused to obey them; and when they have been admonished or inhibited, have bitterly complained about the curtailment of their liberty, whereas the legal restraints to which they have been subjected grew logically out of the position which they had voluntarily accepted. The Lord Chancellor very recently put the case accurately when he remarked that, "No clergyman had a right to enjoy the temporalities of the Church, and disregard the conditions upon which they were granted."

The success of the Sacerdotalists is somewhat remarkable. There is now scarcely a city, town, or village where, more or less, their influence is not felt. To the peril arising therefrom, the country, as a whole, is exposed. From that source there is certainly some peril to Methodism—peril coming from a variety of sources. From the subtle and really able way in which some of the apologists and defenders state their principles. From the varied channels through which they have chosen to communicate them—the unpretending tractate, the fascinating work of fiction, and the elaborate and well-reasoned volume. From the high character, severe culture, and thorough consecration of some of the propagandists. Keble is a name around which, to both Protestant and Papist, there gather the most honourable and saintly associations. From her poetry, containing rich and healthy sentiments—living bread, but with a subtle infusion of Papal poison. From her enamouring music, her full service, and from her historic, symbolic, and, in many instances, her gorgeous architecture.

The danger, however, from Sacerdotalism is not so great in relation to the elder members of the Methodist Churches as to the younger. The latter

are more influenced by objects which appeal to the senses than are the former. In the main they are better educated, and have, as the result, choicer æsthetic tastes ; a keener perception of the antique, of the beautiful in art, music, poetry, and painting. Many of them, however, are undoubtedly inferior to their fathers in serviceable sagacity, in consecrated common sense, in spiritual aspirations, and, in relation to the activities of the Church, in hallowed hard work. They can also go much nearer to the world—its spirit, literature, maxims, and amusements than their fathers ever thought it prudent to do. As there is a deficiency of enjoyment from the upper springs, they avail themselves rather largely of the nether ones. With some of them even the theatre has gone up in affectionate recognition and earnest defence at about the same rate as the class-meetings and love-feasts have gone down. They can, moreover, pass rather light-heartedly over paths of thought which, by their honoured sires, were trodden with extreme and commendable caution—with, indeed, unutterable reverence. Profound truths, too wide to span and too deep to fathom, they handle with comparative critical heedlessness. For this class, that which is typical in architecture, gorgeous in costume, and imposing in ceremony, has greater attraction than it would have had for their less sprightly but more devout predecessors. Now to meet to some extent the danger arising from this source, let us place on our tables, let us put on our shelves, some appropriate, well-written, and trustworthy works, such as Wylie's *History of Protestantism*, D'Aubigné's *History of the Reformation*, Dr. Rigg's *Modern Anglican Theology*, Dr. Mellor's Congregational Lecture on *The Priesthood*, and last, though not least, the Rev. William Arthur's work, entitled *The Pope, the King, and the People*.

We should also clearly state, we should, indeed, emphasise the points upon which we, as Protestants, differ from Papists and Sacerdotalists. We should show that in our churches we have teachers and pastors, but not priests ; that in the New Testament the word priest never occurs ; that there is no allusion whatever either to the office or its functions ; that Paul invariably speaks of himself as Paul, the apostle, but never as Paul, the priest. And as it was then, so is it now. The public teacher in the pulpit is only a priest in the same sense as is the private Christian in the pew. There are other points also upon which we differ, and to which, in order to lessen the peril, we must give emphatic expression. Do they seek to invalidate the exclusive supremacy of the sacred Scriptures by regarding the writings of the Fathers as possessing equal, if not superior, authority ? Do they do this, though the Fathers themselves never claim for their writings any such authority ; this being evident from the explicit statement made by Augustine to Jérôme ? Then let us reverently but sharply separate the Inspired Volume from every other, in whatever language or age it may have been written. While the Sacerdotes urge "Hear the Church," let us urge "Search the Scriptures." The Bible, and the Bible alone, is the religion of Protestants. It is the compass by which we steer, it is the rock upon which our hope rests ; our anchor ; its counsel is clear, its sound is certain, and its decision is final.

Do they deny to man the liberty to think for himself, engaging to do for him, upon certain monetary considerations, all the thought-work necessary, not only for the present, but for the future? Then let us assert the freedom of the human will, the right of private judgment. That this right has been abused; that from the commencement of the Lutheran Reformation to this hour there have been those who on sacred subjects have misdirected their intelligence—have used their reason very unreasonably—is admitted. But the abuse of ability is no valid argument against its legitimate use. We do not cease eating because it may lead to gluttony; nor do we cease working because it may lead to exhaustion.

Do they insist upon a form of government which is hierarchical—a government by priests, who are obedient to and receive all their orders from the head of the Church—the Sovereign Pontiff at Rome? Then let us show how our Divine Master forbade all aspirings towards infallible individualism—all personal dictation; how the Church in her aggregate order, pastor and people, should determine the lines upon which they should travel, and the discipline by which truth and purity should be carefully but firmly maintained; that on all grave questions there should be heard, not the voice of the haughty and usurping one, but of the Divinely-appointed and privileged many; that Christ, by enfranchising the whole of the members of the Christian Church, left in the government of that Church no place for a Pope.

As, moreover, the principles of Rome tend not so much to humble as to unduly elevate man, let us keep wide of Rome altogether; let us have about us no special personal assumptions; nothing of the priest either within or without. He has sadly failed in self-analysis who does not know that human nature is rather Papal than Protestant. It so suits us to have our own way. We are so pleased, not so much to discuss with our compeers as to indicate our intellectual superiority by deciding for them. We are so eager to attain; and, having attained, exercise authority. We accredit ourselves so much, and others so little. We shadow rather than heighten a brother's renown. The main canon by which some determine the mental ability and moral worth of others is their own vanity, and they think so well of themselves that they can hardly afford to think well of any one else. Indeed, they can scarcely hide their conceit from even their current courtesies; they will give you, however shrewd you may be in detecting it, the insolence of condescension; they will, as if they had been to the manner born, patronise instead of fraternise. They never speak in public, be the occasion ever so ordinary, but they say that which, in their view, deserves to be rendered durable, and should therefore be printed. The breach between themselves and the occupant of the chair of St. Peter at Rome is irreparable; indeed, though they are Protestants, and occasionally lecture upon, and rather critically chastise the Papacy; yet, after all, there is only one Pope in whose infallibility they firmly believe, and where they are, he is.

As Rome, too, is so devoted to that which is outward, to arrestive forms,

to the mere dead letter ; as in too many instances there is upon her cheek no crimson, and upon her lip no breath ; let us, as Protestants, honour more than we have ever done the Living Spirit ! High over all the imposing ceremonies, decorated altars, and costly temples, we hear the voice of the Divine Teacher coming over to us from the far-off ages, and from even Jacob's well, affirming "God is a Spirit, and they that worship Him must worship Him in spirit and in truth ; for the Father seeketh such to worship Him." (John iv. 24.) Whether by the beautiful in architecture, stained panes, written commandments, or reredos, the outer eye be gratified or not ; to the higher claims of the spiritual vision, the inner eye, there should be, in every service, a response. We should perceive the Divine loveliness, the preternatural attraction, the beauty of holiness. We should be awed by that which is hidden. We should make discoveries impossible to the coarser vision. We should bask in the light which streams from the throne—the great white throne ; we should see God ! He may be exceedingly near, where there is neither cedar roof nor marble pavement, enamouring music nor erudite exposition.

"Speak to Him, then, for He hears ;
And Spirit with spirit may meet ;
Closer is He than breathing,
And nearer than hands and feet."—TENNYSON.

But the favour of His presence, the reception of His Spirit is promised upon conditions which we are bound to observe. The first messengers of the Churches, after the reappearance of their Master, fresh from the sepulchre into which the authorities had put Him, were prepared for anything—were ready to go anywhere.

But the charge which they received was to remain in the city where His miracles had been wrought and His blood shed, and near to which was His vacant tomb, upon which the eye of the world will trustfully and lovingly rest as the ages roll on—they were to tarry at Jerusalem until endued with power from on high. And the charge to tarry is as direct and imperative now as it was then. And he who refuses to obey will not fail to break the secret of his disobedience to his audience, from Sabbath to Sabbath, by his spiritual inertia, his deficient anointing ; the holy oil will not be poured so plentifully upon his head as to run to the skirts of his garment—to extend to every aspect, utterance, and action—he will lack unction.

Nothing can serve as a substitute for the promised baptism of the Spirit. A man may be opulent in the philosophies of all the schools ; he may have the culture of the choicest college, but if he be unendued, if his spiritual aspirations be languid, and his petitions scanty, then he will give to the church in which he ministers the rigid precision, the severe taste, the dead dignity, the cold correctness—the elaborate lip of ice. Whereas he should and might give to it the burning eloquence—the tongue of fire ! It was the united and supplicatory service held in the upper room, which was succeeded by the

ever-memorable bestowment—the gift of the Holy Ghost ! And the Church of the nineteenth century can no more do without its upper room than the Church of the first. And yet how many there are who are delighted with the morning service, especially with the *Te Deum*, when well rendered, who are seldom or never found at the weekly prayer-meeting. That is the unstately service, which the plainer people may attend. The value, the infinite value of prayer, is not realised by the Church as it should be, and as, if the victories of Christianity are to cover the country, it must be. To its efficacy it would be difficult to prescribe a limit.

“Prayer ardent opens heaven.”

(“Oh ! wond'rous power of faithful prayer.”)

If we would, therefore, honour those names and preserve those Protestant traditions which are our rich heritage, then we must live in communion with God, as those lived whose names are historically associated with the prisons in which they were incarcerated, and the flames in which they perished. And so living we shall the more vigorously and certainly hasten the day when our world, as it is already a redeemed, shall become a regenerated and a happy one ; when the despised One of the land of Judæa shall become the recognised and adored One of all lands ; when the isles, having eagerly waited for Him, shall have heartily welcomed Him ; when the whole earth shall be vocal with His worship and fragrant with His praise.

REV. E. B. RYCKMAN, D.D. (Methodist Church of Canada), in delivering the invited address, said : Romanism may threaten Methodism, in common with all Protestantism, with some dangers, but not by the priestism of the Papacy, but by other means, as perhaps I shall show. Methodism and Sacerdotalism are antipodal to each other. I speak of the Methodism of Canada especially, and of that of the United States so far as I know it. It is said that Formalism and Ritualism are natural and easy to the unrenewed mind and heart, and very seductive to the Christian, where spiritual life is feeble. It may be so. It may be easy and natural to place the value and efficacy of an ordinance in the external form of it, or in the hands that administer it, rather than in the spirit in which it is observed ; and, should the day come when Methodism shall step down from a high spiritual ground, when her grand theology shall be travestied by an effeminate pulpit, when her orthodoxy shall become merely prefatory, and the spirituality of ministers and people lost or enfeebled, then we may not expect her to stand in the presence of other Churches which maintain an attractiveness of ritual which she cannot emulate, and assume and assert an authority to which she lays no claim. But for the present we seem to be secure from peril on that side. The Methodists utterly reject the figment of apostolical succession ; have no faith in baptismal regeneration ; regard the value of baptism as not residing in any degree in the mode of administration ; and the benefit of communion at the Lord's Table as not depending at all on the decent and orderly form of consecration. The officiating minister is not regarded as a

priest in any sense in which the communicant himself is not a priest, "to offer up spiritual sacrifices," and if the local preacher is not listened to with as much respect as the travelling preacher, it is not merely, I think, because ordaining hands have not been laid upon his head. The paraphernalia of sacerdotalism and ritualism, crosses, decorated altars, burning candles and pictures—those representations that make such a masquerade of the sufferings of Christ in His earthly state—are, as yet, utterly distasteful to the Methodist people. You will find across the Atlantic no single chapel with a surpliced or uniformed choir, no intoning or semi-intoning of the Psalms and Scripture lessons, and not a Methodist who cannot say "Amen" without pitching it to a tune. Nor does there seem to be, so far as I have discerned, a tendency in that direction. Methodism has but little to fear from Romanism, whatever Rome may have occasion to fear from Methodism. I could count on the fingers of one hand all the names that I have known to go *directly* from Methodism to the Roman Catholic Church, but it would be impossible for me to number those whom I have seen brought in various ways from it to us. The arm of Methodism, by the grace of God, is long enough to reach thousands of that prodigious tide of emigration that rolls upon the American shore. Thousands of those Roman Catholic immigrants from different lands, mixing with the Protestant population, become enlightened, and are taken up by other Churches, and by none so readily as by our own. But the arm of Rome is too short to reach *immediately* the members of our communion or of our families. There is another Church which stands nearer to us, to which we have a kind of relationship, and which in almost every instance acts as a go-between. Some of our young people do go to that other Church, not through any consideration of religion, true or false, but because the whole sweep of social sympathy and influence is sometimes, not always, in that direction. Let me say, Mr. President, that I never knew a person leave the Methodist Church to join any other for the sake of more religion, for a higher spirituality, for more of help in personal service to God, or more of opportunity for usefulness to others. For the sake of position, for advantages in secular life, for what they call society, some of the sons and daughters of Methodism have left the Church of their parents and entered that other Church; and in a little while we have found them—the daughters High Ritualists, and the sons infidels. The sons are generally lost to Methodism not only, but to Christianity also. The daughters, some of them, find a stopping place in Rome.

But from facts of another character altogether there arises more or less of peril to Methodism from the Papacy.

I. There is danger in the *needless sectarianism* of Protestantism. There is a present necessity, and perhaps advantage, in the divisions of the Protestant world, but there is no necessity for a spirit of hostility one to another among the various branches. In the interest of the Church the differing factions of Rome are a unit in the hour of need or danger; and Romanism is especially jealous of the unity and connexional strength of the Methodist Church. She dreads, with good reason, more than anything else, the

advancing power of Methodism; and this Conference, in bringing nearer to each other the various families of Methodism, and the influence of Methodism in promoting unity among the families of Protestantism, are important and mighty defences against these perils.

II. There is peril in the *convent schools* established by Rome, especially for young ladies. The glitter thrown around certain superficial accomplishments, and the marvellously low price of tuition, induce some Methodist parents to send their daughters to these schools. These schools are carried on with a view to proselytising the pupils. The teachers are skilled in blandishments; lessons are not made a hardship; discipline is notoriously partial to Protestant pupils; there are no very strict requirements, except to attend Roman Catholic worship; prizes and rewards are artfully distributed to all; and just at the proper time objections are insinuated against Protestantism, and arguments adduced in favour of Catholicism. What wonder that some of these susceptible young persons should be ensnared and perverted! How great the wonder that Methodist parents should ever imperil the present and eternal interests of their children by sending them to such schools! To provide ourselves proper schools for our young people, and to show our friends their value, is our defence against this source of danger.

III. Rome's extraordinary *vigilance and persistency in politics* is another source of peril. While the Jesuits are feared and hated because of their intermeddling in politics, and are even expelled from one land after another on this account, the whole of Romanism is but one great society of Gesu. In all Protestant countries the Roman Catholic vote is a unit. However the suffrages of others may be divided by political considerations, the Roman Catholic vote is a solid vote. The Romanist has been taught that his Church is his politics, and that he refuses at the peril of his soul to give his Church the benefit of his vote, voice, and political influence. As a consequence, oftentimes when in a minority, Catholics control legislation by selling themselves to whichever party will legislate to the satisfaction of the Church; and thus enormous grants of land and money are secured for professedly charitable, but really and purely religious institutions; the Bible is excluded from the schools; the education of children is relegated to the hands of ecclesiastics—these and many other things, at the behest of Romish priests, to the injury of other people and to the prejudice of good government. It is not too much to say that in the province of Quebec, where exists a section of Romanism as compact and powerful as can be found under the sun, persecutions are openly carried on and wrongs boldly inflicted under the eye of the law, and in spite of it—nay, sometimes by wielding in its own interest the arm of the law. Many a convert from Romanism, many a Methodist, has been ruined in his business without redress through the altar denunciations of the priest—*boycotted*, for that thing was rife in Canada long before that name for it was invented in Ireland. And we in Canada greatly rejoiced when, a short time ago, a French Canadian convert in the State of Connecticut, having been injured in his business as an undertaker by

the priest's refusal to attend a funeral where he furnished the coffin, brought "his reverence" into a civil court, and made him pay damages to the amount of 2,000 dols.—an exemplary redress, which could not have been obtained even in the most aggravated instance in the province of Quebec. The case of the poor Oka Indians has become notorious. They had lived on their reserve from the time of the British conquest and before—more than one hundred years, and had believed it their own, and enjoyed it as such. Growing in intelligence, they became aware of the errors of Popery, and 100 of them in a body embraced the Protestant faith. Then immediately the Church asserted its ownership of the Indians' reserve, and began a system of persecution and oppression which is a disgrace to civilisation, and which is continued at the present time without redress; for such is the political power of the Church, that it seems impossible to obtain even an investigation of the Church's pretended title to the territory. The missionary activities of Romanism at the present day seem to aim at pecuniary advantage or political power. As an illustrative instance, when the coloured man of the Southern States of the American Union was a slave, Rome cared very little for him; but now that he has obtained the franchise, her agents are found in all the towns, and she is seeking to ingratiate herself with the people.

IV. Another source of peril lies in the *great wealth* and *grasping disposition* of the Church. The largest landowner beyond all comparison in the province of Quebec is the Roman Catholic Church. The greater part of the island of Montreal is the property of the Church. The seminary of St. Sulpice, in Montreal, a single fraternity of priests, is enormously wealthy. This wealth is an additional engine of influence and power for the aggrandisement of Romanism. The Church oppresses her own children, and extorts from them large sums for ecclesiastical purposes. Public men see and feel and fear the power of this wealth, begin to find the yoke galling, but cannot break it. The treasures of the Church are rapidly increasing. She has ability to possess herself of any property she covets. What the result will be cannot be foretold. The land question is a burning question just now for Ireland. Who shall own the soil? Many desiderate a peasant proprietary. If a fair value could be realised, doubtless many landlords would be delighted, under the circumstances, to sell. But the peasants cannot purchase their holdings. Now there is danger, should the estates in Ireland change owners, of their falling into the hands of the priests. And if such a state of affairs should come to pass, then double woe to poor Ireland. Bad would become worse. The Church's little finger would be thicker than the landlord's loins. These are some of the perils with which Rome threatens us. Others might be mentioned, especially in the domain of temporal affairs, but space fails.

REV. R. ABERCROMBIE, M.A. (United Methodist Free Churches): It has been said by a great Roman Catholic bishop that every error is an abuse of a truth, and I think one of the best ways of counteracting sacerdotal and Romish errors is to teach the truth which lies at the root of those errors.

The great principle of the Romish Church is the authority of the Church itself. Now we all must recognise that there is a great deal of truth in the principle of authority. We recognise it in the family ; we recognise it in the church ; we recognise it in scientific training. There are comparatively few truths that any of us believe because we have thoroughly tested them for ourselves ; there are far more that we take on the authority of others ; but at the same time the intention of the principle of authority is not to check the exercise of the intellect, not to cramp the intellect, but rather to guide us and lead us during the early stages of our progress, till at last we grow up to the standard of the stature of the perfect man in Christ Jesus. The use of authority is in the period of pupillage, but its intent is not to keep us in that state of pupillage for ever. That is the error mingling with the truth of the Roman Catholic doctrine. So, again, the exaltation of the priesthood is a perversion of the truth that the ministerial calling is the highest and noblest of all callings ; but the nobleness of the ministerial calling is to be shown forth, not by separating ourselves from others, either in dress or speech or manner, but it is to be shown forth rather by imitating our Divine Master, who showed forth that which was Divine in all the details of daily life. Then, again, the doctrine of baptismal regeneration may be said to be the outgrowth of that principle which was advocated by our friend Dr. Pope the other day—namely, that there is a Divine Spirit, who speaks to every child of man, and of which baptism is only the sign. Now I was very glad to hear our friend Mr. Guttridge lay so much stress on the principle that there is a living spirit in the Church of Christ. Let us remember that the Roman Catholics and Ritualists are constantly telling us that God did not speak to men merely in the Bible long ago, but that He speaks in the Church every day. We, as Methodists, I do maintain, can better deal with this than most others, because from the beginning we have affirmed that great and true principle, that the Holy Spirit of God does teach in the Church of to-day, and in the Church of every succeeding generation. Then, again, we ought to be able to counteract the doctrine of auricular confession, inasmuch as we ourselves have always maintained the principle of confession, though not to the priest. It seems to me, too, that we can do a great deal to preserve our young people by giving them early in life the stories of the martyrs to read and study.

REV. DR. NEWMAN : Mr. President—In an open field, and in a fair fight, Methodism has nothing to fear from Rome. Rome shuns such a field, and hates such a fight. Rome strikes in the dark : her mailed hand is gloved. There are two dangers to Methodism in our country—one educational and the other political. The educational grows out of the fact that while our Government is not irreligious, it is non-religious ; and therefore we cannot introduce into our public schools that essentially religious element necessary to control the intellect, for the intellect must be controlled by an enlightened conscience. Then as an adjunct to that is the tendency of Protestants to send their sons and daughters to Roman Catholic schools. I say that that is a crime against Protestant childhood. The other danger is political. It grows out of the fact that Rome is essentially political, that Rome is nothing without a political power. Break that power and you break Rome like a potter's vessel into a thousand pieces. The aspiration, therefore, of Rome in our municipalities, in our States, in our nation, is to get control, and this is largely aided by a European element. When the great cathedral in the Fifth-avenue, New York City, was dedicated, there was brought to light—that is, unusual prominence was given to the fact—that the Roman Catholic Church on both sides of the Atlantic had organised a colonisation society, with the solemn intention of colonising certain of our territories not yet admitted into the Union : and it may be

true, Englishmen, and you may find it out, that much of the present Irish agitation has its inspiration in Rome in moving Ireland over to America. We are not without danger ; for I appeal to these reverend men here to-day, more scholarly than I, more faithful students of history—I appeal to them touching this grand fact, that wherever Rome has sought to plant herself, there she has triumphed. Under Francis Xavier she gained the control of the Japanese Empire ; and in China, where half the human race resides, a well-known consummate Jesuit once became Prime Minister, and a brother Jesuit Minister of War. Take the history of the Romish Church, and that fact cannot be contradicted. We look on with apprehension. The struggle is transferred from Europe to America. What will be the issue, God only knows ; but there is one thing that history also assures us of, that while Romanism has succeeded wherever Romanism has planted its banner, yet, by the depravity of Rome, she has gone down, in the long run.

REV. S. HULME (Methodist New Connexion) : Archbishop Whately was of opinion that Popery has its origin in human nature, and as there is a deal of human nature among Methodists, the danger of sliding into Popery must, therefore, be very imminent. Popery is ceremonial, Methodism is spiritual—a spiritual principle implanted in the heart by the Holy Spirit, ruling the whole man in all his faculties, dispositions, and acts. If Methodism is to do the work assigned it this spiritual power must be guarded against everything that would destroy or even weaken it. Is there not danger here ? The committee must have thought so, or they would not have chosen this thesis for discussion this morning. I believe there is danger. Let us be candid, but at the same time I hope not offensive. I ask, Is there not amongst us a growing favourable feeling towards the notion that in the administration of the ordinance of baptism to infants saving grace is given ? I fear that there is ; but the question with me is how it comes, and how it operates. Regeneration or a moral change implies a moral agent, and I cannot form any conception of an infant being the subject of regenerating grace ; and yet, sir, for what other purpose can the Holy Spirit be given in the administration of the ordinance of baptism to an infant except to regenerate it ? There cannot possibly be any necessary connection based upon the nature of the case between the application of water to the body and the change of moral disposition in the heart. If there be no necessary connection in the case, then has such a connection been established by God's sovereign will in the system of grace ? I do not see any proof of it in the commission given to the apostles to baptise, nor in the teachings of Christ, nor in the analogous institution of circumcision.

The essay upon the *Possible Perils of Methodism from Modern Scepticism*, written by the REV. DANIEL CURRY, of the Methodist Episcopal Church, was read in the absence of the author by the REV. HOMER EATON, D. D.

The Head of the Church, in His wonderful parting charge to His disciples, delivered the night before He suffered, defined with remarkable precision and graphic power the relations of His Church to the world. Its place is in the world, that is, among men, and in contact with human society, but not of the world, neither in spirit, nor in character, nor in ultimate design. And as these are distinct and

diverse, so in their several activities they necessarily become antagonistic and belligerent, and these oppositions are not without their resultant perils for the Church, yet not such but that the final triumph of Christ's kingdom is assured. Its safety, however, is conditioned on the abiding presence and perpetual protection of its risen and glorified Head, made effective at all times by the fidelity of His people, and their continuance under His guidance and leadership.

Methodism, as a form of vital Christianity, and an integral portion of the one and indivisible Church of the living God, is subject to all the general conditions of that of which it is a part. As a variety of Evangelical Protestantism it is specifically distinguished and differentiated by its vitality and essential spirituality as developed in personal experience. This peculiar manifestation of the Christian life—itself simply "Christianity in earnest," and now a recognised fact of not insignificant proportions in the religious forces of the age—was originally neither specifically doctrinal, nor formally ecclesiastical, but simply a phase of religious experience with its resultant privileges and obligations. As a spirit of unworldliness, intensely active because of its vitality, it is perpetually exposed to collisions and conflicts with the ever active and aggressive spirit of the world. As a part of the militant Church, Methodism must need subsist in a state of incessant warfare, and this entails not only incessant labours and endurance, but also possible perils. And as its beginning and continuance, or its right to be, can be justified only as it presents itself as eminently personal and experimental, so its perils will be found to lie among matters pertaining chiefly to the religious life of the individual. But this religious life must necessarily embody itself in certain intellectual convictions and definite moral sentiments; for even the most thoroughly spiritual forms of religion can subsist and perpetuate themselves only by becoming enshrined in a theological creed and an ecclesiastical organism. And as these must be guarded from harm, since they are always liable to hostile assaults, even here, at the very outposts, dangers may be incurred. Both faith and discipline are very closely related to the Christian life; and therefore they should be clearly defined to the intellectual consciousness, and firmly held by a steady spiritual faith, so as to dominate the whole soul.

Our holy religion—the common heritage of all believers, and pre-eminently the very soul of Methodism—though primarily and supremely spirit and life, is also embodied in certain great historical and doctrinal truths, which are to be understandingly believed and devoutly cherished. For these we are taught to contend earnestly, for men are saved by the truth received and made effective by faith; and, on the other hand, the lack of fixed religious convictions endangers the whole Christian structure, whether in the individual or in society. A prevalent and popular unbelief is, no doubt, a very great evil; but it can subsist and work its harm only as it is built upon and fortified by the natural un-

belief of all the unregenerate. As a system of historical truths, and a most potent social force, Christianity stands self-approved, and for the safe keeping of these outposts its external evidences may be trusted. Its perils from attacks from that side have, in fact, been reduced to very insignificant proportions.

The scepticism which is a perpetual source of peril to vital religion, eminently to Methodism, originates in the unbelief of the unrenewed heart, which, while it remains, also dominates the whole soul, darkening the understanding, and perverting the will. Till "born again," therefore, men are without any proper knowledge of God and of spiritual things, simply and certainly, because they are without the subjective powers by which these things may be apprehended. The death in sin so largely set forth by St. Paul is much more than a state of judicial condemnation; it is also, and eminently, a spiritual atrophy, by reason of which "the natural man receiveth not the things of the Spirit of God." Such an one, though surrounded on every side by a world of Divine beauty and order, knows nothing of them; and though the Divine truth shines upon them, yet he fails to detect their presence; and if, as often happens, the Divine Spirit begins to force His life-giving light into the soul, the eyes of the mind are wilfully shut against the truth; for "this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." And thus it is, that through the perverse unbelief of the soul the light of Divine truth is changed into darkness, and then, "how great is the darkness!"

Scepticism, the popular euphemism for this Scriptural unbelief, though always substantially the same, is Protean in its forms and chameleon-like in colours. Its latest guise is that of an earnest and acute research among natural phenomena with a steady disregard of all that lies beyond the range of physical law. It also sets up its own laws of belief and canons of criticism, making very little account of the records of the past, and giving full credence only to the evidence of the senses. But a method so unnatural and essentially repugnant to the laws of mind is sure to defeat its own purposes. To believe something is a necessity, and the fallacy of a system of philosophical nescience will be unmistakably detected and its conclusions rejected, even by those who fail to trace the processes of the sophistry. Some may, indeed, through dread of the future, welcome any scheme of unbelief by which all spiritual truth may be hidden; but a blank scepticism which ignores rational evidence cannot long satisfy minds which instinctively demand something to believe. For a little while such fancies may have their day of falsehood and spiritual disasters, but only for a day; and though they do much harm, yet they destroy themselves! This scientific Materialism, which is, in fact, merely a godless naturalism, is now the favourite form of modern scepticism. It makes large pretensions to learning, but all its facts are drawn from the material

world, and the five senses are its only resources for the mind's furniture ; and from the scanty materials so gained is wrought out a theory of all possible knowledge. Dismissing the Creator and Upholder of all things from His own works, as no longer needed, a something which they call Nature is substituted, which its worshippers endow with the "potency and promise" of all phenomenal being ; and beyond this, it is not lawful to inquire. But the authority by which certain sources of knowledge are rejected and others accepted, and a theory of being is promulgated which employs only a part, and that the least considerable of the phenomena of life, may properly be called in question. And to do that is to effectually dispose of all of this pretentious system, for its first truths have no substantial basis, being neither axioms nor intuitions ; and because it is not built upon any well-attested principles, but is derived from uncertain postulates, unproved and incapable of proof, and simply assumed to be that for which they are employed, to disallow their authority is fatal to their pretensions.

Even as a system of philosophy this materialistic naturalism is manifestly and fatally defective. Of the supersensuous reason, and the original intuitions by which we apprehend truth, and beauty, and moral worth, and especially for the universally recognised impulse to worship, no account is made ; and while the material world is searched out to its latest details, and tortured to compel it to give up its deepest secrets, the higher attributes of man's nature are disregarded. In this cabinet of curiosities man finds himself, in respect to the higher attributes of his being, only an idle spectator, with no other use for all these things than as he may compel them to minister to his sensuous pleasures ; and yet, because he feels the movements of a higher nature within him, for which he seems to have no use, he can do but little more than ask, despondently, whether such a life is worth living. Built upon such a foundation, morality is at best a mere conventionalism ; virtue a poetic fancy ; heroism the effervescence of enthusiasm ; and religion a ghostly and ghastly superstition. A system so thoroughly unnatural and so absurd, though it may for a little while dazzle by its false brilliancy, and allure the unspiritual by its pretentiousness, cannot continuously maintain its hold upon rational minds, nor entirely hide from them those spiritual truths for which men's hearts instinctively yearn.

The perils to which our Christian life is exposed are therefore to be anticipated not as coming chiefly from without, but rather as arising from the strong and persistent tendencies of "the evil heart of unbelief and departing from the living God." It is much less by their consciously determined purposes to evil, or by the necessities of their convictions, than by the stealthy glidings of the darkened understanding and the depraved heart into evil ways, that men are led away from the truth, and are brought at length to "change the truth of God into

a lie, and to worship and serve the creature more than the Creator." Every man is naturally, as to spiritual and heavenly things, an unbeliever, and yet always ill at ease in unbelief; and even converted men, so long as they are in this body, beset with its infirmities and subject to its proclivities to evil, find themselves at times tending again to spiritual darkness, and to a ruinous spirit of questioning and unbelief. As the tamed partridge is readily allured again to its thickets, and the child of the savage, even among the amenities of civilisation, finds at times his heart turning again to the home of his forefathers, so the hearts of men, though renewed by grace and taught of God, still find themselves assailed by temptations to doubtings and philosophical scepticism; and when this spirit becomes dominant the external evidences of Christianity are unavailing. In the absence of the power of vision the light of day fails to make manifest, and to minds subjectively incapable of receiving the truth the most cogent reasons will fail to bring conviction. Faith is much more than an intellectual acceptance of the truth adequately proved; it is both a susceptibility and a faculty of the soul, which receives the knowledge of spiritual things and takes hold of what is so seen. God's word and Spirit come into the soul to declare the truth and to give the power of spiritual vision; and the soul, quickened by the incoming Spirit, sees, believes, and assimilates that truth, and is transformed into its own character. This is the life of faith, which, to all who continue in it, is as the shining light which shines more and more to the perfect day. If, however, at any time, the lower and grosser elements of the spirit, which will ever and anon assert themselves even in the regenerate and sanctified, shall become dominant, the spirit's light will be darkened, and unbelief will gather upon the soul, as the shades of evening come on at the setting of the sun. Then, too, the carnal mind will again assert its power, and all unperceived the work of backsliding is begun; and whenever this occurs, doubts and misgivings in respect to spiritual things, and unpurposed glidings into sceptical modes of thought and reasoning, are inevitable results. The coming on of this spiritual occultation in the Churches and in social communities, with the inseparable decline of the Christian life, individual and among peoples, is the certain precursor of a prevalent rationalistic negativism in all matters of faith.

The words of Divine wisdom, which declare that "As a man thinketh in his heart, so is he," apply alike to believers and unbelievers. The saving offices of faith are not simply arbitrary appointments of the Divine will, but are wrought out normally, and according to a deep Divine philosophy, and through appropriate secondary causes. Faith, which is never individual entity, but always an attribute and condition of the rational soul, when exercised upon the great spirit-realities revealed in the Divine Word, becomes itself a mode of perception and a realising demonstration of the things upon which it is exercised. It is

the "single eye" by which the whole intellectual and spiritual person is illuminated—the soul's enlarged receptivity, which receives and appropriates all spiritual good. On the other hand, unbelief is at once the cause and the result of spiritual darkness, revealing itself as the paralysis of the soul.

Even in the unregenerate there are the beginnings of the Divine life and the dawns of spiritual enlightenment, which will either rise into the clear vision of faith, or may be extinguished, through perverse unbelief, in utter darkness. And with this eclipse of faith comes, also, the loss of spiritual susceptibility—the benumbing of the conscience, and the dominance of the lower elements in man. It is among such conditions, and because of their pernicious influences, that the "evil-minded and the impostors (self-deceived ones) wax worse and worse, deceiving and being deceived." Scepticism is not merely a condition of intellectual uncertainty—it is an enslavement of the reason, rendering the heart and mind incapable of receiving and applying the evidences of spiritual truth, while both the will and the power to believe are essential prerequisites to the knowledge of these things, and to becoming rooted and grounded in them.

And since this unbelief of the soul is so universally and potentially present among men—so difficult to be withstood, and so fearfully ruinous in its consequences—how it may be resisted and overcome becomes an inquiry fraught with the highest possible interest. And as unbelief has its source and hiding-place in the heart, it must be assailed in that its stronghold. The conflict must begin with individual souls, and then work its way outward through society. And here, too, we may adopt without any qualification, and apply in their fullest measure of meaning, the words of St. John, "that the victory that overcometh the world is by faith." The want of success in the Church in its conflict with the spirit of unbelief, so often confessed and lamented, and of which our theme is, by implication, a confession, is the result of the want of faith; its better success, in times to come, must be gained by the acquisition of deeper, broader, and more firmly settled religious convictions, and these must themselves be the fruits of richer spiritual experiences. The living truths of the Gospel formulated into intellectual propositions are the needed outwork of the citadel of faith in the heart—the body in which it abides, and through which it performs its saving work, and without which it is shapeless, and shadowy, and evanescent. In order that a man may stand fast in his attachment to the truths of religion, and so hold them that he shall be saved by them, he must know what they are, and be familiar with their forms and substance, and also know their metes and bounds. And the Church, in its aggregate unity—the associated company of believers—itsself "the pillar and ground of the truth," and Christ's everlasting witness in the world, must not only accept these truths, but also openly confess them, and definitely declare them among men.

There is great potency in a form of sound words, and never more so than when they clearly and forcibly embody the living truths of the Gospel. By these, Christian truths become living sentiments in men's minds and hearts, are incorporated into the ordinary thinkings of whole communities, fashioning their religious opinions, and silently, and yet effectively, shaping their characters. Even a merely speculative belief in Christianity is of great value. "The faith once delivered to the saints," which is possessed by the Church in the form of well-preserved and duly-attested documents—those "Scriptures" which testify of Christ, and in which all that receive them "have eternal life"—is even a self-attesting reality. The Holy Scriptures are at once a faithful embodiment and record of the truth as it is in Jesus, and the medium through which the spirit's life is brought into men's souls. They thus attest their own Divinity, and establish the hearts of all who receive them in their doctrine and spirit. Unlike all other systems of right and duty, which come to us only as didactic precepts, God's Word speaks with a sacred authority, teaching the most exalted ideal righteousness, together with its realisation and its exemplar in a real and historical person. The life-story and the delineated character of Jesus—the Christ, the incomparable man whose words and works stand a perpetual demonstration of His essential Godhead—are themselves the best possible evidences of those living truths of which He Himself is at once the author and the subject; and their power to redeem and transform the wrecks of our humanity, as seen through all the annals of the Church, constitutes the highest form of Christian evidences. When the Baptist, from his prison, asked for assurances of the Messiahship of the Prophet of Nazareth, he was pointed to the wonders wrought by Him, and chiefly to the fact that by Him "to the poor the Gospel is preached." And through all later times the same proofs have attested the Divinity of Christianity; its brightest jewels are souls renewed by grace, its monuments are built of living stones, and the Church, emerging from the flames of persecution, defying the wasting tooth of time, and perpetually renewing its youth, is its own ever-living proof that it is of God, and is destined to endure for ever. As He was seen at Patmos, walking among the golden candlesticks, and holding the stars in His right hand, so is Jesus evermore the chief and central figure of the great historical picture of the Church of the Ages. The Holy Scriptures, as interpreted by the history of the Church, and the Church itself, as a perpetual spiritual power, as illuminated by the words and spirit of Holy Scripture, are the concurrent witnesses of the truth. And in proportion as the minds and hearts of believers, and the whole Church, in its doctrines and ordinances, its institutions and its life, shall become suffused and saturated with the soul and substance of the Bible, will all danger from the spirit of unbelief fade away and disappear.

But still, for their ultimate effectiveness in averting the perils of

unbelief, all forms and kinds of the Christian evidences are conditioned on the soul's own present and abiding experience in spiritual things. Other things may suffice to induce intellectual assent, but only with the heart men believe unto righteousness. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." The truly spiritual believer, though inexpert in polemical discussions, and quite unable to answer to the objections propounded by a perverse but ingenious scepticism, finds evidences in his own heart, his spiritual consciousness, of the things that he has believed, which effectually silence all doubts. Even our intellectual conceptions of spiritual things are largely dependent on our spiritual intuitions, without which, indeed, men's best convictions will be only uncertain balances of doubts and probabilities; while the humblest of believers, taught by the Divine Word and Spirit, rests in the full assurance of faith, for he knows "whom he hath believed."

But to us Methodists, in view of a specific article of belief held in common by us, a peculiar interest attaches to this subject. In our universally accepted concord of doctrine is included that of the fearful possibility that "those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost," *may* "fall away," so that it shall be impossible to "renew them again unto repentance." It therefore becomes us, beyond all others, to guard against the occurrence of that dreadful possibility, and with all diligence to watch and pray lest we fall away by this form of unbelief. And this we can do only as we guard the sacred fire on the soul's altar; nor will it do to accept the smouldering cinders of a merely remembered religious experience as proofs that the fire of grace is still burning. Only by walking in the light can the believer be warranted against the insidious approaches of unbelief.

The zeal and learning of the Church have been long and earnestly devoted to the defence of the outworks of the faith, to the establishment of Christianity as a form of intellectual belief; and in this a noble and valuable work has been achieved. But in these "Apologies," and "Analogies," and "Theodicies," only negative arguments are attempted. They are, indeed, powerful to demolish and destroy disbelief, but they can go no further; for the unbelief of the heart they offer no remedy. Against the destructive criticism, the learned materialism, and the godless philosophy which spring spontaneously out of the evil heart of unbelief, and replace the faith once delivered by a soulless negativism, they have nothing to oppose. The thing here required is a living, self-attesting, and soul-transforming Christian experience. This is our only and all-sufficient strong tower and rock of defence. *In hoc signo vinces.*

The history of the rise and progress of "the Religious Movement of the Eighteenth Century called Methodism" is especially suggestive

and full of instruction respecting these things. Though eminently the age of apologetics, the eighteenth century is recognised by the most eminent historical and religious authorities as an epoch of marked decadence in both doctrinal faith and religious power throughout English-speaking Protestantism. The ablest defenders of the faith of that age spoke and wrote in tones and terms of almost absolute despair, while their adversaries were already chaunting their pæans of victory, and superciliously referring to Christianity as a thing of the past. A faithful few still trimmed their lamps in the apparent twilight, and hoped in God even against hope; but none could say from what source the needed help would come. The schools of learning were already in the hands of the enemy, or they were at best powerless to resist the constantly rising tide of unbelief; the pulpits of both the Established Church and the Dissenters had lost their hold upon the public conscience; the press, as that force is now felt and recognised, scarcely existed; and almost everywhere the forms of religion were falling into discredit and disuse. How, under God, this dreadful spell was broken, need not be pointed out in this presence; to state it in order would only be to rehearse the opening chapter of our denominational history. The abortive feelings after God, by the little original "Methodist" club at Oxford, disclosed a want but failed to find its remedy. Afterwards the Wesley brothers, with untold pains and yearnings of spirit, continued to ask what they must do to be saved, and found none to answer. At length a simple-minded German spoke to them, in terms but faintly apprehended by them, of the way of salvation by faith; and they, finding in their own hearts that which seemed to respond to the words of the strange teacher, received his message as from God, believed, and were saved. And now, with their hearts "strangely warmed," and with lips touched with live coals from God's own altar, they told to others what they had heard and seen, and what was their own hearts' experience; and those to whom they spake also believed and were saved. The fearful spell that had held the apparently moribund Church, as in the grasp of death, was broken, a living Gospel was again heard in these kingdoms and beyond the seas, and Methodism became a fact in English-speaking Christendom. And although, as in the Primitive times, "not many wise, after the flesh, not many mighty, not many noble," were called, yet now also "God chose the foolish things of the world that He might put to shame them that are strong, and base things to bring to nought the excellent."

Such were the beginnings of that wonderful religious quickening whose fruitage, after the growth of nearly a century and a half, we now rejoice to contemplate, and of which this Convocation, though but the least part, is the accredited representative. If to-day some pilgrim from the distant Orient, or the remote islands of the Southern Seas, shall ask for the monument of him who, under God, was the founder of Methodism, we will not bring him to the cemetery of City Road, nor

point him to the memorial tablet at Westminster, but, borrowing the words of the scroll that commemorates the architect of St. Paul's, we will say, as we look out on this assembly, viewing them as the representatives of Methodist converts from every nation under heaven, *perspicite*.

"Temples Divine of living stones,
Inscribed with Jesus' name."

No doubt the set time for God to visit His people had come; for, wonderful and widespread as was the work effected by the Wesleys and their associates, it was only a part of the remarkable awakening which about that time overspread the land and introduced a new era of spiritual life and power.

And now, while we rejoice and glory in these things, and give thanks to God for what He has wrought, we may also learn from them a lesson especially pertinent to our theme. Having been saved by faith, we must continue in the same, "kept by the power of grace through faith unto eternal life," and when the enemy shall come in like a flood this is the standard which "the Spirit of the Lord shall lift up against him"—"And this is the victory that overcometh the world, even our faith." The giant of unbelief, which now defies the host of the living God, shall be slain, but not by man's weapons. The sling and stone of the Shepherd of Bethlehem, hurled and hastened by the Holy Spirit, shall suffice where other and more pretentious means must fail. Safety against the perils of modern scepticism, whether of the head or the heart, must be sought for in a deeper and clearer and more fruitful religious experience. Nothing else can so effectively stay and turn back the floods of infidelity as the baptism of the Holy Ghost, given in Pentecostal measures in the hearts of the people and in all the Churches. By this Methodism was called into being in the hour of the power of darkness, and by it shall ever abide in safety, despite the powers of darkness.

The invited address upon this subject was given by the REV. W. L. WATKINSON (British Wesleyan Methodist Church). He said: I shall speak of the More Probable and Immediate Perils of Methodism from Modern Scepticism. And,

I. Methodism is being constantly criticised as a Church with a stereotyped and unprogressive creed, and there is danger lest we should be provoked by these criticisms to assume a more liberal theological character. We are candidly told that Wesleyanism has failed to keep abreast of the thought of earnest men; that its narrow orthodoxy lowers it in the opinion of all liberal thinkers, and prevents such from joining its communion; and that if it is to prosper it must keep pace with the largening knowledge and civilisation and wisdom of mankind. With this order of criticism we are very familiar; and there is, per-

haps, some little danger lest, moved by these remonstrances, we should affect a more liberal theological tone. But, really, the present Council, gathered from the four winds, and representing a Church powerful and flourishing everywhere, can well afford to smile at these animadversions. So long as we have a broad and broadening Church, we can bear the reproach of a narrow creed; and if everything else is progressive—our societies, congregations, missions,—we can bear with serenity the taunt of unprogressive orthodoxy. We hold first that our creed is a Scriptural creed, and secondly, that it is a grand working creed; and we have no intellectual pride to gratify by sacrificing either our consistency or our success. If, provoked by hostile criticism, we should attempt to revise our theology in the interest of latitudinarianism, it would not be long before we were taunted again—and this time by a taunt far harder to bear; for, descending into the limbo of extinct Churches, the wasted, gibing shapes of Arianism, Unitarianism, Deism would rise up to greet us: “Art thou also become weak as we? Art thou become like unto us?”

II. Another peril is, lest there should be anything like an attempt to recast our theology with the view of bringing it more into harmony with modern thought. Mr. R. W. Dale, of Birmingham, whose name can be mentioned in this assembly only with respect, tells us that “the movement of theological speculation which began in the early part of the sixteenth century, and which has assumed a permanent form in the confessions and creeds of the great Protestant Churches, is coming to an end. This is a fact of immeasurable importance to Evangelical Christians. If we refuse to recognise it, we shall soon be unable to render any great service to our own generation; we shall be unable to render any service at all to the next.” He thinks that the intellectual revolution which has been going on in Christendom during the last three hundred years is approaching its term, and “the process of reconstructing our theological systems will soon have to be gone through again.” And he concludes: “As yet the Evangelical movement has produced no original theologians of the first or even the second rank. It has been more eager to seek and to save the lost than to investigate the foundations of Christian doctrine; it has displayed heroic vigour and zeal in evangelising the world; but it has shown less courage in confronting those great questions of Christian philosophy which in all the most energetic ages of Christendom have tasked the noblest intellectual powers of the Church. The work of theological reconstruction must be done.” To this we reply: John Wesley belonged far more to the nineteenth century than he did to the sixteenth, and those sermons of his which furnish our standard of doctrine might be preached in London or Oxford to-day, without their grating on the ears of those Christians who least sympathise with obsolete phraseology. The creed of Methodism needs no recasting, for Wesley did little theorising, and his Scriptural statement of doctrine is good for our time, if not

for all time. The Evangelical movement may not have produced original theologians, but it is always producing able men who can give a sufficiently satisfactory intellectual account to their generation of the great facts and truths of Christianity; and then all Methodists are not in Methodism; and whilst men like the Bishop of Durham, Canon Liddon, Professor Wace, and Mr. Dale himself, can speak to our age in its own tongue with such skill and eloquence, we rejoice in their achievements, give ourselves afresh to evangelising, and let our theology alone.

III. Another peril may be found in the ministry lacking adequate knowledge of the various forms of existing error. It is most important that the pulpit should possess such a knowledge, for how otherwise can it supply the necessary antidote? One of the ancients said, "He is the best general who knows the most of the affairs of the enemy." Other things being equal, he is certainly the most effective preacher who has the best acquaintance with current errors. Not that our preaching should be polemical, for the next best thing to an accurate knowledge of sceptical developments is that we should say little about them formally and technically; but if we apprehend the anti-Christian errors of the day, our congregations are quick to detect the fact, and exercise in us a quiet confidence which counts for much, and we are also able to suggest the great answers to the doubting souls in our audiences. Many divines, we are afraid, are far more conversant with historical heresies—Gnostic, Arian, Pelagian, &c.—than they are with contemporaneous heresies, and the best way of meeting them. This is greatly to be regretted, for it is only as we are thoroughly acquainted with the latest devices of the wolf that we can prove effectual shepherds. Some may think if we are to prove thorough-going evangelists, we shall have little time for studies in science and philosophy; but the fact is, sanctified industry goes all the way. In our theological institutions the true method of such studies ought to be taught, and in active service zealous men will find no difficulty in mastering the manifestations of error special to the times. We were reminded in this Council the other day that many of our brethren became divines and scholars whilst pursuing their rough missionary work in the wilds of the West, and there is no knowledge or gift now necessary to the triumphant accomplishment of our ministry, but it is accessible to diligence and determination. The preacher, like the physician, must understand the exact malady of his patient if he is to become a minister of health and life.

IV. Another peril may arise from the defective Scriptural knowledge of our people. The more thoroughly our people are grounded in the positive truths of revelation, the less have we to fear from the all-encompassing presence of error. Bishop Simpson reminded us that Methodism arose in the close and prayerful study of the Scriptures; and Methodism will find its perpetuity where it found its genesis. We

are sometimes afraid that a thorough Scriptural knowledge is not so much a characteristic of our people as it might be. The itinerant system, which, to a certain extent, prevents consecutiveness and thoroughness of teaching, may be more or less chargeable with this fragmentary and superficial knowledge; but, whatever may be the cause, we are afraid that Methodists generally have not such a profound knowledge of God's Word as is their duty and privilege. A settled pastorate gives best opportunity for systematic exposition; but by common carefulness we may reduce this disadvantage of itinerancy to a minimum. And then in our schools the utmost attention should be given to secure to our youth a thorough Biblical knowledge. If anything will make a sceptic, a smattering of science and a smattering of divinity will do it; and as most people nowadays get the smattering of science, we must be specially anxious that they shall be fully informed in those Scriptures by which men are made wise unto salvation. There is no armour against scepticism like the armour of light, and if our Church is arrayed in full burnished panoply, we have little to fear from the hosts encamped against us.

V. Another peril would be found in the decline of our spirituality. Any increase of worldliness is a distinct menace to our orthodoxy; as the Church loses its love and zeal, all truth is seen less clearly, held less firmly. And then any substitution of intellectualism for spirituality is also a serious error and peril. The literature of imagination, and secular literature generally, in some of our circles is pushing out the literature of the soul, and this prepares the way for a feeble faith and loose notions. In some of our societies also the old gatherings for prayer and fellowship have given place to debating societies, where the theories of the day are discussed. Our Young Men's Mutual Improvement Societies have often drifted in a false direction, the devotional element being almost forgotten. We read that Ahaz, in spoiling the temple, "took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones." And some nowadays would, undesignedly but fatally, spoil the Church of God by taking away the spiritual basis and resting the fortunes of the Church on a secular basis—political, educational, or moral. Our safety is in our spirituality. Positive truth, personal character, spiritual life, these are our strong points, and it would be suicidal to adopt any other programme or principle. If we lose our spirituality we shall fall an easy prey to unbelief, but, maintaining our spiritual life and fellowship, infidelity cannot harm us; for, like Milton's angels, we can

"No mortal wound

Receive, no more than can the fluid air."

VI. The final peril I would suggest will arise when, from any cause whatever, we abate our evangelical action. We were reminded by Bishop Simpson that "Methodism never divided on doctrine." And

there is a wonderful unanimity amongst us on doctrinal points to-day. Whilst almost all other Churches are powerfully affected by modern unbelief, we enjoy a singular and delightful immunity. How is this? We have been fully occupied with evangelical work, and it has saved us from a thousand snares. Mr. Dale says: "The evangelical movement has been more eager to seek and to save the lost than to investigate the foundations of Christian doctrine." It will be better to continue on the same lines; and so long as we have great evangelists, original theologians will arise quite as often as they are desirable. Goethe's advice, "Be true to the dream of thy youth," is good for a Church as for an individual; and as the glorious dream of young Methodism was to evangelise the world, old Methodism had better be true to that dream, and, with both hands full for God, we shall be saved from that unbelief which so frequently weaves the shrouds of Churches.

REV. DR. G. R. CROOKS (Methodist Episcopal Church): I think, sir, it is of great importance for us to bear in mind that the root of scepticism lies in the human heart; it is the spiritual principle of mankind that exposes it to unbelief. Rationalism is the product of a cold unbelief applied to the great truths of the Gospel; and whenever the intellect is warmed through the fires of the heart, trusting in Jesus Christ, rationalism, however strong its arguments may have been, disappears. We need never be afraid of rationalism; for I think it is true, as the second essayist has said, that the broader the creed the narrower the Church, the larger the liberality the fewer there are who are disposed to accept what is conveniently and lightly termed, "a very liberal religion." The next point to which I desire to call the attention of the brethren is this, that in point of fact we are in the ascendant line. Scepticism is declining, not increasing; and, much as men may say of the scientific and public universities of England, the fact remains that the great universities of Germany have been redeemed from the rationalism of the past fifty years, and are becoming more and more evangelical. Rationalistic Heidelberg has scarcely any students in theology, and we know very well that evangelical Hallé, evangelical Leipsic, and evangelical Berlin are crowded with theological students. Where at Tübingen there was a school of unbelief, there is no longer a school of theology at all. We have won a great victory, and we have won that great victory while the arguments of rationalism have been pressed with unavailing perseverance. It has been won by the recalling of the attention of the Christian world to the fact that it is the heart of man that is deeply concerned with Christianity, and that it is with the "heart" that we "believe unto righteousness," and that when the soul comes into proper adjustment of its relations to Jesus Christ the Redeemer, the rising sun dispels the mist of unbelief. Christianity is its own best evidence after all; it needs not our farthing candles to illuminate it; it shines with light in the face of Jesus Christ, its Founder. It is beautiful with His beauty, and glorious with His glory, and, like Him, will endure for evermore. We need have no fear for the future of evangelical religion. If the evangelicals of the Church of England have declined, blessed be God, evangelicals out of the Church of England are not to-day in a declining condition. I must call the attention of brethren to a third point, which is this: that in dealing with cultured unbelief, it is perfectly practicable for us, in looking over the whole line

of the argument, to fix our thoughts upon a weak point which, when touched, the whole system dissolves. I have seen in my time the rise and fall of the mythical theory of the origin of the Gospels of Jesus Christ. When I was a young man it was the fashion—it was accepted as the last word with regard to the truth of Christianity. I have seen that mythical theory disappear; one sentence of Thomas Arnold punctured it and let all the gas out of it. It was inconceivable, he said, that the mythical theory of the person of Christ, and of the origin of His religion, should have originated in an age filled with the glories of literature, where men treasured up their thoughts in writing, and where they were under the influence, not of an uncultivated imagination, but of reason and of logic. The more strictly and firmly you apply that simple thought to the whole mythical theory, the more evidently it passes out of sight. Mr. Buckle has declared to us, as one of his fundamental principles, that the average of human conduct as contained in statistics proves that human conduct is subject to a law of causation. That seems to be a formidable principle, and men stand aghast, as if free will had been utterly annihilated, and man was no longer responsible for his conduct. But here is the simple fact that this Government and all Governments require statistics to be taken, not in order to find the law of causation which has compelled certain statistical results, but in order to amend the statistics themselves. We collect statistics in order to alter our conduct by a course of free will. We collect the statistics on intemperance; we collect statistics on licentiousness; we collect all the statistics imaginable, not in order to submit ourselves to any law of causation, but in order, by the power of free will which we possess as men and as societies, to alter the statistics.

REV. HUGH GILMORE (in *ive* Methodist): I desire to call the attention of the Conference to one or two perils of Methodism that we have not heard mentioned either by the essayists or by the speakers, and which I think of importance, arising from the scepticism of the age. The first is the amazing self-complacency with which we regard our orthodoxy and the fulness of our creed. Now I do not assume that we have "the truth, the whole truth, and nothing but the truth," embodied in our particular formularies, and I am inclined to think that the position which we assume should not be so very self-complacent. I think we ought to be prepared to recognise the fact that the advancing intelligence and guidance of the Church of Christ may lead us at any rate to some modification in the expression of our belief, and it struck me in the address that was read that the spirit prevailing was that of a self-complacency that was not of a very healthful character. There are one or two other points I must mention. One is the uncharitableness that we sometimes manifest toward those who are in a sceptical condition of mind. There is faith and faith, and there is unbelief and unbelief; and I recognise the possibility, in this age, of young men of education having intellectual difficulty in relation to matters of belief, who are largely determined by the true faith of Christ, and largely possess this spirit. What I claim from this audience is a large spirit of charity toward those who may not be able to accept the whole statement of our belief as we put it forward. Let us give them credit for honesty. Let us be ready to treat them as honest seekers after truth, and to entertain the views that they may state, and not put them down by harsh and unkindly words. I have been for twenty years intimately connected with a large section of working people in the North of England, and I can say that the uncharitable temper manifested by Christian people, in relation to the intellectual difficulties of these men on religious questions, has tended to un-Christianise them. We can afford to manifest a spirit of charity and to recognise the Christianness of men who believe what they can believe, and stand in

doubt of what they cannot believe. I think also that we do a very great deal of injury to ourselves by the alarm that we manifest when there is any sceptical opinion expressed. I hold that it is the unbelief of the Church that has done the great injury, and not the scepticism of the schools. If there is a sceptical opinion expressed, and it is uttered by some person occupying a high scientific or social position, we all get into the greatest alarm, as if we feared that this statement would imperil the Church of Christ. I think that should not be.

REV. DR. TODD (Methodist Episcopal Church): If the Church is to triumph now, as in the past, she must supply herself with modern arms. The conflict is now no longer waged upon the field of textual and historical criticism, as in the days of Voltaire and Paine. The attack of Strauss and Renan upon the person of Christ is being abandoned. Infidelity now undertakes to undermine the whole structure both of natural and revealed religion, and blow it all up at once. The point of assault is through the physical sciences. Sceptical science does not now stop to dispute with us the Divinity of Christ or the inspiration of the Scriptures, but denies the existence of God, and hence denies the possibility of inspiration or of incarnation. There is no creation. All is evolution. Somewhere in the bygone eternity, nobody knows just where, the process of unfolding began without a cause, and has been carried on ever since without any superintending intelligence. Matter is eternal, and in matter slumbered from eternity the latent germs of all that has been, is, or shall be. Sceptical science is badly and boldly atheistic, and it is this that the Church must confront and overcome. How can this be done? First. By a readjustment of ministerial studies. Ministers cannot attend to the duties of their calling and at the same time become profound scientists, but they can and must familiarise themselves with current scientific teaching if they would meet the demands of the times. They must not preach science instead of the Gospel, but they must show in their preaching of the Gospel that they know what the teachings of science are, if they would win or retain the confidence of the rising generation. For this purpose the course of study for candidates for the ministry might be arranged so as to leave out a little Church history and rhetoric, and substitute for them a course in physical science. Again, in preaching we ought to treat scientific truth neither with contempt nor as if we were afraid of it, but squarely admit it and adjust our phraseology to the new order of things. The Church is not responsible for the scientific views of her members concerning the physical universe. She did not institute the Ptolemaic theory, and should not have opposed the Copernican. If science in the past taught us falsely, we should not hesitate to change our view when she admits her blunder and seeks to correct it. The Bible does not teach science. God would not inspire men to teach what in due time they could find out for themselves. If the Bible is the word of God, no fact or truth in Nature will contradict it, and we ought therefore to welcome every clearly discovered truth in science, and use it as a commentary on revelation. In saying this, however, I am far from admitting that the nebular hypothesis and the evolution hypothesis are entitled to be classed as established scientific systems. They are only hypotheses at best, and we are not bound to accept them until scientific men agree among themselves in regard to them. St. George Mivart, a scarcely less brilliant name in science than that of Darwin, squarely denies the Darwinian theory; and Virchow, than whom Germany has no more profound scientific scholar, opposes with his might the teaching of evolution in the German schools as scientific truth, declaring that it is only an hypothesis which is yet far from being an established truth. For the present, therefore, we may hold such teaching in abeyance, and rest confident that when the dispute is settled and the truth of Nature is clearly

ascertained, the God of Nature will prove to be the God of the Bible also.

After some announcements by the Secretary, the Session was brought to a close.

IN THE AFTERNOON the Conference reassembled. After the usual Devotional Service, the REV. J. W. M'KAY, D.D. (Irish Methodist Church), read an essay on *Possible Perils of Methodism from Formality, Worldliness, and Improper Amusements among our own Members*.

Our estimate of dangers to Methodism is likely to be in accordance with the views we take of Methodism itself.

Methodism, as we speak of it to-day, is a recognised system, world-wide in its spread and varied in its organisations; but, recurring to its origin and history, and having respect to its principles, its spirit, and the design of its existence, we adopt the words of John Wesley—Methodism, so called, is the old religion, the religion of the Bible, the religion of the primitive Church. This old religion is no other than Love, the love of God and of all mankind.

In so doing we have no misgivings. True religion is not subject to uncertain variations, but, like its Divine Author, is "the same yesterday, and to-day, and for ever." It rests on a sure basis of doctrinal truth, "as the truth is in Jesus." The teachings of Methodism, thank God, have not hitherto given an uncertain sound as to the Person and mission of the Son of God, or as to the Person and mission of the Spirit of God, and the extent and continuance of purity of doctrine have been mainly owing to the prominence given to those truths which the Holy Spirit more immediately employs in the salvation of men, as He convicts of sin, manifests the things of Christ, witnesses with the blood, sheds the love of God abroad in the heart, and dwells with and in believers. The word of the truth of the Gospel, believingly received, gives rise to and is confirmed by individual experience; and this experience—testing and attesting, proving and approving, the truth—is in every place and age the same.

The love of God is the great principle of the life of God. When it is shed abroad in the heart it is as life from the dead. There is a change of nature; not of the constituent parts of humanity—body, soul, and spirit—or of any of their natural attributes, but a moral change: the carnal becomes spiritual; the earthly, heavenly; the love of the world is displaced by the love of the Father. Self, that was sought, and indulged, and exalted, is denied, and renounced, and crucified. Christ lives within. There are new motives, pleasures, hopes, and joys. Love goes up to God, expressing dependence, ad-

miration and gratitude, in prayer and praise; it goes out to men, expressing yearning pity for mankind and burning charity, in acts of kindness and beneficence, and in efforts for their salvation; and in accordance with that new commandment which Jesus gave to His disciples, and which links together, as it were, the two great commandments of the law, it expresses the fellowship of kindred affection and intercourse in the communion of saints.

It is the possession and maintenance of this life of God that has made Methodism a power for good in spreading Scriptural holiness throughout the land, and throughout the world; and whatever tends to weaken or endanger this is a source of peril. The perils to which Methodism is now exposed are not those incident to slander and reviling, and persecution for righteousness' sake. In our Lord's Sermon on the Mount, there seems a not inapt connection between the last of the Beatitudes and the words that describe Christians as the light of the world and the salt of the earth. It is under other circumstances that the lamp is in danger of being hidden, and the salt of losing its savour. Our dangers are those incident to external prosperity, material wealth, advanced social position and influence, and the respectability that attaches to these things in our own eyes and in the eyes of the world around us. Our warnings are in the epistles addressed by the risen Son of God, through John, to the Churches in Ephesus, Sardis, and Laodicea.

There is danger from *formality*. Let us not confound form with formality. Where there is life there will be form. Form is to us the expression and development of life. Nor is there any reason why its surroundings in the sanctuary and services of Divine worship should be devoid of convenience, comfort, symmetry, or beauty. But if, on the one hand, form assumes a rigid stiffness, so as to cramp or hinder the operation of life, and there is no room left for the free response of an Amen or an Hallelujah; or if, on the other, vital energy declines and pulsation becomes feeble, if first love be forsaken, and lukewarmness enervates the spirit, if work for God be irksome, and the hardship of self-denial and of taking up the cross is no longer endured, then form degenerates into formality, there is death with a name to live. There may be no taint of pharisaic hypocrisy in cushioned pews, or in subdued and tinted lights, or in strains of choral music; but the life of sense without the life of God in worship is only spiritual death in another form,—not dead men's bones in whited sepulchres, but embalmed mummies, swathed in perfumed cerements and preserved in pyramids. Is there no possible peril to Methodism here?

Perils from Worldliness.—The design of Jesus Christ as to His Church and people was not that they should be taken out of the world, or that they should go out of the world, but that they should be in it, yet not of it,—“kept from the evil.” Separateness is an essential idea in all that is taught and enjoined as to holiness in the Word of God. This

had its typical illustration in the history of the great patriarchal family and of the Israelite nation; and the New Testament, in the most decisive manner, warns against being fashioned after this world, and declares the "friendship of the world" to be "enmity against God." Mr. Wesley saw that danger was to be apprehended from this; he saw that religion had a tendency to counteract itself; that in making men industrious and frugal it opened the way to worldly prosperity and riches; that as these increased the desire for them increased: then came trust in them, and then seeking happiness in those things that money can procure. His several sermons on "Riches," "The Use of Money," and "Friendship with the World," show how he thought and felt, and never were they more needed than they are to-day. We would not undervalue riches. Money holds a remarkable place in the providence of God; it is strangely woven into the texture of human society with its network of relations and dependencies; it is a notable touchstone of character, a test of fidelity to God, a testimony of love to man. Jesus Christ could without it work His miracles of mercy; but without it we cannot follow His example of going about doing good. What He calls to He provides for. His Church is not without resources, and if they are not used for blessing they will become a curse. Are funds exhausted? missions crippled? institutions burdened with debt? There is canker somewhere. Hoarding is not so much a characteristic of our times as making haste to be rich. With the increase of the banking system have come facilities for bill-broking, and in the commercial world usury and bankruptcy are not regarded in the same light as they once were. Are we not in danger here? Are there no ventures on the Stock Exchange? No speculations in companies of limited liability and unlimited assurance, whose basis is often little better than the invention of a name? Have not these scandals come to be too delicately dealt with in the discipline of the Church?

Is there not danger from conforming to the fashion of the world in another way? We do not plead for eccentric singularity. We do not say that the ruler should never make a great supper, or that wedding garments should not be worn at wedding feasts, or that soft raiment should have no place in kings' houses, or that the fruits of the earth should not be enjoyed in due season. But what of rivalry in costly entertainments? of gratifying and increasing the variety of artificial tastes? of pandering to genteel sensuality? of aiming at display of finery in dress, and furniture, and equipage? Of ministering to the "desire of the flesh and the desire of the eyes, and the vainglory of life"? Is there no danger of our forgetting that these are "not of the Father, but of the world"?—of our ceasing practically to declare that we are strangers on the earth, and that we seek a better country, even a heavenly?

Improper Amusements.—Labour, whether bodily or mental, calls for refreshment—for recreation; and in the appointment of alternate day

and night respect is had to man's individual need. Man's nature, however, is essentially social. The Divine ideal of human society is in the family institution; and the Divine provision for recreation, refreshment, rest, is in the institution of the Sabbath. I must be abrupt here; time will not admit of enlarging: I must only say, if in the pursuit of amusements night be turned into day and day into night; if the design of the family be overlooked in Church associations or in association with the world; if moral and religious obligations be treated as mere secondary things in the holiday use of the Lord's Day, then it is perversion of language to talk of recreation; *dissipation* is the descriptive word. The matter of amusements bears more particularly on the part of our nature—that nerve region—on which rests mystery that neither the materialist nor the spiritualist can solve, which is still dark to both philosopher and physician, where mind and matter seem interlaced, where sense is most sensitive, and imagination revels, and passions play—that part of our nature to which belongs the appetite for excitement, and in which especially Christianity requires the exercise of soberness and temperance and self-control. There is no need here to refer to the brutal sports which were common in a former age; but we cannot avoid reference to theatrical amusements. These have latterly been coming more into prominence, and claim more than a passing notice. No one can successfully maintain that the associations of the theatre are otherwise than hostile to spiritual religion. Many a Methodist family has had to mourn over hopes and prospects wrecked among those shoals and quicksands of this and other great cities; and in the whole range and variety of our biography there will not be found a single witness that the theatre ever ministered to holy living, or to a peaceful death.

I shall use no strong language as to those who directly or indirectly depend on the drama for their bread; but I cannot express too strongly my apprehension of peril to Methodism from attempts—it may be under the plea of avoiding the evil associations of the theatre—to introduce semi-theatrical amusements into the drawing-room, the school-room, the lecture-room, or the church. There is in man something adapted to the general constitution and course of nature, which finds pleasure in tracing analogies, and in using similitudes in various forms. This is abundantly recognised in the written revelation of God; and in proportion as it has lively and intelligent exercise in seeking to apprehend through the things that are seen things that are not seen, will its pleasures be elevating and refined. There is, no doubt, something kindred to this in the pleasure derived from mimicry, but its aspect is more toward the animal than the intellectual and spiritual in our nature; and we do not hesitate to say that the moral tendency of spectacular and histrionic scenes is the opposite of beneficial; and the same may be said, though in a lower degree, of all striving after the sensational, whether in the pulpit, on the platform, or through the

press. Stage representations of the criminal and the vicious do not naturally tend to discountenance vice and crime. The sentimental tears of the playgoer are not the expression of sympathy with real sufferers, and those who shed them most, and find pleasure in shedding them, are not those who most engage in the relief of real want and real woe. The true reputation of Shakespeare is that of an author, not of an actor; his worth belongs to the study, rather than to the stage.

If there be one thing that concerns us above another, next to the maintenance of a holy, living Church, it is the relation that our children and young people may in the future sustain to that Church. It has been matter of notice, in these countries at least, what numbers pass away from the Sunday-schools who never after appear in our registers, but seem to go out and to be lost in the world. But what wonder, if they are taught to regard with interest entertainments in which recitations, dialogues, songs, and dramatic representations, more or less sensuous and trifling in their nature, form a principal part! In Bands of Hope we rightly seek to preserve the children from intoxicants, the evil effects of which surround them, but for which they have no natural desire: shall we then minister stimulants to vanity and jealousy, of the influence of which they are more immediately susceptible? I have not myself witnessed excesses such as I have seen described; but I have felt sick at heart in seeing children exhibited on a platform, and in observing how one was elated by plaudits, while another, less clever, was cast down because they were withheld, *the acting*, simply, and not any virtue or goodness, being the occasion of the praise. The moral effect of months of teaching may thus be counteracted in a night. The history of our Mutual Improvement Associations I cannot now enter into; but it does *not*, in this respect, so far as I know, point to an *ascending* scale. In the same way, the religion of family life has been, and is, in many an instance, marred and frustrated by games of chance, charades, and other modes of stimulating the desire for stronger excitements, or of whiling away time.

I must conclude. If the love and life of God were supreme, and all our associations regulated and governed by their influence, we should have no occasion to complain or fear. If education, with its acquisitions in language, in science, in the fine arts, were sanctified and applied to the banishing of mere society gossip, and to brightening and cheering the daily intercourse of family life; if the family itself were more satisfactorily incorporated with the Church in right recognition of the signs and seals of covenant relation; if in the spirit of an unselfish and self-denying charity we were engaged in exploring the haunts of misery, in counteracting vice, in seeking to rescue the wretched, to raise the fallen, to comfort the distressed, we should need no simulated scenes to excite our sympathy or our joy, no sensational

fiction to relieve the dull monotony of tedious hours. The song of the poet of Methodism should be the utterance of every Methodist:—

“With me no melancholy void,
No moment lingers unemployed
Or unimproved below :
My weariness of life is gone,
Who live to serve my God alone,
And only Jesus know.”

REV. C. M. GIFFIN, A.M. (Independent Methodist Church of the United States), said: What is this Methodism whose perils we are studying? It is an altar with a fire on it; it is a body with a sound heart in it; it is machinery suggested and employed by the Holy Ghost. In proportion as it ceases to be that, it comes within the grasp of the foes enumerated in our topic. The best have degenerated into the bad, and that doctrine of possible decline from grace which we use to warn the people against personal backsliding, may be applied to the whole movement here represented. The equator may never move up to the poles; but icebergs and cold seas may flow down to it, until the warmth of the girdle of the earth is gone. It may be still in geography called the equator, but it is no longer the torrid zone. So Methodism may retain its title and place among the sects after it has lost its original quality. Apostolic Churches rotted in unsoundness, and were buried as decaying corpses, and a later apostle may have started a movement whose monument will record its death. To prevent that possible result, great care must be used to keep up the spiritual tone. Against malaria the best resistance is highest vitality. Against worldliness we need more than legislation—there must be inspiration. If enough of the air from Beulah-land blows through our Zion it will dissipate the miasma and invigorate the disciples. Otherwise we may have express laws forbidding certain indulgences with many of our followers openly breaking these regulations, and no power to enforce the discipline. The law remedy is not so good as the life remedy. Get the power of life in the souls on our lists, and the power of death has no place. Instead of merely making fences to keep out the cold, we should also build larger fires. It is not easy to precisely locate and define worldliness, any more than the physician can the invisible seeds of ailments, while its effects are well known. It is a malaria constantly attacking an earnest Christianity, to find or make a spot of weakness where it can deposit itself and work destruction. Good as Methodism may be as a home for the soul, it furnishes no paradise so fair that the foulness and fascination of the serpent are not there. Our members and ministers are tempted, and sometimes fall. These sad specimens suggest that all are in jeopardy every hour. Worldliness waits to pour into the Church, like the muddy Missouri river into the clear Mississippi, increasing the

volume while ending its clearness. Let the world be taken into the Church as the world, and the partnership will make us a vast combination, but we shall have the colour of earthliness. Worldliness, however, does not wait to seize the whole Church or the whole man at once. It mixes our motives, and often combines ritualistic regularity with actual carnality. There are professors of religion who sparkle like an off-colour diamond; the taint is there with all the brilliance; they have lost the perfection of purity, and are not gems of the first water. I am not able at this time to exhibit the easy approaches by which worldliness gains its victories, nor how forms become formalism, and recreation passes into sinful amusement. Allow me to say that I consider worldliness to be the spirit of which formality is the religious sham, and improper amusements the coarse carnal expression. Ay, sirs, formalism might be classed as an improper amusement, in which the soul toys with eternal things to divert itself, often sadly succeeding. Worldliness is the main stock well put in the middle of the topic, and the others the right and left branches. Methodism began as a living protest against the very evils we now contemplate. Shall the vigorous protest of the fathers become a tame objection in their descendants? Will we move along that cycle by which even religious movements proceed, until our intensity will die into quiet subjection to sin? We are a quickened Church with true life. The Reformation gave us back the heavenly truth; the Wesleyan revival kindled anew the holy fire. The work under Luther left some of the rags of Ritualism; the Methodist awakening was to put those rags where they belonged—in the waste-basket. Pity if we are to go there to get improvements and decorations for our services. There is a request for us so to do. Our services are said to be so bare. We are losing adherents because our performances are not so attractive as some rival churchly show. We must go into the ornamental art and embellish our worship. Behold Methodism, a factory for tinsel, and her ministers up to the latest fashions in Church millinery! Fine art may have its place, but it touches another side of our nature than that out of which spiritual adoration springs. It is a question whether in aping the splendour of structure and service of other Churches we are not only inviting spiritual decay, but already exhibiting it. When the pulpit does not supply enough of royal truth, so royal as to rule the soul, there must be called in a host of supplementary frivolities to give a show of greatness to the services. Give the congregation rhetorical puffs, although you call them sermons, and they will want, as a fitting accompaniment, the chaff of ceremonies. I have wearied of this talk, that Methodism, to save its children, must employ more winsome signs and sounds. If we only hold them to us by such influences as the elegant routine of the sanctuary, it will not matter much to genuine Methodism if they go away. Such disciples in name are the dead-weight of our organi-

sations. It must be admitted there is a formalism without enacted forms. Formalism is not a book; it is a state of the heart. The stereotyped sentences of the ritual can never be more stagnant and stenchful than some so-called extemporaneous expressions. There may be a formalism that knows just how to excite its emotions so as to produce effervescence, and a shout may be as mechanical as the dreary droning of a sing-song liturgist. We watch the gates from Rome as if all peril must come that way, whereas we may lose that faith and fervour through which alone our service can be acceptable. Any religious service that does not carry spiritual help to those within its limits is a specimen of formalism, so that this peril may occur at any time when the faith needful to bring the quickening of the Holy Ghost is absent. Without crucifix or candles there may be coldness; without choirs, no melody of the spirit; without robes, clerical acting. Formalism is the skeleton of religion, and whenever the life of the Holy Ghost is not present, the service is always that skeleton. Concerning the last danger, our Churches need to be warned against a compromise they are inclined to make. Admitting the need of amusements, the Church is beginning in places to allow its duty is to provide diversions for its members. Once grant that entertainments are the legitimate business of Zion, and our churches become unequal rivals to the theatre and circus. Having started an appetite, are we not to blame if, in their desire to see the best, the people go to the tragedy and comedy?—make our churches places of diversion, and give the people a taste of the skim milk we serve; and we should be silent, save to ask God's mercy for ourselves, when they go where they can get the cream. A piece of an opera lamely performed by a choir may send some of the congregation the next night to where it will be better sung. The mass music used in the cathedral of Methodism may be improving to the ears of the listeners, but we had supposed the mission of the Church was with their hearts. There is a peril that in our reaction from asceticism we shall get over to indulgence, and our members ceasing to be Puritans will become Parisians. Then our gates will be wide as the world, and our courts crowded with unconverted retainers wishing to share in the profit of our popularity. In our haste to be great, we have allowed too many to be enrolled whose only fitness is their ability to pay their, dues and increase the respectabilities of the organisation. For churches, like London tradesmen, like to announce that they are patronised by the Court and nobility. The question of increase should be most of all a question of quality. If we add ten thousand to our census, ten thousand what? If ten thousand half-hearted, world-loving members, it is a misfortune that we thus multiply. Better one David in the name of the Lord, than many Goliaths, great only in the flesh. Is there not a possibility that we shall so improve the size of our edifices and agencies, in a carnal competition with other sects, that we must bid for wealth at its own terms and accept money

made by intense selfishness, flattering its owner's vanity, and allow worldliness to rule in Zion? Farewell, then, said Wesley, to doctrine and discipline. In fact there is a chance, against which we do well to take heed, that hardy, heroic Methodism may become so flabby and pulseless in its effeminate sons, that they will hold an ideal in which goodness is merely a dainty wish, and to be in the Church only to confess the sentiments of a kid-gloved perfumed dilettantism. Already as a sign of progress, it is said, Methodists have abandoned their oddities until you cannot tell them. It is to be feared some of them cannot tell themselves. When that is true, and we have dropped to the level of an infirm religion, we should leave off this name, for if Methodism means anything, it is to be unspotted from the world, the Lord's peculiar people. Keep out worldliness by keeping in the life of the Spirit, and then we shall have none of the pretence of mere ceremonialism, or craving for the nonsense of clownishness.

MR. H. J. ATKINSON (Wesleyan Methodist) said : If all religious people would be so little worldly as to give upon system to the work of God we should have no difficulty about retrenchment or in any other way ; but our committees would meet together for the purpose of allocating the money instead of for devising means of begging. And why is it that it is not so ? It is not so because of one word in this resolution, namely, the perils of worldliness. What is worldliness ? Worldliness is liking the world. I am a Yorkshireman, and am entitled to use the word in the sense the Yorkshiremen use it. What I have to say is this, that it is the love of money that makes the people love the world too well. Why do they grasp the money and keep it too tight ? Because they think of increasing their expenditure as their income rises, so that they may get a better social position and work upwards, and have more pleasure and comfort. Many years ago I read *Gold and the Gospel*, which many of you have read, and I conceive that the cure for all this is that every one of us should, in the sight of God, arrange our true position, and settle what our systematic giving is. Then our ministers would not have to beg as they have now to do, and our superintendents would not have to go round to collect subscriptions, saying, "We shall lose the guineas if we do not put in our personal appearance." I do not wish to dictate to any one that they should give ten per cent., or any other amount, but they should look to their incomes, and realise how much they owe to God. I knew a case where a man devoted ten per cent. to God. He had £500 a year ; £50 for God, and £450 for himself. Then his income got up to £5,000 ; £4,500 for himself, and £500 for God ; but he said, "I cannot afford £500 ; it is too much." He ought to have said, "There was £450 left to me : now there is £4,500 left to me : it is too much left to me, and I must increase the percentage to God." There is a great mistake in not having good book-keeping. People do not put down what they give and what they ought to give. Some persons say, "Oh, I give plenty away." I say to them, "Put it down for one year carefully, and you will see it is rather less than you expected it to be ; therefore, it is your duty to give more." Many of us are continually taking chairs at missionary meetings, and other places. Every time I take a chair I take up part of my time in appealing to them to give systematically, because I feel that if I can convert one young fellow when I take that chair, when I rest from my labours my good works will follow me in the way in which he perpetuates the example. Now I hope we shall make

up our minds that it is right to look at this thing conscientiously, and that we may feel it is not going too much into the Jewish system, as some say, but that we may feel we owe much more, and when the time comes for our epitaph to be written, those who do it for us may be able to say, "That I have I lost ; that I gave I have," that when we die we may be received into everlasting habitations. Personally I feel there is far too little made of the giving and the appeals and begging. Our ministers are far too little in the habit of appealing to us, and seem to be afraid of putting these claims before us ; but I hope that we laymen may recognise our responsibility, and be determined to do all we can to get ourselves up to the proper standard, so that we may have the joy of giving part to God. God gives us power to get the wealth : let us give back a proportion to Him.

REV. DR. BUCKLEY (Methodist Episcopal Church) : I propose to speak on the subject of improper amusements. I consider that to be as important a topic as any that has been presented, practically considered. I hold that the Church ought not to frown on innocent amusements. I hold that essays and sermons that have an ascetic sound will not save the young. We ought to frown upon improper amusements, but when we do it we should make it clear that we are not opposed to innocent amusements. Amusement is natural and necessary. "A merry heart," says the Word of God, "doeth good like a medicine," and such a heart must find expression. Methodism is no longer isolated. Its young people may be in the general society of the places where they reside according to their position, apart from Methodism. Now then, the question arises, Shall we give up our ancient opposition to card-playing, dancing, and theatre-going? I hold that we should not, because certain facts are obvious. That class of amusements occupies the minds of the young, so that they do not and will not think on the subject of religion. Take away those amusements from them, and the natural impulses of religious thought and feeling would work conviction of sin. Hence, they stand directly in the way of securing the conviction and conversion of the young. Moreover, when a young man or a young woman is convicted, it is to this class of amusements, one or all, that that young man or woman is apt to turn in order to stifle conviction. That is a fact, I think, which will be attested by every observer in this body. In the next place, when persons are soundly and thoroughly converted after deep and genuine conviction, whether long endured or for but a brief time, yet essentially pungent and deep—when such persons are converted it requires no argument to induce them to turn away from the theatre, the dance, and the card-table. That is a fact to which there are no exceptions, not only with us, but in other denominations. The most devout and pious Roman Catholic has no sympathy with these things ; the most devout and pious members of the Church of England or the Lutheran Church have no sympathy with them. Another fact is, that you can scarcely find one spiritual worker in any denomination that is in sympathy with them. You can find dress-parade workers, men who speak well on anniversary days. men who speak well when they are in the front, who have a sympathy with them, but you cannot find any hard worker in any denomination who has a sympathy with them. Moreover, when the liturgical Church wish to do any positive work for Christ, they interdict these things ; they have a protracted meeting for forty days in which they reap their harvest of the year, and in that time they forbid the theatre, dancing, and card-table. Moreover, it is a fact with regard to them that in rural districts in the winter season, when the Church is trying to do its very best work, these amusements are much in its way, and often it is a conflict, the issue of which will decide whether religion or frivolity will prevail. Yet with all these facts the subject is a difficult one to handle, because dancing is not wrong in itself ; dramatic representations are not essentially wrong ; and card-playing, where no

money is involved, is not essentially wrong. Now, then, if it be true that these amusements produce these evil effects and yet are not essentially wrong, the thing is one of great delicacy and difficulty. What can we do? We must appeal first to the influence of these things and prove it to the people. Secondly, we must appeal to the loss of moral power which they will experience if they practise them. We must show them that the world counts it a large gain over the Christian when he dances, or plays cards, or is seen in a theatre; and we must bring to bear a moral influence upon the young which will hold them until a few years are past, for this is a question of the boy, the girl, the young gentleman, and the young lady. It is folly for ministers to stand up and simply say, without showing why, "These things are evil." The time is past for looking a young man or a young woman in the face and saying, "You are on the road to hell if you dance." We cannot make that kind of argument tell to-day. We must show the reason why the Church opposes these things. We are met by some of our wealthy members, who just as soon as they get rich and their children go into society, find themselves compelled, as they think, to allow things that they would not allow when they were poor. What are we to do with these wealthy members, some of whom are as good as Joseph of Arimathea or Job, except in these particulars? The only thing we can do is to expostulate with them, to labour with them, to beseech them, to show them the consequences; and if they persist in disregarding the general spirit and rules of our Church, one of two things will happen if we are faithful—either they will get weary of us and leave us, or some glorious revival will sweep through the Church, and show them how little it is to give up these things for the glory of the Church. Meanwhile, the poorest and weakest thing when the Church is dead and almost plucked up by the roots, is for the minister to stand up amidst those ancient mariners who are moving it around and doing it without any life, and say that these things are the unpardonable sin. It is better to go down beneath to build up the work of God, and bring about such a revival of the people that they will throw these things off. But a bad case must be treated with authority, and when a leading member says, "I shall dance, and you cannot help me; I shall go to the theatre, and you cannot stop me; I shall play cards, and I will do so before you;" then there is one thing which must be considered—that man's money or the glory of Methodism.

REV. R. CHEW (Methodist Free Church): Sir, I feel that this is one of the most difficult questions that can come before this Conference, and the delicacy very much arises in my judgment from drawing the line—where do innocent amusements end and vicious amusements begin? It seems to me that that is a very delicate and difficult point to settle, and we should not make a great deal depend upon exactitude of definition. I think there is an intimate connexion between the formality referred to in the programme of to-day, and worldliness and dangerous amusements. I believe that one way of settling the question would be to afford in our religious exercises and ordinances a fair amount of legitimate inward excitement for those who attend. If we have a very great deal of formality in connection with our religious observances—formality in the pulpit, formality in the pew, formality at the Lord's Table, formality running through everything that we do, and almost everything that we say, and this formality stiffening itself into that which is stereotyped, I can hardly conceive any other result than that people who have affections and sympathies will seek excitement in some other way. It seems to me that, if we look back on the history of Methodism, when the spiritual excitement was strongest, and when it manifested itself in all its ordinances and all its arrangements, the tendency to unhealthy excitement was correspondingly weak; and, just in proportion as we can throw healthy excitement into all our arrange-

ments, in that proportion shall we check the tendency to unhealthy excitement and vicious amusement. I should like, therefore, as far as possible, for us to make all our ordinances and means to some extent exciting. I do not believe in unreasonable excitement, I do not believe in any kind of mere animal excitement, but I do believe in that kind of freedom and freshness and ease in connection with preaching, and every other ordinance, that will afford a really healthful stimulus to the best feelings of our hearts; and if we can only succeed in doing that, I believe we shall, to a considerable extent, arrest the tendency to unhealthful excitement and improper amusement. I have observed in the course of my experience that in proportion as people attend those means of grace that appeal to the affections considerably, the less are they inclined to go out into unhealthy excitement. If we look at our prayer-meeting, our love-feast, or band-meeting, and if in these meetings a good, healthful spirit prevails, it will be found that the people that are accustomed to attend them are not those that generally go after worldly excitement. If we can bring that kind of spiritual influence to bear upon the people to a larger extent in all our ordinances and arrangements, I believe we shall do a great deal practically (perhaps not theoretically) to determine the difference between healthful and unhealthful excitement, and shall do a good deal to remove that feeling of worldliness in the heart to which reference has been made.

REV. DR. RIGG: Let me say one word. I think the most serious aspect of the question is the fact that we have begun of late years to organise entertainments for our young people of tender years which cannot but demoralise them; that under the plea of saving them from the temptations of the public-house and other things in the evening, we prepare for them amusements often less intellectual, and not less demoralising, than they might meet with if they went to the penny theatre. I speak of what I know. For children to have a certain sort of miserable, wretched, inferior play-acting brought before their view on the boards of our Sunday-schools, and that under the sanction of Band of Hope committees, is for the Church to give sanction to a form of demoralisation infinitely worse than could attach to a better-class theatre. I do not know, Mr. President, how it may be with you on the other side of the Atlantic, but both in England and in Ireland this sort of thing has been done to a most perilous and alarming extent. I do hope, with all my heart, that every minister will be prepared to bear whatever brunt he may have to bear in putting this down, and that all trustees will refuse to allow their places of worship to be used for the performance of any such miserable and demoralising representations and entertainments as these.

REV. G. BOWDEN: Dr. Chalmers said, "Fill a man's heart with the love of God, and let him do what he pleases." This position is true on amusements. There is a border land in which there may be much difference of action. Each man must be "fully persuaded in his own mind." That which is right for one man may be wrong for another, and that which is right for the same man at one time might be wrong at another. That which may be a duty to the man nervously unstrung, may be a sin for the same man in full health. That which draws from the home, making an evening there insipid and dry, is an evil; while the same thing if it keep the children together, and makes the evening at home bright and attractive, may be a good. We should test each by asking, What are its *associations*? Is it associated with dulled spiritual sensibilities, with neglect of the Bible and closet, with people of low spiritual life or of none at all, be assured it leads to evil results. If it is associated with violations of the seventh Commandment, with gambling or other forms of manifest wrong, be assured it produces, it fosters these evils. Ask further, What are its *tendencies*? To ascertain these seek the perfect form of it. Is it found on the stage? Is

it in the gambling saloon? Be sure that if you cherish the taste in a Band of Hope meeting or by private theatricals in the home, you will find the taste you have formed will seek the more perfect form of that which you have cherished. This I have found in my ministry, when seeking the conversion of the children of our people. When the family discipline on these questions has been good, I have seen all the children brought to Jesus. Where that discipline has been lax, the same pastoral care has produced only partial success. If we let the world in among us we shall not gain the young by it—"Satan will not cast out Satan." The follies of the world will not bring young people to a true conversion.

BISHOP PECK: If the Church join the world it is difficult to tell the value of inducing the world to join the Church. The two things are separate. I have in my own experience found out that the self-denying people, and not the dancing people, made Methodism; and they are the only people who can preserve it and develop it. We can in fashionable enjoyments and amusements make something, but we cannot make Methodism, and, if novelties prevail, it is essentially marred and finally has lost its power. As a pastor I have grappled with this question, and in one way have completely succeeded. I had some two hundred or more young people in one of the churches of which I was pastor. I was the companion of the young people, and they were my particular friends from the least to the largest. One night in the week I had in the church, under the idea of making the church the loved home of my young people, class-meetings that were very lively and spiritual, and great and glorious prayer-meetings, and the young people generally were delighted to get there if they could. Then I had on one night in the week a choice musical entertainment, prepared by the young people themselves, all of whose talents were brought out, and our lecture-room was crowded. Then I had one night in the week given up to the study of profane history, under a competent teacher; and one night was devoted to a society for discussions and mutual improvement, which became so strong that it included at least eleven young lawyers from the City who were not members of our church. Now, to one, or two, or three, or more of these evening gatherings our young people came; those who could not come to all came to such as they could, and the church became the beautiful and joyous home of young and old. That, sir, was my remedy.

REV. BISHOP JOSEPH P. THOMPSON (African Methodist Episcopal Zion Church) then read the following paper on *Possible Perils of Methodism from Innovations upon Established Methodist Usages and Institutions*.

DEAR FATHERS AND BRETHREN,—In accepting the position to write on certain phases of the perils of Methodism, which has been assigned to me, I would say that it would have been quite as congenial to have spoken of the triumphs of Methodism, and of her wonderfully hopeful future, in the good providence of God, yet to be achieved. Still, those achievements will not be realised without the greatest possible evidence of the perils. A gallant ship traversing the ocean should be manned by a hopeful, yet cautious, crew, so that hope may be duly chastened and wisely directed by the voice of caution. Methodism, it hath been said, is the child of Providence, and of that branch of our beloved African Methodist Episcopal Zion Church which I represent this is

emphatically true. We rejoice to have sprung from so noble a stock, and the names of the Wesleys and Fletchers, of Clarke and Watson, will by us ever be revered.

Innovating perils to Methodist usages and institutions may be classified as positive and negative; or, those which come from active encroachments on the one hand, and on the other, those which result from inattention or indifference to her established usages and institutions.

Let us first regard some of the encroachments of a positive character:—

Innovations of the Appointing Power.—This “time-honoured” and highly-important institution for the conservation of the itinerancy is greatly imperilled. From the foundation of Methodism there has been a clearly-defined and authoritative appointing power. Whether that appointing power was lodged in one person, or in several, Methodism has recognised its authority and realised its great utility. That power has not been wielded proudly or arbitrarily, but has nevertheless been decisive.

It has sought to be well informed of the wants of the churches, and of the men best adapted to supply those various wants, and to have no other motive than an “eye single to the glory of God,” or, using the phrase, “to put the right men in the right places.” It would have been surprising if there should not have been an occasional “misfit;” but these, it must be conceded, have been the rare exceptions. The wonderful success of the system demonstrates, beyond question, its wisdom, and that it has the Divine sanction. To an alarming extent this appointing power is allowed to rest but in a nominal degree with those who are called by the Church, and in the providence of God, to its exercise. A small segment of an individual church, and, not infrequently, a single member of a congregation, names the preacher demanded for its pulpit. But limited opportunities for knowing the preacher may be possessed by those making this demand. It may find expression, too, through those in the individual church not best prepared to judge of its real need.

The demand reaches the appointing power with such an emphasis as to generally ensure compliance. The appointing power is, therefore, so fettered that it becomes but a “machine” to record the expressions of those who are likely not to be best informed. If the request is not complied with, dissatisfaction ensues, and alienations are engendered. Is it not true that one wealthy layman often decides who the preacher shall be? Though there may be many ministers who could have ably filled the pulpits, surrounded by such exactions, and the accepted supply is limited to so very narrow a compass, that it results in injury both to that church and the individual society, and to the best interest of our common itinerancy. If our time would permit, the evils arising from this tendency could be much more fully set forth. But, fathers

and brethren, we greatly deplore this evil, and can see no benefit to be realised to Methodism from an innovation of this character.

Innovations on the Class-room.—In the history of Protestantism God has been pleased to set His seal of approval on a witnessing Church. The Revelator declares of those who were seen about the throne that they overcame "by the blood of the Lamb, and by the word of their testimony." The diminution of force, fervour, and members in the class-room has its root in the growing disinclination to speak of personal religious experience. On the other hand, if the statement of the work of God in the soul were more general, the revival of class-meetings would surely follow. In the good olden way, nothing was more effectual for the Gospel than for the Methodist preacher to put the climax on the well-delivered sermon by the narration of religious experience. We have no sympathy with that sentimental modesty which carefully eliminates from public discourses all reference to the dealings of God with the soul. Methodism has made much of Christian experience, and must not cease so to do if she would realise the fulfilment of her great mission.

We, therefore, deprecate that form of innovation upon the class-meetings, by legislation or otherwise, which leads our people to believe that it is not both specially important and obligatory to attend to this form of service. Attendance thereon was at first, and ever should be, strictly observed as a test of membership. Methodism cannot afford to tolerate the broad-spread tendency of an innovation so great that it looks to nothing short of the overthrow of the class-meeting.

The Relaxation of Discipline.—Turning now from the contemplation of positive innovations upon our institutions, let us regard briefly some innovations by neglect of Methodist usage. Prominent among these, and very broad in its operations, is the neglect of the requirements of the Discipline. All of us know full well how careful Mr. Wesley was in the enforcement of the rules of discipline. If he dismembered the Church, and for a moment sent consternation in the midst of a neighbourhood, little cared he if the cause of God and the enforcement of the rules of the Discipline demanded it. Particular care was then given as to who were received into the Church, and no less attention bestowed upon those who had entered.

Now, some preachers of prominence proudly proclaim that during the years of their administration they have never had a Church trial. There is a laxness as to who are admitted, and as to who remain within the fold. Though some seem to take pride in inveighing against our important doctrines, none are called to account—inofficial or official members. The Press and the Pulpit indulge in this with equal impunity. This could not have been practised once, and cannot now be allowed with any degree of safety. If, in the wisdom of this godly assembly, anything could be done or devised by which the discipline of Methodism might be more carefully enforced, most valuable, indeed, would be the result.

The Spirit of Caste.—You would scarcely expect me to conclude these suggestions without some allusion to this important subject; and yet, dear fathers and brethren, understand me as referring quite as much to a spirit of caste coming upon our Methodism among the whites as between the coloured people and the whites. We rejoice to say that the old jealousies and envyings of the race are waning with the general abolition of slavery, and with wise, beneficent, and legal enactments for the better protection and conservation of the coloured people. The amelioration of the feeling of caste in this direction is steadily progressing. There is, therefore, for my people, a brighter day dawning, for which we thank God and take courage.

But may we not speak of the tendency to separate the rich from the poor in Methodist churches in many of our great commercial centres and inland cities? What means this tendency to build expensive churches, but to make it necessary, as Wesley foresaw it would, that we should specially foster rich men, whether rich in faith towards God or not? And the building of expensive churches, and the aggregation of wealthy people therein, on the one hand, means the building of churches specially for the poor, and the endeavour to collect them therein. When the much-revered Dr. W. Morley Punshon, of the British Wesleyan Conference, was in America, he was called to preach the dedicatory sermon of a magnificent Methodist church. Shortly afterward he alluded to the large outlay which had been expended in bringing that beautiful temple to its completion, and accompanied the statement with the remark that the brethren of the locality had said, "Methodism hereabouts deserves a representative church." Upon hearing this quotation, the late greatly-esteemed Dr. Durbin observed, "The spirit of Methodism is her best representative." The spirit of Methodism, fathers and brethren, is directly awakened and kept alive by the blessed Holy Spirit; for nothing is more apparent than that the genius of Christianity is wholly antagonistic to the spirit of caste. This growing spirit of caste, to our minds, sufficiently explains the loss of the hold of Methodism upon the masses of the people. You will see, therefore, my thought is that the congregations of our white brethren are quite as much in danger of encroachments from this insidious spirit of caste, working between the rich and the poor, as are the congregations among our own people of colour, growing the old but enfeebled spirit of caste between the white and black. It should ever be the glory of Methodism that, as her legions of worshippers of every clime gather round her altars, it may be truly said, "The rich and the poor meet together, the Lord is the Maker of them all."

And now, fathers and brethren, "the blessing of the Lord, which maketh rich, and addeth no sorrow," be with you all. Amen.

address, said: Let me say, at the outset, I do not entertain the alarmist views which some people have entertained at every innovation, as it may be called, upon some of our Methodist usages and institutions. It will not be denied, I think, that many of our present usages were unknown to our fathers, and that the alterations that have been made in some of our institutions and usages, so far from being perilous, have produced great good to the community. It was inevitable that the original polity of Methodism should be modified in after times. That polity was human, and everything that is human has imperfections in it. In trying times those imperfections were discovered, and had to be removed. No denomination can afford to confine itself to the same institutions and usages throughout all ages; at any rate, if it do, in my humble opinion it must degenerate. Even the Conference itself, which is a distinctive feature of all Methodist bodies, has to alter its constitution occasionally, in order to meet the growing liberal tendency of the age. I rejoice in that innovation in the Conference of our dear brethren, the Wesleyan Methodists, which has given the laymen of the community greater power in the conduct of affairs. This is a great modern innovation, but it is not an innovation fraught with peril: it is one that will bring, I believe, great good to that great body. Indeed, it has already done good, as we have seen in that magnificent outburst of Christian charity—the Thanksgiving Fund. This is only the first fruits of the good that the Church will reap from the innovation. So long as the authority of the Conference is maintained, its supreme and final authority, no peril can arise from giving to intelligent and respectable laymen a voice in the presiding councils of the Conference. Another Methodistic usage is the class-meeting. This is peculiarly a Methodist institution, and, thanks be to God, it is our glory and our pride. It has been the means of spiritual enlightenment, comfort, and strength to nearly five generations of Methodism. And when I speak about the benefits of class-meetings, I speak not the language of theory, but of actual experience. I became a member of a Methodist class when I was a little boy, and I have been a member of a class ever since. For fifty years I have been in the habit of meeting in class, and therefore I can bear testimony to the advantages of class-meetings. Yet it cannot be denied that there is a great repugnance in the minds of our more cultured members to meeting in class, and we need not wonder that men entertain different views as to the utility of such meetings. You know we are a very large body, and we cannot expect a large body of members to think alike. We must expect a variety of opinion amongst us, and cannot let one man think for us all. That, you know, is the Pope's plan. But then he does not find it to succeed very well. If you read the history of the Papacy, you will find that that Church has been riven with dissensions from the beginning to this day; and if you will read the history of the Popes themselves you will find that they differ largely; and if you look

at the different corporations of friars and monks within that Church, you will find that every separate incorporation is an embodiment of a new idea. But yet I venture to say that if the day should ever come when the Methodist class-meeting shall be abolished, it would be one of the greatest perils that had come to Methodism, and no true Methodist would contemplate such an event with feelings other than those of deepest sorrow and pain.

Mr. President, now that other denominations around us are feeling the want of the class-meeting, what will be said of us if we, who originated that important service, should give it up? A few Evangelical clergymen in this country in the Congregational ministry are holding meetings with their members for religious converse, for the reading of the Holy Scriptures and for prayers, and for the singing of the hymns of Sion. Probably no one who read or heard it will forget that charge—for it deserves to be called by that name—that was given to the Wesleyan Methodist Conference at Birmingham by that foremost of Congregational ministers, the Rev. R. W. Dale, setting forth not only the advantages of the class-meeting, but urging the Methodists to hold fast to this old and blessed institution; and in the recent lecture delivered by the Rev. J. Guinness Rogers to the Congregational Union, we find a strong eulogy on Methodist class-meetings. No doubt the efficiency of the class-meeting depends very largely on the manner in which it is conducted. I remember hearing the late Samuel Coley give an address on the advantages of the Methodist class-meeting, and he urged, I believe, the reading of the Holy Scriptures and singing on a larger scale than is now practised in the class-meetings, and he urged that leaders should give up asking how their members felt, and rather ask them what they had been doing during the past week, so that the class-meeting might be the means, not merely of telling what a man felt, but that he might give a report of his work for God and his Church during the week. I think that would be a great improvement in the conducting of the class-meetings. I care very little about the manner; I will not plead for any particular mode or manner of conducting the class-meeting; but I plead for the continuance of the class-meeting, and even as a test of membership. It is a Scriptural institution. I will not try to prove that. I have not time, or I believe I could if it were necessary. It is not only Scriptural; but it is in harmony with the social instincts of our nature. Man is essentially a social being, and the class-meeting, more than any means of grace I know of in this country—I know very little about America—ministers to this social tendency of our nature. Sir, religion is not a selfish thing. No man is regarded, or ought to regard himself, as having a separate interest in religion. "Look not every one upon his own things, but every one also on the things of others." "Rejoice with those that do rejoice and weep with those that weep." "Bear ye one another's burdens, and so fulfil the law of Christ." "Let every one please his neighbour for his

good to edification, for even Christ pleased not Himself." But where can this reciprocal advantage be enjoyed so well as in the class-meeting, where the experience of one is the property of all, and where all are benefited from the common stock?

I venture to say, Mr. President, that if ever the class-meeting were done away with, it would be one of the greatest perils that could come to the Methodist Church. I was going to speak about many other Methodist usages, but the time is passing rapidly. The system of itinerancy has been the subject of a separate paper at a previous session of this Conference, and it has been ably handled. I will only say that I hope, for the well-being of the entire body of Methodists throughout the whole world, that we shall keep up our system of itinerancy. If we were to give it up, we should weaken that connexional sympathy that runs through all our circuits, and through all our societies. Give up itinerancy, let ministers become settled pastors, and what would be the result? Why, the pastors of the Church would be too much absorbed with their own schemes to have any large amount of sympathy with great connexional movements. I trust, however, we shall hold to this system. Then as to open-air preaching—camp-meetings I think you call them in America; indeed, we do in England, but strictly they are not camp-meetings—you will not wonder that I speak in favour of continuing the practice of open-air preaching when I tell you that the Connexion to which I have the honour to belong was born in the open air. It began through a day's prayer and exhortation on one of the hills of Staffordshire, and it has been mainly supported by open-air preaching. Many of our honoured ministers and best laymen were converted to God through open-air preaching. I could tell you, even, of Roman Catholics, who have heard our preachers in the open air, have received the truth in the love of it, and have left that corrupt and idolatrous Church. There are multitudes around us who never come within our sanctuaries; we must carry the Gospel to their very doors. Then I hope we shall never give up the custom of plain, earnest, pointed evangelical preaching that has characterised Methodist preachers to this day. If we should ever be led, by pride of learning and great social position, to give up our plain Methodist preaching, it would be a great calamity to the whole Methodist Church. Our young ministers especially are in very great danger in this respect. They will be tempted to adapt their sermons to the more cultured of their hearers, and to preach pretty, rather than plain and pointed, sermons. Let me say a word also in favour of simplicity of life among the members of our Church. You have heard something recently about the necessity of continuing our Methodistic simplicity. Why, when I was a young man Methodists used to be known even by the manner in which they dressed, and some religious denominations were strict enough in all conscience in the rules prescribed for the dress of their ministers. However, I will not plead for

any particular style of dressing, either for ministers or laymen, but I will say this, that the Church ought to be kept distinct from the world. "Be not conformed to this world" is a precept that we Methodists cannot afford to expunge from our creed. Our mission is to the masses of the people; if we would be useful to the masses, we must preach so that they can understand us, in language that is plain and useful for them, thereby imitating our Lord and Master whom the common people "heard gladly."

DR. MARSHALL (Methodist Episcopal Church, South): I must say that I heartily concur with nearly all Mr. Cheeseman has said, but there is one thing he said which causes me sincere and profound distrust and apprehension. He said that the denomination, or the family of Methodism to which he belongs, was born in the open air, and he has hopes that open-air teaching will continue. If open-air preaching is to give birth to new Methodist families, I pray God it may give birth to no more. I confess that I have here learned a great deal concerning Methodism, though I have been preaching some fifty years. Above all, I have learned to love these Methodist brethren. I would to God we could carry home their manner of singing, and introduce it into our churches. I would to God we could carry home their manner of class-meetings, and many other things. But there is one thing I ask myself, and that is, Were I to take up my abode in England, would I be a Wesleyan? I doubt if I could. Since I have been here I have heard a ritual service that occupies an hour every morning. If that was done in America it would be said of us, "Why, you are not Methodists—you are really Episcopalians. What is the use of your maintaining a separate organisation? You are virtually Episcopalians." So I do not know what I should do. Then I turn round and say, "Brother, to what part of the family of Methodism do you belong?" and the reply is, "I belong to the Wesleyan body," and "I belong to the United Free Church," and "I to the Primitives," and this, that, and the other; and then another brother gets up and makes a most admirable speech, and says his people were born of open-air preaching, and so it seems to go on, and the more an American Methodist comes over here the more difficulty he will have, and the only chance he will have at last will be to set up a denomination of his own. Now, sir, I close with this remark. I shall never sit in such a Conference again. I have given my life, from boyhood, to the cause of my Divine Master. I only grieve that I have not a hundred lives to give, and that I have not given my life more fully to it. There are brethren here that have witnessed to my labours for many years, but, oh! that I had more years to give. Bear with me, then, Christian Wesleyan brethren, if I say to you in this mighty realm, unite and be one. Give up a little on this side, give up a little on that, as we expect to do some day in the United States. God grant that we may do so!

REV. H. GILMORE (Primitive Methodist): I want to say a word or two on this particular question before the meeting closes. I was not particularly interested to observe all the points mentioned by the essayist, in which innovations have taken place in the institutions of Methodism. It strikes me that Methodism had its origin, and has been successful, because it has protested against strict adherence to particular forms and institutions, and in order to maintain Methodism we ought not to be so scrupulous in relation to the particular forms of the expression of the religious life, or our particular modes of Church government. What we ought to be concerned about is, to maintain the spiritual life of Methodism. Why should we not have these modifications? We do not suppose that those who adopted the

present customs were infallible. We allow that they were human, and we allow further—at least I do—that all the wise men of the world did not live 150 years ago, and that there is a possibility of men being born in this age, who may be at any rate equal to the men who were born 150 years ago, and they might suggest some variation in the methods for the expression of the religious life. I hold that we should never very seriously consider any modification, if the modification is demanded by the religious life of the community. If there is a quick, spiritual life in a Christian Church, it will adjust itself to the demands of its members under the circumstances in which God has placed them; and what we ought to be particularly concerned about is, not so much the institutions but the life of the Church; that we ought to be allowed to have a modification of the itinerancy so as to admit of greater pastoral care than we in this country have yet attained. I hold that we ought to have such a modification of the class-meeting as would admit the attendance of those that we now have to put on the Sacramental Roll, and count as sacramental members of the church. I am sure of this, that a very large number of the most spiritual, the most influential, and the most laborious members of our churches cannot accept the class-meeting as it is ordinarily held by Methodist people, and I think there ought to be some modification in this matter. What we ought to be concerned about, I repeat, is not the particular form of our institutions, but the spiritual life that is maintained in our churches; and that spiritual life is not tested by strict adherence to any forms, but by the spirit that is manifested by the members.

REV. DR. RIGG (Wesleyan Methodist): I think we ought to be very careful indeed about innovations, because we do not know how far one innovation may extend in its influence. I entirely differ from those who say we ought easily, or without the greatest possible care, to make any change with regard to the class-meeting. I want to know what the change is to be, before I say one word in favour of it. It is said the question is one of life; the question is as to the means by which that life is to be developed; and the means whereby that life has been developed hitherto has been mainly the class-meeting. Take that away, and let there be merely a recommendation by a minister to a body of church officers and nothing more, and the discipline which has brought spiritual life to perfection will be gone. What is there to substitute for it? Nothing is said, nothing prepared, as to this. Then I think that we ought to remember that the class-meeting is the school where the prayer-leader is trained; take that away, and where are your prayer-leaders? It is the school where the local preacher first finds out the gift that is in him; take that away, and where is the local preacher to find out what there is in him, and to give others a taste of that gift likewise? In fact, take that away, and you are trenching upon point after point of the golden chain of your discipline. And then what next? You have not got your local preachers grown and growing, and what is to become of your pastors, your ministers? How are their gifts to be ascertained? I grant that if we would only modify our itinerancy enough, if we would bring everything everywhere to the single-station system, there would be no need of local preachers, and no need of class-meetings to train them up. I hope that we may look at the end, and not at the beginning, before we speak tolerantly of these innovations, although I hope I am not a narrow thinker upon these matters, and am not disposed harshly to condemn other people, or to set up unnecessary non-essentials. But we know what is meant here. I can understand modifying Methodism and going on to be something else, but if I seek to be a Methodist I must use the means. Then I hope that we shall not all become one Church, and if I wanted an evidence of the desirableness of not all becoming one organically, this Conference would give me plenty of

evidence of the undesirableness of any such step. I do not want to have the brute tyranny of possible majorities with regard to every point that may be forced upon me. Give us varieties enough to fit different sections of thought, different classes of character, and different classes even of politico-religious conviction. Do not attempt to have them all brought together into one community. And, furthermore, I rejoice to belong to a Church which not only has its hundreds of congregations where there are no liturgies, but has its scores of congregations where there are liturgies; and though I am not any prophet, I venture to say that just in proportion as Churches become more and more developed, so will the desirableness of having provision for liturgical as well as for non-liturgical services, become more and more felt in the different communities of Methodism. That is my view; if others say the contrary, I may be forgiven for making that confession of faith on the part of myself, and, I know, of many besides. I venture to hope, too, that we shall not have too much said about the ritualism of a devout liturgical service. I would rather have a devout liturgical service than I would have an ostentatious quartette any day. Let us bear these things in mind, and let us hold each one to his own convictions, but be very tender with regard to the cherished convictions and preferences of others. That is a lesson that some need to learn here.

REV. DR. ANTLIFF (Primitive Methodist) said: The danger to Methodism from innovation upon established usages is the subject that we have under consideration. We assume, perhaps, that there is danger to Methodism from innovations upon our established usages, and I should be prepared to maintain that position, were it necessary. But then, on the other hand, we must not forget that Methodism itself was a grand innovation upon previously existing institutions, and this large assembly, and millions besides, rejoice that ever such an innovation upon established usages was made. And if innovation in the past has been so serviceable, is it quite reasonable to assume that absolute perfection attached to that particular innovation? Has not Methodism been a growth rather than a creation? Has it not gradually grown under the direction of Divine providence? It certainly was not formed according to some preconceived plan or model, but has grown up under Divine providence, and possibly has not grown to perfection yet. Some improvements may even yet take place. No one probably would be more guarded against innovations than myself; but while very careful, and while I should be reluctant to relinquish a good thing, in order to accept some untried experiment or possibly good thing, I would not feel too assured that we have already all that is excellent. Let us be willing to look at anything that may be proposed, not accept it too hastily, but look at it; and if it should be found that it possesses valuable qualities, and that it would be likely to serve the Church of Christ, and advance the dominion of the Redeemer over mankind, let us be willing to accept it and make the best we can of it. At the same time let us hold fast that which is good, that which has been proved, that which has been so serviceable to generation after generation, and which has made Methodism such a power in the world. Do not let us relinquish that to gratify every theorist who may propound something new. Hold fast that which we have proved. Look kindly upon anything that may be suggested, and if it should be shown to be valuable, accept it without relinquishing the good we already have.

REV. WILLIAM ARTHUR (Wesleyan Methodist): It seems to me, Mr. President, that there are two very different views of the word "innovation." An innovation upon Methodist usages seems to me a very great deal more than some particular action in some circuit, or some one branch of the Methodist family, that may to that circuit or to that branch of the family appear to be a little irregularity in procedure or discipline. Could any

man living since the Methodist Church has been established, hold open-air preaching to be an innovation upon Methodist usages? It might be an innovation on some particular circuit—it might be done in a form to interfere with the authority of some particular superintendent, but to call it an innovation upon Methodist usage would have at any time been a total error. But suppose that somebody should propose to us to inaugurate a kind of Methodism that shall prohibit open-air preaching, I should call that an innovation upon Methodist usage. Again, sir, at any time in Methodist history could anybody say that a Church, which was organised and distributed into societies, and of which the members met together in companies and “talked often one to another” under the guidance of an experienced brother and sister in the form of class-meetings, was introducing any innovation upon Methodist usage? But suppose people come to tell us that churches are to be organised that are not societies, in which the only social action is confined to the Lord’s Table, then I say that is a decided innovation upon Methodist usage; and so you might go on. Things may spring up of the kind that have been alluded to by Dr. Antliff, with the plain Methodist mark upon them. But when we have efforts put forth for a nearer approach to the model of the Early Church, to the teaching of the one Book, to the leadings of the one Spirit, these may or may not be something that we have not been accustomed to; but it would be rather hard to call them innovations upon Methodist usage. I believe that the meaning of that title is a habit of trying to bring into Methodism that which would make Methodism non-Methodism, and that which would send Methodists to Churches that are non-Methodist. We may have modified our forms of worship so as to show a considerable approach to the worship of other denominations, but in cases where that has been done does history show that Methodism has grown the stronger for it? I believe that the nearer we get to our own idea, the firmer becomes our foundation in the truth, and that the more Methodist we are, the more catholic we shall be towards other Churches—catholic in the sense specified by Dr. Rigg, not catholic in the sense of being indifferent to our own usage. I have no sympathy with that kind of catholicism at all; but catholic in the sense of perfectly knowing what we ourselves believe—perfectly knowing what we ourselves prefer, being ready to give a reason for what we believe, being ready to contend for, and work for, our beliefs, and yet being ready at the same time to extend the largest consideration of indulgence to brethren who take a different view and prefer a different procedure.

The discussion was then closed, and the Conference proceeded to the consideration of formal business.

The further consideration of the suggestions of the Publication Committee was ordered to stand over till to-morrow.

Two resolutions with regard to the opium traffic were brought forward, but, after some discussion as to the wording, were re-committed to the Business Committee.

A notice referring to the evangelistic work in France was also committed to the Business Committee, and the Session terminated with a hymn and the Benediction.

SEVENTH DAY, Wednesday, September 14th.

President—REV. CHARLES KENDALL, *Primitive Methodist*.

SUBJECT :
"E D U C A T I O N."

THE CONFERENCE resumed at Ten o'clock, the Devotional Services being conducted by the REV. G. LAMB (Primitive Methodist), who, the President stated, had been fifty-three years in the ministry.

The minutes of Tuesday's Sessions were read and confirmed.

REV. D. MORTON (Methodist Episcopal Church, South) handed in an invitation from the Methodists of the city of Louisville, Kentucky, United States, requesting that the next Ecumenical Conference should be held in that city.

BISHOP L. H. HOLSEY (Coloured Methodist Episcopal Church of America) handed in a resolution relating to the publication of a Catechism.

The subjects were referred to the Business Committee.

REV. W. GIBSON moved—"That the extraordinary openings in France for the preaching of the Gospel, and the success which has already attended evangelistic work in France, merit the attention and sympathy of this Conference." He said : There is throughout France just now a willingness to listen to the Gospel. This is cause of wonder to all who have watched the course of affairs in the religious history of the country. It is the Lord's doing, and marvellous in our eyes. Whenever in any town or village of France an announcement is made that a Gospel address will be delivered, that simple announcement is sufficient to fill any hall or theatre, no matter how large. Any one who had been told but a few years ago that such would be the case in this year 1881 would not have been credited. Perhaps the reason may be partly political, partly mere curiosity, partly the conjuncture of circumstances which has rendered it possible. There is throughout France just now great opposition to the priests, and hence our work is made more easy. France is less Romanist than infidel. Romanism has led to infidelity. The swing of the pendulum is now on the infidel

side. There is no city in the world so atheistic as Paris. Never were so many congregated together in any city of ancient or modern times who say "There is no God," as are now to be found in the city which lies on the banks of the Seine. Like the Athenians, the Parisians are always desiring to see or hear some new thing. Unlike Athens, which had as many gods as houses in the city, Paris declares its disbelief in the very existence of God. Strange to say this atheistic city is now willing to listen to the simple preaching of the Gospel. The noble work of Mr. McAll, now numbering more than twenty stations in Paris, sufficiently proves this. We, as Methodists, have entered on this evangelistic work. In Paris and its neighbourhood we have four stations, at Rue Rennequin aux Ternes, St. Ouen, Levallois, and St. Denis, and a Sunday evening service in the Boulevard des Capucines, in the very heart of Paris. The four stations of Rue Rennequin, St. Ouen, Levallois, and St. Denis are specially for the *ouvrier* population, the service in the Boulevard des Capucines, for the educated and refined class of society. The mode of conducting our *Réunions Populaires* is usually, although there is no fixed rule, a short hymn, sung in a lively manner, a short prayer, sometimes only a few sentences, the reading of a few verses of Scripture—a parable or short Gospel history, another lively hymn, then two or three addresses (short and lively), interspersed with singing, and a short prayer, the whole meeting lasting just one hour. After the *Réunion Générale* follows a *Réunion d'Expérience*, or Fellowship-Meeting, but the difficulty is to reduce the meeting to the proper dimensions of those really desirous of fleeing from the wrath to come. As long as there is anything more of any kind the people want to stay. Some, doubtless, remain from curiosity, others because they like the lively singing, and wish to hear more of it. At the four meetings for the *ouvrier* population mentioned, we speak mainly to the blue and white blouses and the white caps. At the Boulevard des Capucines, we have a most respectable-looking audience, and excellent addresses have been delivered during the last two years by the Protestant pastors and laymen of Paris of different denominations. Among the laymen, M. Réveillaud, a converted barrister, is one of the most distinguished. In addition to these five stations in Paris, we have two stations at Rouen (and one station in the manufacturing town of Elbeuf), where Pastor Le Rougetel is labouring with much fidelity and perseverance; and two stations at Havre, where the Rev. George Whelpton is working with great zeal and usefulness. If the needful funds were to be supplied, we could extend the work in various directions with every prospect of success. We might plant an evangelistic agency in many large towns of France, where as yet there is no such agency at work. We might also occupy some densely-peopled parts of Paris, in which we should be sure, as soon as the "Salles" were opened, to have large audiences. Two districts may be specially named—those of the Pantheon and St. Lazare. The latter quarter has been left unoccupied by Mr. McAll, with the idea that sooner or later it would be taken up by us, as it is near, and could be conveniently worked from, our centre in the Rue Roquépine. This is emphatically the opportunity for the evangelization of France (and on this point Pastors Hocart and Lelièvre are well able to speak). There never has been anything like it in the history of the country. The Government is favourable to us, the last restriction to liberty of *réunion* having been removed on the 30th June last. We trust that, for the accomplishment of such a work, the Christian sympathy and liberality of Methodist friends in England, and Scotland, and America, and in other lands will be stirred. Men of Israel, help!

REV. DR. J. M. REID (Methodist Episcopal Church): I desire to say a word or two on this subject. I am only afraid that the impressions made

upon my own mind by personal observation for a brief period of this work in France may possibly not be correct; but because they were made on my mind I desire to give them at this moment, saying, however, at the very outset, that I am most heartily in favour of this resolution—I hope we will adopt it—and saying, also, that I firmly believe there is a door open for the Methodist Episcopal Church in France, and that I hope the time will come, and that it is not very far distant, when we shall be able to go into the country and help in the great work that is to be done there. I was not altogether impressed with the work of Mr. McAll as I would desire to be impressed. It is a great work, and it is accomplishing very much, for which I magnify his God and my God. But, sir, as I understand it, that mission has no organisation. I am told that the persons who find the grace of Christ there are simply attached to the places of meeting and to the informal arrangements that are there made; that Mr. McAll apprehends that he would not be supported with the same degree of heartiness by the various Christian denominations that now support him, if a church should be organised of any kind. Now, sir, I derived the impression, whether correct or not, that I feel bound to express here, that it is a great mistake not to give these persons, born unto God through that work, a place in a church organisation. I would like to have Mr. McAll organise a church of Jesus Christ, and, so far as I am concerned, prayers and contributions and hearty fellowship would be given him just as earnestly with an organisation such as he would approve, as are given to him now; for he is God's servant and doing God's work. But I apprehend that very much of the great work that he is doing will be scattered to the wind, as the work of Whitefield went to the winds. With that conviction in my mind, I am more thoroughly impressed with the idea that the Wesleyan brethren ought to be there organising churches, and I believe that the Methodist Episcopal Church ought to be there doing her peculiar work, and organising churches: in other words, I believe that the want of organisation in the present mission work of France is a mistake. And I desire to say one other thing. So far as I was able to feel the state of things in France, I did not find a state of universal revival, of universal awakening; but I did find another state of things. There is freedom of thought, there is freedom of action, there is a wide and open door, there are people thinking and acting for themselves as they never did before, and they want us there to tell them how to act and what to do in order to find their way to heaven. I am firmly in favour of the resolution, but I am not thoroughly convinced of all the other points alluded to.

REV. M. LELIEVRE (French Methodist), who addressed the assembly in French, which was interpreted by the Rev. W. Arthur, seconded the resolution, and said: Mr. President, the question raised this morning is really an Œcumenical question. The conversion of France to the Gospel is not merely of French interest, nor merely of European interest, but is of universal interest. However much France may have gone down in the midst of her late calamities, and by her own fault, she nevertheless remains a great moral power in society and in the world, for good or evil. I cannot express how much I should wish, my dear brethren, to penetrate your hearts with the conviction that profoundly occupies my own, that there is at present no duty more incumbent on the two great branches of the Anglo-Saxon Methodist family, than the duty of labouring for the lifting-up of that country. I should say to you, my brethren from America, that there ought to be an appeal on the point of sentiment to you, who in the last century, in the course of your great national struggle, were aided by France, for I think that you cannot regard France as a country that has not some claim upon you in connection with a great question of religious interest. Even human morality commands us to love our friends, and

in that point of view we think that we have some kind of claim upon you. And you, my dear English brethren on this side of the Atlantic, we have also a claim upon you. France for a very long time was the enemy of England, and England has paid her pretty well back. Now, Christian morality commands us to love our enemies, and even if we still continued to be your enemy, we should have a claim upon your affection; but, thanks be to God, we have ceased to be your enemy, and have become your allies and your friends. And let me, in the second place, notice one point of utility affecting both England and America in regard to the evangelisation of France. Your sons and your daughters are in the habit of visiting, and will be in the habit of visiting France, which is a kind of rendezvous for all the nations of the world, and in the future they will visit it more and more; and thus perhaps it will more and more exercise in the future an influence upon your sons and upon your daughters. The France of the future will be for the entire world either a blessing or a curse—either a focus of life or a focus of corruption. I shall conclude by pointing out, as others have done, the great consideration of the present opportunity. We are now in France free as we never were before: we can now preach the Gospel anywhere—in shops, in ball-rooms, in theatres—with perfect liberty. This is a critical moment in the history of France. The France of to-day is no longer Papist, and I am bound to say that the France of to-day is not yet Atheist. But perhaps in ten years France will be atheistic, unless the pernicious influences which are now in operation be arrested by a powerful movement for the evangelisation of the country. I appeal with all my heart to universal Methodism, to Methodism of every country and of every branch. I appeal in favour of a great people. I say there is at this moment before you a great people open to the Gospel, a great people which, to a large extent, now holds out its arms for the Gospel; and I ask you to do something to bring the Gospel to that people.

The assembly then sang, "All hail the power of Jesu's name," after which the resolution was unanimously agreed to.

The Conference then proceeded to the consideration of the subject of the day—Education.

MR. T. G. OSBORN, M.A. (British Wesleyan Church), then read the following essay on *The Higher Education demanded by the Necessities of the Church in our Time*.

The assumption involved in this title, that the necessities of the Church do demand higher education, is sufficiently grave and important to justify careful consideration at the outset. The Christian idea of education is simply this—it is the preparatory process by which a man is made ready for the highest service to God and man for which his powers and capacities are fitted. It is, as a German writer has expressed it, "a guidance to the end of human perfection." I know that these definitions are exposed to the sneer bestowed upon them by Dr. Bain in his *Education as a Science*, that they are but adaptations of the answer to the first question in the Westminster Catechism, "What is the chief end of man?" but we must accept the sneer, and cling to the loftiest ideal of education.

The attempt to elevate the art of the schoolmaster into a science of education, to the entire exclusion of ethics and theology, though not at present consistently maintained by its advocates, is fraught with terrible danger to the future of our children. But my present point is this—that the perfect development of Christian manhood is a necessity to the Church, a necessity of its very being. It is involved in the idea of personal consecration to Christ. The living sacrifice laid upon His altar in our reasonable service should not merely be complete, but developed to its best. I am not sure that the average Christian, or shall I say the average Methodist, conscience, is sufficiently alive on this point, or I would not linger here. The Master's claim in the sphere of mental endowment, as elsewhere, is for "mine own with usury." The Christian is bound not merely to give himself to Christ, but to make the most of himself for Christ, and the duty is not less binding on him with respect to his children also. To get and to give the best attainable education is not merely a concession to respectability, but a solemn Christian duty. And among many things that make this an important subject in a Methodist assembly, I will name but one—the increasing temporal prosperity of the Methodist people, which is bringing to them higher social position and more abundant leisure. These involve most serious danger to the young, which may be diminished by a deeper sense of personal responsibility in the matter of mental and moral culture. The Church needs higher education, too, for the maintenance of her position and the defence of the truth. History shows us that the Church has always found full scope for the learning and ability of her sons in confuting heresy in their midst, or repelling the attacks of external foes. Now these attacks have never been more formidable than they are to-day. All the resources of learning, all the refinements of philosophy, and all the discoveries of science have been laid under contribution by the enemies of the Christian faith, and the Church needs, for the sake of her own children, and for the sake of them that are without, defenders for every position, not merely men of the old learning, but men in the foremost ranks of advancing science. These can only be secured by more earnest attention to Christian higher education. Nor can the future advance of the Church be independent of higher intellectual culture. It is true that her greatest victories have been won, as they ever will be, by the simple story of the cross, but in these days she has heard the cry of the baffled intellect, as well as the burdened conscience, and is bound to carry her message of peace and rest to both. There are difficulties, too, to be foreseen in the internal development of the Church, in her adaptation to new conditions of society, in the coming conflict with the hoary superstitions of the East, as well as the philosophy of the West, that will make the largest demands on the cultivated ability, as well as the piety, of her sons.

Our end, then, in higher education to-day should be to meet the

Church's needs; to make the best human provision for her sure defence and safe advance by securing the fullest and highest development of the individual intellect, with all the safeguards of Christian purity, the influences of revealed truth, and the motive-power of a loving personal devotion. I do not care simply to repel the assertion that Methodist Christianity is antagonistic to culture. We welcome it as an aid; nay, we recognise it as a duty; but we insist that the higher nature must have the highest culture: here, as elsewhere, we must "seek first the kingdom of God."

I pass on to consider briefly some points in a scheme of education which are of special importance in respect of the aim I have already described. And here I would premise that though my subject is Higher Education, I cannot recognise any clearly defined line that marks off this province from those that border on it. I am convinced, indeed, that the cause of higher education has much to gain from increased attention to the earlier and elementary stages, while, on the other hand, it is an injury and a wrong to elementary education that it should be entirely severed, even in thought, from the higher branches. The true idea of elementary education is that it should contain as a sort of germ all the possibilities of the highest cultivation. The familiar figure of a foundation is inaccurate, if not misleading. The foundation must be equal in extent to the building reared upon it. What we want here is a germ which is capable of growth and expansion as a whole, or of special development in any particular functions, and has this distinctive characteristic that it is efficient, and so far complete, at whatever stage its growth or development is arrested. Such a view gives precision to the course of elementary education, while it adds dignity to the work, and inspires hopefulness in the teacher. High education is only possible when the mind already possesses some rudimentary forms of Language and Literature, of the Abstract Sciences, of the Sciences of Observation, of Art, and of Ethics and Theology, and all these should be distinctly traceable in the simplest education of a little child.

It will not be necessary to touch upon the hackneyed dispute as to the respective claims of these subjects to a place in any scheme of Higher Education. Our ideal educated man will have perfected them all. His memory will be laden with the treasures of many tongues and "rich with the spoils of time." He will be fortified by the varied experience of the past, and humanised by a quick and vital sympathy with the thoughts and struggles of many generations. His intellect will be sharpened and sobered by abstract science, and his mind will not merely be "stored with a knowledge of the great and fundamental truths of nature and the laws of her operations," but keenly alive to the importance of spiritual facts, and saturated with the influence of revealed truth. As the field of knowledge widens, this ideal becomes more and more difficult of attainment, but it is not the less necessary

to aim at it; the dangers, and especially the narrowing influence, of specialisation, do not grow proportionately less. Onesidedness in higher culture is what we have most of all to fear. It is this which paves the way from science to scepticism, and accounts for that revival of authority in matters of science which is one of the most startling phenomena of our times. We must aim at symmetrical development.

There are three great objects of our thought—God, Man, and Nature. The three corresponding lines along which our thought must travel are Religion, Literature, and Science. These are all linked together by numberless ties, but we cannot forget that the connection is necessarily closed between the first two. Revelation has come to us enshrined in a Literature; and in the interests not merely of religion, but of all true culture, we must protest against the exclusive claims of a materialistic science. That the rightful claims of science have been unduly neglected in the past, and must receive more attention in the future, will be admitted on all hands. It is not so much (as Professor Owen seemed to hint the other day at Lancaster) that the faculty of observation has not been cultivated under the old-fashioned systems of education, as that it has been too exclusively directed to one class of subjects; and only when a very high degree of culture has been attained, is it easy (and by that time it is often distasteful) to apply the acquired powers to widely different subjects. We cannot hope to secure this high level as an average, and hence I would certainly advocate more careful training in accurate scientific observation. But, in proportion as we cultivate science must we take care to inculcate religious truth, and this should be done as distinctly and dogmatically in the one case as in the other. There has been a tendency in our high schools in England (which can, perhaps, be traced to the influence of one distinguished man) to leave religious teaching to undefined influences and general treatment rather than making it distinct and imperative. We have not been careful enough about the application of scholarship to Christian purposes. The use of the Greek Testament might be more extensive and more thorough; the teaching need not be less scholarly for being earnest and dogmatic. I have been told that forty years ago two of the greatest schoolmasters in this country—Dr. Prince Lee, of Birmingham, and Dr. Arnold, of Rugby—were wont to discuss this very point: the one advocating distinct, dogmatic, religious teaching, especially by means of the Greek Testament, the other preferring to leave his pupils to develop their own religious ideas under general Christian influence in an atmosphere of free but reverent thought. How have the two systems worked? “By their fruits ye shall know them.” The one school has produced some of the noblest representatives of Christian scholarship and orthodox theology in the Church to-day; the other has given us not a few able sceptics, and some divines like the great man who has lately passed away from us, in whom we had learned to admire and

love everything but his theology. Much may be done in our high schools to-day to form the great Christian advocates of the future, and to ensure them a fitting audience, by seeing that the true foundation (and I use the figure advisedly here) of all religious knowledge is laid in our children's minds. In no section of the Church could this point be pressed with more appropriateness than in that which took its rise, as we were reminded last week, from the careful reading of the Greek Testament.

Passing by a natural sequence to Christian history, we find the subject so little cared for that its very name is strange. English, Roman, Greek, Ancient, Modern history are all recognised—now and then Church history may be used for some sectarian purpose. But there is probably no subject less known to the average educated Englishman than the history of Christianity. Is it not a fact that nine out of ten of such men owe their knowledge, such as it is, of early Christian history to the infidel Gibbon? The field seems to have been abandoned to the enemies on both sides. The prevalent ignorance on this subject is a powerful aid to the High Church and Romanist theories which are spreading in England to-day. How are we to account for the neglect of this subject? Patriotism would forbid the exclusion of our proud English history from our schools. Is there no analogous Christian enthusiasm for the story of the martyrs and heroes of our faith? We have many histories of the kingdoms of the earth; shall we not have a history of *the Kingdom*?

To mention but one more suggestion as to the subjects in higher education. I cannot but think that much harm is done, notably in connection with one of our own national Universities, by the premature introduction into an educational course of such subjects as Mental Philosophy, Psychology, or Metaphysics. No one would of course exclude these altogether. To those who have to mould and influence other minds—the minister and the schoolmaster, for instance—an acquaintance with the laws of mind, and some knowledge of the results of recent investigation, are almost indispensable. But the study of merely speculative philosophy should come last of all, and after rather than in a purely educational course. No one has expressed this more clearly than Plato himself in his scheme of education in *The Republic*. The questions involved are too intricate and too grave to be fairly encountered and successfully dealt with by any but highly-trained and—if I may use the term—seasoned intellects. Much of the rash and wild speculation of the day—much of the sad and weary scepticism that is blighting young lives—is due to this cause. Men need accurate scholarship, full historical knowledge, severe mathematical training, and a tenacious grasp of religious truth, if they are to breathe freely and tread firmly on these giddy heights.

I have not in these somewhat disjointed remarks made any specific reference to the higher education of women. My only reason is this:

I do not know why any great distinction should be made, or why the *mental* training which we believe to be necessary for our sons should be denied to our daughters. I heartily sympathise with recent efforts for improving the education of girls; and so far from a sound and thorough education impairing domestic instincts and injuring family life, I believe that no advance the world has yet seen in the path of intellectual progress can be compared with that which awaits the generation in whom the seed of highest progress shall be always planted by a mother's hand, and quickened by a mother's love. Nothing can do more to promote higher education among men than raising the standard higher among women.

To glance for a moment at the places and means of higher culture in our midst. The inevitable tendency of our system of national Universities is to abstract in great measure all religious influence from higher education. That this result is clearly foreseen by many can be inferred from the recent foundation of denominational colleges, such as Keble and Hertford at Oxford, and Selwyn and Ridley at Cambridge. How much the same difficulty has grown and been felt in America we may gather from the reference to this subject last week by Dr. Edwards, of New York. Our American friends are pioneers in this matter, and we may profit largely by their experience. We English Nonconformists have been so much occupied in establishing our claim to a fair share in the national educational endowment, that we have as yet hardly faced the grave question, What shall be done for the moral and religious side of the higher education which we have now for our children? That something should be done can hardly be doubted by religious men who know the dangers of college life, and the tendency of non-religious teaching to become anti-religious. The problem before us is really this, how to reconcile the breadth and freedom of English University life with the moral safety of our children and their loyalty to the Church. We cannot afford to give it up as insoluble—we are not, I take it, at present prepared to abandon our hard-won inheritance and fall back on denominational colleges. The difficulty is a very serious one, which is not likely to be lessened as years roll on. I can only suggest one or two thoughts pointing towards a solution.

First. We should make more provision for Methodist High School Education. If we can secure the first few years, under Methodist influences, we ought to do much to fix impressions and establish principles which will bear the test. We cannot with any safety allow our children to be introduced into the higher learning and science in colourless—that is generally godless—schools. Exception may, perhaps, be made in the case of day-schools for children whose parents have time and ability to supply the lacking element of godly culture; but such cases must always be exceptions.

Secondly. Some effort should be made to maintain, in more or less close connection with the Universities, representatives, whose special

duty it should be to watch over the religious welfare of students, and the interests of Methodism generally.

Thirdly. More might be done in the organisation of the collective Methodist life of the University, and the provision of practical religious work, the surest safeguard against speculative dangers. And here we have special advantages. The society that took its rise from "the godly club" of Oxford has not yet lost its adaptation to such cases.

There are other points of practical importance which I can only briefly mention. Higher education must ere long cease to be merely a matter of social status, and be more and more regulated by and dependent on the ability of the individual child. This being so, the Church will lose much if she allows her poor children of highest promise to rise to position and influence with no help on her part and no gratitude on theirs.

Nothing, again, could do more for the cause of religious education than a closer and more defined connection between the teacher and the Church. I am no advocate for putting the higher education into the hands of the ministry—far from it. I believe the true economy is to divide the work of teaching the Church, young and old, among different men, not to divide (and so distract) the men for the work. But for the increasingly arduous work and solemn responsibilities of Christian education, there must be, first of all, a high and holy enthusiasm in the teacher. To inspire and recognise and foster this is the duty of the Church, and how best to fulfil this duty is one of the most important problems of this near future.

In conclusion, the Christian use of higher education must be frank and fearless: there must be no misgiving as to its effect on religion or on life. No men should be more ready to welcome light from any source than they who have learned to trace all light to the "Father of lights in whom is no variableness nor shadow of turning." There is no doubt that the progress of science may test our faith—that is the appointed trial of our age—but it will never contradict it. And if as the horizon of knowledge widens, our faith but soars the higher; if the materialism of science is neutralised by a more intense spirituality, and the selfishness of culture by a more devoted self-sacrifice, the Church has nothing to fear, but everything to gain, by the spread of education and the advance of knowledge.

REV. F. A. MOOD, D.D. (Methodist Episcopal Church, South), in delivering the invited address, said: Mr. President,—Living in a frontier country, it is more than likely that my views on the subject submitted for consideration at this hour may be tinged, or even seriously discoloured, by my surroundings. The Conference, however, with this statement, can make the proper allowance in the case. The Church should hold itself strictly accountable for the "necessities" it

has entailed upon itself through the wrong spirit, as well as the mistaken methods, that have sometimes directed its action. Impatience with the slower methods that seem to govern the Divine proceedings led to the pious frauds of the early centuries. Impatience with the opinions of men in reference to Church teaching and administration led to the tortures of persecution in later centuries. Impatience with the independence of thought that is the product of the teachings and influence of the Christian religion has led to exclusive and intolerant claims of priestly supremacy in still later days—extending, indeed, to our day. These periods of the perversion, suppression, and caricature of what is noble, are the fruitful topics of infidel writers. They are, after all, the chief ground of popular appeal for the rejection of the Bible. They are the stubborn facts to which infidel writers make constant appeal to stir contempt for the Christian religion in the minds of the masses. The appeal has not been fruitless. We have been congratulating ourselves upon the total absence of this wrong spirit or these false methods in the operations of Methodism. It becomes this Conference to inquire, under the subject now presented for consideration, whether or not these congratulations are altogether deserved. It becomes us to inquire in this connection how far the work of God, especially among the young, has been hindered by our impatience with Divine methods, our impatience with the opinions of men daring to differ from us, and our impatience with that very independence of thought that belief in the Christian religion tends to inspire. I solemnly believe, sir, that in more than one instance in our history an unwarrantable spirit has ruled in the reformatory efforts of Methodism,—a spirit of impatience, bitterness, and intolerance, warranted nowhere in the teachings of Christ, and far from being emulative of His example. The result has been, in some sections at least, that suspicion of Evangelical teaching has taken hold of the minds of the young, fear of its intolerance has been awakened by the uncultured, and contempt of its narrowness awakened among the educated. To remove these suspicions, to dissipate these fears, to purge this contempt, are now some of the “necessities” laid upon the Church in our day. It is impossible to estimate the violence of the shock given to young minds who, looking upon professedly good men as the exemplars of the meekness and patience of Christ-like teaching, have seen rude rebuff, impatient expostulation, or bitter denunciation; or who, regarding Methodism with reverence and admiration as the embodiment of Christ’s spirit in action, have witnessed the spirit of Jehu, which cries, “Come, see my zeal for the Lord!” or with Peter, “Lord, shall I smite with the sword?” or with John, “Shall we call down fire from heaven to consume them?” I am aware that the denunciations of Christ against the hypocrisy of Phariseeism are often pointed to in justification of much to which I have alluded. But it is exactly in this vindication of intolerance and impatience with opinions and doubts that the victims of

this spirit feel outraged. It is the assumption of their hypocrisy and dishonesty, and of our superior sincerity and honesty, that makes it intolerable. This, then, brings me to consider the spirit that should rule in "the higher education demanded by the necessities of the Church in our day." With the advance of education and the progress of human thought, new conditions of thought are imposed upon the human mind at large. These conditions must be met by a clearer apprehension, a more complete exemplification, and a more thoroughly experimental knowledge of the spirit of Christ than has yet been realised by the Church. While conceding all that can be claimed as the proper functions of the pulpit, it will not be denied that in this particular connection the operations of our colleges and universities are indispensable. I hold, therefore, as a consequence, that a sound Christian experience, an experience manifesting in the life "all the mind that was in Christ," is the first and indispensable qualification for those who are called to preside in our institutions of learning. The best type of Christian character is demanded there. The spirit marking their instructions and guiding their enforcement of speculative or practical truth, should be known by that noble self-command that is the glorious result of the rule of Divine grace in the heart; by the unmoved patience and fairness that exhibit absolute confidence in the truth wherever or by whomsoever discovered; in the burning zeal that gives assurance of its final triumph; and in that tenderness with doubting minds that, while it dares not sympathise with doubt by partaking of the doubt, sympathises with the struggles of mind and heart that awakened the doubt. This brings us to consider in the next place the methods that should govern in our labours for advanced education. It is impossible at this point to draw a distinct line between the methods that should rule in higher education and that of a less advanced stage. Whatever significance we may choose to give to the term "higher education," whether it relates to its intellectual or moral characteristics, or to both, "higher education," at last, must be developed from the lower forms. The tree needs similar climate, similar culture, and similar conditions at the fruit-bearing age as when, a tender plant, it was necessary to "train it up in the way it should" grow. Herein, I think, has been an error in our methods. The convenient terms primary, elementary, intermediate, preparatory, collegiate, and the like, which were intended to be expressive of the different stages of the same process, have become, by long use, connected with difference of conditions, demanding difference of methods. How are we to account, except from such an error, for the singular incongruity of method that presses upon the student's linguistic, mathematical, historical, mechanical studies—and in the term mechanical I include the whole range of natural science—and postpones, until the final stages of education, the cultivation of the powers of abstract thought and the study of mental phenomena.

in the light of human consciousness? If education be correctly defined to be the inculcation of correct habits of thought, feeling, and action, then the method alluded to is in direct contravention of proper education. The continuous routine of mathematical demonstration, for instance—for, however varied in form, it must be pronounced routine—can never impart the habits of patient mental industry demanded in the mastery of mental science. From the very first period when the pupil rises to the position of student; from the time when he no longer sits the passive recipient of instruction, but requires the direction of a professor in his studies, he should be required to give careful study to the action of his own mind. He should at the earliest possible stage begin to master the inner teachings of self-consciousness. To habituate his mind for years to the details of natural science, mathematics, and the like, unmixed with metaphysics, is to unfit his mind for the study. He is instinctively curious about the outer world. The material world is thrust upon him, unbidden, every moment. He is compelled, whether or not, to listen to its voice and to receive its teachings. Far different is the study of the wondrous receptacle of all these outer and material impressions. It is palatable to comparatively few minds to introvert the process of thought, and to turn the mind's eye in upon itself. I am sanguine that a change of method that will lead to an earlier familiarity with mental processes would result in a decided check to the materialistic tendencies of the day. The method I am urging is directly suggested in the experience of every intelligent Christian. He is called upon every moment to watch and investigate that heart out of which "proceed evil thoughts," and of the deceitfulness of which the prophet asks "who can know it?" The most beautiful types of Christian character, the most Christ-like lives, have been among those who, by familiarity with mental processes, have, under the light of Divine grace, learned to detect the subtle movings of selfishness, the secret impulsions of passion, the cunning waverings of affection, and the struggles of the will in conflict with evil. Of all this I may incidentally add John Wesley was a distinguished instance. It would be instructive in this connection to give attention to the obligation the Church is under "in our day" to afford the opportunities of "higher education" to women. Time allows me only to call attention to the matter and ask its proper consideration by the Conference.

REV. ALFRED WHEELER, D.D. (Methodist Episcopal Church): I cannot agree, sir, with our essayist in his opinion that there is a tendency to narrowness in our system of education. I think the tendency is in the other direction with us, and from the information that I get in the various magazines and books from England, I think the tendency is the same here. It is rather to latitudinarianism than to a rigid compliance with doctrinal standards; hence the claim that there is that fault may be dismissed. There is a point the first essayist made that I think ought to be referred to, for to my mind it is one of very great importance—that point

is the neglect of the study of Church history and the development of Christian doctrine. There is no claim that is brought before us by scepticism that is more powerful with the young, there is no claim made by the philosophy of the day that is so leading captive the minds of our younger ministry, as that made that the Church has been narrow in her investigations, that her doctrines are antiquated, that she is still moving in old ruts, that she has no philosophy at the basis of her creed. I think a competent investigation of the development of Church doctrine or Christian doctrine would for ever banish any such thought from any man's mind. Let him start with that development in the second or third century and follow it through up to the present day, and it seems to me he will find more of rich thought, more of profound philosophy, more of elaborate learning associated with the brightest genius that this world has ever produced, than he will find in any other system of study whatever. Neither law nor philosophy nor profane literature can gather to itself such a bright galaxy of writers, or so much of profound thought, or so much of logical consistency, as gather themselves around the development of Christian doctrine. Let our young men study this, let them become thoroughly acquainted with it, and the powerful arguments used by scepticism and infidelity will lose their force with them, and they will adhere to the old doctrines of the Church which I believe are, and ever will be, found contained in the revelation of Divine truth. There is another point that I wish to refer to. The essayists have treated the matter of higher education as if it were confined to two elements in our nature, the moral and the intellectual. At present there is another element in our nature that ought to be referred to, and the education of which ought to be attended to with some care. What is that element in our nature that certain forms of error and a certain form of infidelity appeal to, in order to carry captive the hearts of the young and those among us that are possessed of a peculiar-constitutioned nature or intellectual structure, or, if you please, aesthetic tendency? There is something in our nature besides the intellectual, that is, viewing the intellectual as the logical, or that which pertains to the reason and the understanding, that needs to be appealed to. There is something in the human soul that is appreciative of art, and that is deeply affected in its presence, and influenced by its power. To this Ritualists appeal, and infidelity also, with no little effect. Art, in all its various forms, is resorted to to gain an end, and with no little success. Protestantism might wisely take counsel of those facts in its educational endeavours.

MR. J. DINGLEY (Wesleyan Methodist): In addressing this Conference a simple layman ought to be modest in his expressions; but I have been so thoroughly convinced of the necessity of a higher education for our people, and a higher education within the reach of all, that I should be wrong if I were silent to-day. To turn the matter into a practical channel, I think we must be content to take one thing at a time. We have succeeded in getting our Universities open to all classes of the community, and now that almost the last rags of intolerance have gone from their management, I think the next step must be, not the regulation of life in the Universities, but the preparation of our young people for the Universities; and in order to that we must have amongst us a much larger number of schools which are competent to give a higher education. I am very glad to find that among the Methodist bodies on this side of the Atlantic a great step has been taken, but I am afraid that there is a fear lest a higher education, taken in its proper signification, would be an impediment to the business life of our young people. I must confess I cannot see any truth in that view. I wish to second what was said by the reader of the essay, that as Christians it is our duty to educate our young people in order that

they may be more useful in the Church of Christ. There can be no question that education is power, and that on this side of the Atlantic the Methodist communities have not taken their proper position, by reason of the lack of education. The endowments for Grammar Schools, and all endowments which are preparatory to the Universities, are almost entirely in the hands of those to whom we could not wisely trust our children. I think when our sons grow to maturer years, and have been well trained, we can then trust them in the Universities; but what are we to do for those who do not propose to go to Universities? I think we must provide our own schools; we must provide schools which will give the highest education possible within the time the boys can devote to it; and we must provide those schools at such a price as most of our people can reach. I do not think that this can be done entirely on a commercial basis. As communities we shall have to find money, and if not absolutely to endow these schools, at all events, find the buildings and the appliances of education free of expense. I believe that if that be done, and if we can then manage that the schools can work harmoniously together, if they can be graded, if we can say to a school, "Your most successful boys shall be sent to another school, and shall be sent there with scholarships," if we can say, "The most successful boys in the higher school shall be sent to the University with scholarships," I think that will do something to establish a higher education.

BISHOP HOLSEY (Coloured Methodist Episcopal Church): I ask permission to say a few words on this subject of education; I am glad it is called higher education, but I should have preferred that it should have been called broader education, so as to take in a larger mass of the human species and race. You see at once what I am at. The Scriptures tell us that God made of one blood all the nations of the earth, and I come from a people that is a nation. Though they may be dark, and though they may have been ostracised, though they may have been enslaved, yet they stand as a nation. It has been thought that the coloured man was insusceptible of high culture and of religious moral training; but recent experiments have proved the contrary, and I am thankful to say that while these advantages have been cut off from us, yet, through the mercies of God, the daylight is now breaking upon us. I hail from the Southern Methodist Church,—that is, we were organised by that Church; she is our mother, and I love her; I have been sucking her milk ever since I was born, but I want to suck more, to grow better and stronger. And I am thankful to say that those dear brethren who have done so much for us are yet ready to do more, and the time is coming when their hearts and their pockets will be wide open. I suppose there has been a great deal of misunderstanding with regard to the relations that coloured people sustain to the white people in the Southern States, and I heard some sentiments that did not exactly accord with my feelings nor with the truth. I wish to say this: it is true that we did stand wide apart, and do stand wide apart yet; but you cannot expect a nation to be born in a day; you cannot expect society to be revolutionised in a few hours; it takes time; it takes process after process, "here a little and there a little." But what I wish to say is, I want the people of Christendom not only to look to China and other nations, but to turn their eyes across the Atlantic, and look back upon the poor sons of Ham as they cry for light, and as they cry for the living bread. What if we are black! Why, sirs, we have got souls, and we have that impulsive feeling that leads us to climb and go up, and to strive after our right position in human society. I believe, whenever we are prepared for it, even in the Southern States, the door will be open, and already I feel the warm hands of my brethren grasping me strongly, and saying, "Holsey, come up higher." Now, my friends, I feel very much honoured; I know I have been down-trodden, but thank God the shackles are off now, and I have

almost forgotten that I am a black man, except when I look in the glass. What I want to say is, give us a little more education, a little more religious training, and we shall show you that we are worthy of that position. I know that our people are low; I know that they are immersed in superstition, and their ideas of Christianity, and especially of Methodism, may be low; but what else could we expect? Our friends have done much; our Northern brethren have established institutions of learning; they have sent their young ladies and their young gentlemen to teach our poor children, and they have done a great and noble work; but I hope even they may do more, and will do more. I long to see the day when the Methodist Episcopal Church, South, and the Methodist Episcopal Church, North, if you will permit me to use those expressions, will join hand in hand to educate, to elevate, and to refine the sons of Ham. We have already done much good: we cultivate the land, we make your cotton, we cut down the pines and the oaks, and tear up the soil, and cast the seed into the faithful bosom of the earth, and sometimes we coloured people say we don't think the world could move except the negro's arm moved. We send you cotton, we send you sugar: why not send us your bounty back across the Atlantic and help us?

REV. DR. RIGG: I wish to tender my thanks to Mr. Osborn and the brother who followed him for their excellent addresses. In Mr. Osborn we have one of the evidences of the great benefit of the highest possible education, because he is not only the head master of our new Kingswood School, but is a Fellow of perhaps the most renowned University in the world; and, if he had not had those advantages, we think he would not have been the man of power for us in respect to the training of boys that we find him to be. I believe, sir, there are three things upon which the advancement of religion depends in any Church: evangelical simplicity and earnestness in our ministrations, Christian family life and influence, and the most complete and thorough systematic education which it is possible to give to our youth of every class; and, unless we can keep this matter of the highest possible education, as part and parcel of our continual aims, it is simply impossible for our Churches to maintain their true position in the nation. People little know how much evangelical life and influence below, depend upon the conformation of them with the highest education above. I have no doubt it will be found that not an unimportant factor in that social equality, of which some men say so much, is the education which is combined with evangelical truth in the teaching and life of the Church; and unless we bear this in mind we shall not attain to all that is desired, either in regard to the extension of evangelical truth in the nation, and in the world, or the attainment of evangelical liberty and equality in their fullest and most precious sense.

REV. DR. BENNETT (Methodist Episcopal Church, South): I am happy to say that in the State from which I come (Virginia), the oldest southern State, bearing the name of the great virgin Queen of England, the education of the coloured people has claimed our special attention. In the city of Richmond one of the finest school buildings has been appropriated to the training of coloured people in all branches of education. I am happy to find that my friend, Brother Holsey, from the Southern Coloured Methodist Church, is in the line of ascent to the very highest point of training. I wish to say briefly that I conceive that the Methodist Church in the world has the very best opportunity for giving her sons the highest education. If our people train their children at home under the authority of the Bible, as I presume they do, and will then transfer them to our own schools, and have those children trained by Christian teachers under the authority of the Bible, there will be little danger of their departing from the faith of their fathers. Sir, our great trouble has been this: a gentleman says, "I will educate my son to be a lawyer, to be a physician, to be a merchant, to be an

engineer." He does not say "I will educate my son to be a Christian lawyer, or physician, or merchant, or engineer." We need to keep before the minds of our people the great fact that no man can be truly or thoroughly educated who is not educated under the direct influence of Bible truth. I have the honour to be engaged on our side of the Atlantic in the work of higher Christian education, and we make it a rule in our institution to bring the Bible to bear in its doctrines and moral teachings directly upon the consciences of our students. One of the first classes that meets in our college from 7.45 to 8.45 is a class for the study of the Bible. Before we study philosophy or science or language, we take up the Book of God and study it in its great teachings. I have found that, as one of the essayists remarked, the tendency of those institutions which are supported by the State is to nurture scepticism. I hope the Conference will remember that history shows that the Church has been the great educator. Take the Jewish Church, take the early Christian Church, take the Church in the ages from that time downwards, and you will find that in every age she has felt bound to train the minds of men for usefulness as members of the Church. I trust that there will go forth such an utterance from this Conference on this subject as will be felt throughout the entire world of Methodism.

REV. C. G. ANDREWS, D.D. (Methodist Episcopal Church, South), then delivered the following essay on *The Duty of the Church to Maintain Schools which are Christian in their Influence and Character*.

He said: Of all the factors that enter into the solution of the world's problems, confessedly the most potent is knowledge. Its inevitable tendency is to control all other factors, and make them subservient to its own designs. Individuals and communities recognise this truth, and seek for knowledge as for hid treasure. Possessing this, they have the means of procuring everything else; they can enter into the contests of life with the absolute assurance of victory. Observation invariably teaches that nations and individuals furnished with knowledge rank with the foremost in achievement and influence.

The Church, made wiser by the accumulated experience of the ages, and encouraged and inspired by the Master, is now showing by its zeal and enterprise that it is not in this era of its history so obnoxious to the condemnation of the Saviour's utterance, "The children of this world are wiser in their generation than the children of light," as when the words were first spoken. It is realising that it cannot afford to be behind in the acquisition of any force that may keep it fully abreast of the age. Does the world sharpen and polish the intellects of its followers that they may solve mysteries, evolve truth, and enrich its votaries with their discoveries? Then, even greater necessity to do likewise is laid upon the Church; for the mystery she is to solve is that which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; the truth she is to evolve is the eternal fitness of all things, and the discoveries she is to make are even those that show the way to God. Is the conclusion of the governments of the day unanimous that education is necessary to the very

perpetuity of a State; that a State exists and flourishes just in proportion as its subjects are enlightened? Then there is by far the greater reason why the Church should found schools and educate; for the State which, under the blessing of God, it establishes and perfects, "is an everlasting kingdom, and its dominion endureth throughout all generations." Has the world, under the light and experience of ages, come to regard education as above wealth and power, or reputation and rank, as indeed the one thing needful, the mythical philosopher's stone that turns all things to gold, and that, therefore, must be acquired at all hazards? Then, by all possible means must the Church seek to possess herself of this wonderful agent, that she may impress its omnific force upon her high mission of subduing the world for Christ.

But an important question for the Church to solve lies back of these considerations; and that is, how can education, with its immense power, be made to conserve the ends of Christianity? She must ask, Is education—meaning the mere enlightenment of the intellect, without reference to moral culture—an unmixed good, a blessing in itself? Perhaps the majority of thinking men, and that including even many of religious convictions, would answer this question, Yes, unhesitatingly; yes, education by all means: enlighten the mind, enlarge the capacity; let the mysteries of nature be unlocked; let science bring her tribute, and literature lend her refinement; let all wisdom be intermeddled with, so that man may go forth thoroughly equipped for the conquest and occupancy of his dazzling future.

But a more careful and scrutinising investigation may prove that education is only a good as it brings man into reconciliation and communion with his Maker. The deliverance of the Christian Catechism contains true philosophy, viz.: "That the chief end of man is to glorify God;" and if education fails to carry forward this great purpose, it not only proclaims itself to be of no good, but really an evil, in that it increases responsibility, enlarges capacity, and makes the opportunities for evil vastly greater.

There is an unvarying principle in nature and in philosophy, that those things which constitute blessings when properly used, which are, indeed, of vital importance to mankind, become curses when their use is perverted. Indeed, it might be laid down as an axiom that just in proportion as an attainment or possession is of value if it is used in its legitimate channel, in the same ratio will its abuse or perversion be of loss. Fire and water, for instance, how incalculable their value, how multifarious their uses! Yet, when allowed the mastery, they become the most terrible and ruthless agents of destruction. The blessed Scriptures of Christ furnish another illustration: "In them ye think ye have eternal life, and they are they which testify of Christ;" they "bring life and immortality to light," yet, when their warnings are neglected, their blessings perverted, the increased responsibility

brings a corresponding disability. The very acquaintance with the truth and the right, with the beautiful, the pure, and the good, which they furnish, will only make the loss of them all the more keenly felt. "For we are unto God a sweet savour of Christ in them that are saved and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life."

In like manner it may be seen that education, though the greatest of all earthly blessings, may yet be made the medium of irreparable injury. It is difficult for the mind to contemplate the abstract idea of an education entirely uninfluenced by spiritual principles. Religious light has so diffused itself throughout all the ramifications of literature, Christian sentiments have so completely taken possession of the thought of the present day, and so naturally speak and write themselves out, that it is impossible to conceive of an education purely sensual. Yet, if we could deal with the simple ideal, and conceive of a community devoted to the acquisition of knowledge, solely for ungodly purposes, or of an individual who had no thought, and never would have a thought, of purity or salvation, then would we say, that community, by the acquisition of knowledge, was simply providing the elements of its destruction, and that individual was only preparing himself for increased and sublimated misery.

Should you consider a nation educated throughout all its masses, and to the very highest attainment, yet devoid of those principles which are furnished by Christianity alone—viz., humility, unselfishness, love—you would see an assemblage of unscrupulous beings, each pursuing his own interests regardless of the rights and privileges of others; his rare attainments enabling each by turns to circumvent and overreach the other, to take subtle strides in treachery, to refine upon revenge, and to perfect contrivances for the infliction of suffering and for the destruction of human life. In this godless thing, it would seem that education only furnished the power to rise above the less gifted, to snatch the sweetest morsels, and to enjoy the most undisturbed reign. The wisest man would thus become the most dangerous man, his own shrewdness furnishing the power to make him the dictator, the despot; to resist whom, even communities would band together, and thus produce a conflict, the decision of which would only temporarily elevate another, in his turn to be hated and overthrown.

It is impossible to find a nation whose history would illustrate this position fully; for, in the first place, no nation has ever been totally devoid of religious illumination; even in spite of avowed infidelity, Divine teaching has been silently handed down, and has made its impression upon the mental organism; in the next place, no nation has ever been known to be without some subjects who feared God, and this saving property, even amid a decaying mass, has been a power for good.

But the effect can be shown by considering a nation avowedly given up to irreligion; that one, for instance, which dethroned the living

God and deified human reason. This was a gifted nation; learning, art, science had lavished their benefits upon her. But what did these gifts result in? in what did this Christless philosophy culminate? Let the guillotine answer; that artfully-contrived instrument said to be the very acme of human discovery for the purpose of most speedily launching the soul into eternity. Let the Reign of Terror answer: when minds made aspirant by cultivation, aimed at high place, and used that very cultivation to undermine, to torture, to ruin others; when hecatombs of human victims were offered to the remorseless Moloch of self, enlarged and elevated by knowledge.

Should you contemplate an individual educated to his highest capacity, yet totally unrestrained by Christian influence, you would find one enslaved by ambition, made restless and eager by the very revelations of knowledge, yet discontented because knowledge had limits, jealous of any one who had outstripped him in its acquisition, and rendered by the very consciousness of his superiority over others supercilious, treacherous, domineering.

If the mind is permitted to dwell upon the conception, hard to be realised, and, if realised, most consummately painful, of a soul lost to God—a wreck upon the great main of creation, a blighted excrescence upon the realms of nature, a purposeless and guilty waif driven through the abyss of space by fear of the vindication of violated truth and right, and the lashings of a never-sleeping Nemesis within—then would we say the nearer such an entity might be brought to the status of the brute, the less of misery would he feel. Let there be no habit of acquiring knowledge; if so, there would be a memory of a serene gratification, now to be enjoyed no more, to embitter existence, an aching void, ever asserting itself, ever making its imperious demands, only to be mocked by the impossibility of gratification. Let no effort, however slight, have been made toward elevating the physical or mental condition, or a spectre would thus be conjured into existence distinctly traceable and visible, yet so shadowy and mysterious, so awful as it lifted itself up into the regions of the once possible, as to excite pangs of unrelieved despair. If a man is to fail of God, better let him fail of everything else; if he take not that step—all-important, though less difficult than many totally valueless—then he had better take no step. If he has not the knowledge which makes him thrill with the conscious possession of the favour and communion of his Maker, then the less of knowledge he has the better.

The mission of the Church of Christ is to save the souls of men. It cannot afford to recommend anything in pursuit or practice which does not confessedly promote this great end: it dare not tolerate anything that directly or by implication jeopardises it. The one great question always to be considered by the custodians of the Church, when any interest supposed to be good is offered for its fostering care, is not, Will it give polish or respectability, success or power?—not, Will

it solve the problems of sociology, or develop the internal resources of a people, or give them position internationally? but the question should be, Will it promote piety, will it secure a holy heart, will it furnish those qualifications valuable in the sight of God when eternal destinies are being fixed?

Christianity is the only power that can remove the trail of the serpent which is over everything of earth—the glaringly bad as well as the seemingly intrinsic good. Things inanimate need to be born again, as well as the souls of men, else they will be scatterers abroad, not gatherers together with God. Just as they seem to be more valuable, so in exact proportion will their influence for evil be more seductive and irresistible if they are not created anew by the influence of Jesus. Adam fallen from God, vainly striving to cover his shame, is no more diametrically opposed by Adam restored, and walking in favour with his Maker, than is knowledge, Adam's fairest possession, when on the one hand it is puffed up with self-conceit, vaunting itself through the very wantonness of its own power, even presumptuously rushing into the presence-chamber of the Almighty to ask "What doest thou?" and when, on the other hand, it is meekened and humbled by a proper conception of itself, as simply one of the gifts—albeit the fairest—of the Great Creator, and adoringly crying out, even in the midst of its sublimest discoveries, "Lo, these are parts of His ways, but how little a portion is heard of Him; but the thunder of His power who can understand?"

Francis Asbury, the Pioneer Bishop of America, was called upon to preach the sermon of consecration at the opening of Cokesbury School, named in honour of Dr. Coke and himself. He accepted, thus showing that, as rigidly consecrated as he was, he could yet conscientiously turn aside to bestow his blessing upon a college; that, as strict as was his construction of those pursuits which could conserve piety, he yet regarded an acquaintance with the educational curriculum as being helpful and necessary. But that he did not regard schools, except as they were "Christian in their character and influence," is very quaintly and impressively set forth in the text he chose for the occasion: "O, thou man of God, there is death in the pot." The substance which the sons of the prophets esteemed to be wholesome and life-sustaining, looked beautiful to the eye, seemed to have all the properties needful for food; but alas! when it came to the test, it proved to be bitter and poisonous, and could only be relieved of its deadly characteristics by the transforming power of the man of God. Thus with education, it is desirable to make man wise; it is refining, it is elevating, it gives to a man light and power; but elevation and power are so apt to produce the bitterness of self-glorification, to inject the poison of pride and ambition, as to prove utterly destructive of the interests of man, unless they are sanctified and rendered wholesome by the leaven of the Gospel.

The first inquiry in regard to a school should be, Is it "Christian in its character and influence?" The academical character and thoroughness should be secondary. If its influence is not Christian, and there is no prospect of making it so, then ought the Church at once to withdraw its patronage and fostering care. No instructor should be retained in a Church institution whose teaching and influence are known to be in opposition to Christianity, even though he possesses qualifications, as a teacher, pre-eminently superior to all others, and even teaches those things essential to thorough mental culture which no one else can teach; still it is incomparably better for the mind to go unenlightened, and be for ever wanting in that line of truth, than to purchase it at the expense of infidelic sentiments, which destroy the soul. "Though I understand all mysteries and all knowledge, and have not Christianity, I am nothing."

As Methodism was born in a University, and as it has always been foremost in founding schools and imparting knowledge, it would seem unnecessary to exhort its adherents to watchfulness that they do not recede from their advanced position in this direction. But as, in this day, the tendency is for materialism to legislate spirit out of the world; as cold, stern philosophy would reject everything that cannot be reconciled to its own self-made principles; as rationalism would even dethrone God Himself; it is eminently proper that this great gathering, representing the entire following of Mr. Wesley, should have made prominent, as one of its topics of discussion, "The duty of the Church to maintain schools which are Christian in their character and influence." Woe be to the Church if she ever yields to the pressure and consents to accept education as the end, and not merely as the golden means for securing that end. Let Methodists be ever taking their reckoning to assure themselves that they are still upon the Scriptural foundation. "Wisdom is a defence," "but the excellency of knowledge is that wisdom giveth life to them that have it." "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding."

REV. G. W. OLVER, B.A. (Wesleyan Methodist Church), then delivered the following invited address: The topic which I have to present to the Conference this morning is, "The Duty of the Church to Maintain Schools which are Christian in their Influence and Character;" and I have taken it for granted that every word in that topic has been chosen discreetly and with a purpose. By the term "Church," naturally we should understand in its general sense the aggregate of Christ's true disciples upon earth, corresponding to which in its spiritual organisation we look in vain for any visible form; but wherever there is an organisation of Christian professors, claiming for themselves the independent life and privileges of a Church, upon that organisation must be supposed to devolve all the responsibilities and duties which would belong to the Church as a whole. The true Church of Christ,

then, is His representative. It is His body, fitly framed together and compacted by that which every joint supplieth through the operation of the one Spirit, in order that it may accomplish His work and fill up that which is lacking, whether in labour or in patience. It is called upon to complete the things which He began both to do and to teach. Christ Jesus came as the Healer of the Nations, that He might destroy the works of the devil. Hence He wrought cures, taught wisdom, and saved souls. He was the Redeemer of man, and of the whole man. The Church is to be His almoner ; and every Church must in His name, for His sake, and in obedience to His command, dispense the gifts which He has entrusted to its care. It is a narrow view of the Church's duty and privilege which limits its operation to the spiritual. Not many, perhaps, would attempt in the present day so to limit its operations. In every age alms as well as prayers are recognised as coming up with acceptance in the sight of God. But if food for the body is needful, then surely food for man's higher nature is equally needful. Neither bread nor culture can be wilfully denied to the destitute and the forsaken by those whose mission is to do good. And there is a yet wider view of Church responsibility, which must not be forgotten, though it may not command the homage of all. The Christian Church has its duty to the race as well as to the individual. The history of the future we cannot read. Even the light of the past will scarcely enable us to guess at its possibilities. Applied physical science is conquering the material difficulties and remedying the fleshly ills of human life. Applied theological science is, or should be, no less surely remedying the moral evils and upraising the absolute level of successive generations. The science of education applied consecutively and persistently lifts up a man, or a nation ; why should it not lift up the race ? The duty of every Christian is to make the best of himself in every part of his nature. The duty of every Church is to lift up the fallen everywhere, and to make the utmost of men and of man. In urging this view of the subject, it is not necessary to affirm that each separate Church must take separate and independent action. Christian Churches, no less than Christian men, may both co-operate and combine for special purposes, and for this purpose of education among others. Nor does it of necessity follow that Christian Churches might not co-operate with other persons, even though these should not be members of any Church whatever, in order to make suitable educational provision for the youth of the generation. But it is maintained that the Churches, as such, must see to it that in some way the necessary instruction is provided, that schools are maintained. But if so, what schools ? In education, as we are now regarding it, there are three elements which demand constant attention. They are, information—that is a knowledge of facts, intellectual training, and moral direction. Information furnishes the raw material, intellectual training improves the machinery, moral direction determines the pattern.

Or look again. There is in every man a certain force of nature. His information brings him into conscious and intelligent connection with the world around him. Intellectual training enables him the more definitely to choose his ends, to select and adapt his means, and to apply his energy with the least waste. But unless he has also the right moral direction he will become only a mighty man for mischief. Schools without definite moral direction cannot answer the high purposes of education, or fulfil the high responsibility of the Church. I cannot discuss in detail. Morality apart from the authority of God is a theoretical absurdity, and morality apart from the grace of Christ is a practical impossibility. To secure the objects for which Churches exist and labour, schools must be Christian. That they must be Christian in their influence is evident, for otherwise the purpose for which they are maintained would be defeated. The subordination of every individual child to the authority of Divine law, and the union of every life with that of the living Saviour, must be the ruling desire of every Christian teacher, and, equally so, of every Christian Church. But influence is here distinguished from character. There are men occasionally to be met with whose influence is in the direction of Christian morality, but who, nevertheless, make no profession of their faith. So there may be schools whose general influence, because of the godliness of the teacher, is in favour of truth and righteousness, but which are carried on without any recognition of Christ or of God. That such schools are better than utterly godless schools we do not deny. And they are infinitely better than schools in which Divine things are treated with scant reverence, and Divine truth is dismissed with a shrug or a sneer. But they cannot accomplish the work which the Christian Churches have to do for mankind. We meet here the question which during the present Conference has recurred again and again, and which meets us continually in our daily path. It concerns the relation of the spiritual to the external and formal in matters of religion. So long as human nature is what it is, men will need an outward form whereby to give expression to inward realities. In the sanctuary and in the school, in worship and in duty, the outward must express the inward. But what we need and what we must have, is not the spiritual plus the material—the external added to the real. It must be the spiritual ruling and guiding the material—the inner life finding its free and natural expression in the outer life. Form without life and life without form are neither of them fitted for this world's salvation. "What God hath joined together let not man put asunder."

We ask, then, for schools in which there shall be a very distinct and reverent acknowledgment of Divine authority and of Divine grace. The child must be taught not only to do right, but to keep the Commandments. He must be taught not only to do good to his neighbour, but to trust his Saviour. He must be trained to subordinate all earthly things to the laws of the unseen life, and to set the Lord always before

him. If this is to be so, there seems to be no other conclusion than that schools such as these must be under Christian control as well as under Christian teachers. And if any one lesson more than another is to be learnt from the experience of modern times, that lesson is, that if this control is to be truly Christian, it must be more or less definitely denominational. And therefore the conclusion to be gathered from my partly spoken and partly written address is this: that upon the Christian Church must devolve ever more the responsibility and duty of seeing, in the first place, that schools are provided; in the second place, that those schools are Christian in their influence; and in the third, that their Christianity is manifest in the methods and the discipline adopted as well as in the instruction given.

REV. I. G. JOHN (Methodist Episcopal Church, South) said: The duty of the Church to educate its children is emphasised by the special dangers to which our children are exposed. The importance of general education is no longer a question of the day. The State recognises that obligation, and the State, both in England and America, is endeavouring to meet that obligation. But how? By the operation of the State, as was intimated yesterday in the eloquent remarks of Dr. Newman, there is a danger which the Church should look fairly in the face. The argument is used in order to eliminate all religious education from the schools under public control, that there must be no connection whatever between the Church and the State. The schools, they claim, are supported by taxation, which is paid by every citizen; therefore the Jew, the Catholic, and the infidel have a voice in this matter, and when they oppose an objection to the use of the Bible in the day-schools under public control their voice is heard, and their authority is recognised. The consequence of this is, the Bible is eliminated from their school books; the name of God is not allowed to be recognised in any of their lessons, and in many of our institutions under State control they are not even permitted to open the schools with prayer. That, sir, is the condition of affairs in the State from which I come, and our School Board, under the provisions of our Constitution, has positively declared that not one cent of the funds raised by taxation from a people largely Protestant, and to a large extent evangelical, should be given to support a school which uses in it the Bible, or where the voice of prayer is heard. How are we to meet these arguments? It occurs to me there is a very simple and plain reply. If it be true that the Church and State must be kept separate, and an earnest Christian will not discuss the question, for he does not ask for his religion any State aid whatever; if it be true that the man who has paid his taxes has a right to representation; if, in a word, the State has no right to legislate the Bible into the school, we ask the question, Has the State a right to legislate the Bible out of the school? What right, sir, have they to say to the Protestant Christian, "Because that Catholic objects to the Bible, the Word of God should not be in the house where your children are trained for coming life?" What right, sir, have they to say when the Jew or the infidel, the followers of Paine and Ingersol, object to the voice of prayer in the place where our children are educated, that those who believe in the Bible and recognise the authority of God should not have in their schools the right to hear the voice of prayer in connection with their study? We are endeavouring to solve this matter, sir, by recognising the principle of local option, and demanding that the State should relegate the question to the people, and whenever the people say in any community, "We want the Word of God there" it is

their right. They have no more right to legislate it out of the school than they have to legislate it in.

REV. ALEXANDER MARTIN, LL.D. (Methodist Episcopal Church) : Our duty in regard to the matter now before us may be argued from the importance of education to the *individual*. A being endowed with such wondrous powers of thought, feeling, and volition as man is, should have these powers developed, strengthened, and rightly directed. Only thus can he be made most useful and happy in any pursuit or profession to which God in His providence and grace may call him. Again, as to the *family*. Where the mind is dwarfed, the taste depraved, and appetite and passion reign supreme, the evils of ignorance are greatly intensified. And so with *society* and the *nation*. Educated labour of mind and body commands a premium and rules the world. It is gratifying to observe that the Church is becoming more alive to her duty and interest in this work. Through it God intends to redeem the world from ignorance as well as from sin, to renew it in knowledge as well as in holiness. And so from the earliest days she has established and maintained her own institutions of learning. Ages before Homer sang or Herodotus wrote, we read of the schools of the prophets established for the good of the Church, the nation, and the world. Our Lord commanded His ministers to teach as well as to preach. The apostle exhorts his son in the Gospel, "The things thou hast heard of me commit to faithful men able to teach others also." In his enumeration of gifts bestowed upon the Church, "teachers" are included, and stand next to "apostles and prophets." "My people are destroyed for lack of knowledge," and "Oh that they were wise," are but examples of the Word of God about this. The Lord Jesus had scarce resumed His throne in glory when in Jerusalem, at Antioch, Cæsarea, Rome, Alexandria, and elsewhere, began to be laid the foundations of Christian schools and colleges. In these was preserved the light of knowledge during the night of the dark ages, and the world preserved from utter barbarism. They handed that light down to us. We are acquainted with the vital relation of these institutions to the Reformation under Luther, and also under Wesley. Of all our colleges in the United States, seven out of eight are Church schools, and ten out of eleven of all our students are in their halls. Need I say this part of our work is one of great magnitude and responsibility. At home and in mission-fields it ought to lie nearer to the heart of the Church than I fear it yet does. It is her proper work, not by accident or inference, but by every consideration which makes any duty plain and positive. When she prays for, and gives of her means and the very best of her sons and daughters to this ministry, she is not stepping aside to what is not her business, but is carrying out an essential part of her constitution, and discharging a duty imposed by her great Head. If the altars of her places of immediate worship lie nearer to her heart, the halls of her schools and colleges should lie next, and only next, in order.

BISHOP DICKERSON (African Methodist Episcopal Church) : It is my desire to remark that Methodism and the highest culture have ever been at one. There has never been a time when they were divorced ; no period when Methodism joined issue with scholarship. It was born, sir, amid classic surroundings ; never has it lost sight of its birth. Though high in itself, it has always stooped to the lowly. It has heard the Master say : "Tell him that the blind see, that the dumb speak, that the lame walk, that the lepers are cleansed ; yea, you may tell him that the dead even are raised up ; but remember to tell him that the poor have the Gospel preached unto them." Methodism has ever been mindful of this, and because of its exceeding devotion to that it has been sadly misunderstood by many of those who were wealthy and cultured. But, from Mr. Wesley to the last consecrated bishop on the other side of the Atlantic,

Methodism, under God, has not lacked having in some place always the highly-trained pastors and the broadly and liberally cultivated people. The higher education is demanded by the necessities of the Church in our time, and the Christian training as well. First, because the Church must keep step with the march of the progressive thought of this age. Marvellous progress indeed has been made in education *per se*, as also in its methods and in its aims. If any should doubt, I would ask them to go off to the museums of art of this empire city alone. Go elsewhere: look abroad over the world, and see how, under God, the thought of the age has developed; how, under God, educational developments are going on every where. And secondly, because the foes of Christianity, the foes of Protestantism, and especially the foes of Methodism, are to be met on the field of letters. Why do we choose our most highly-cultivated men to edit our Church organs? Is it simply because they can write good editorials, readable editorials? because they can write intelligent editorials? No, for there are others who may write as well, as prettily, and as grandly as they, and as interestingly; but rather because they are set for the defence of the Church, and nobly have the editors in Methodism defended it.

REV. W. ARTHUR (Wesleyan Methodist): In my view, Mr. President, these two papers look at the same subject; the one being the higher education, and the other the Christian education as affecting the interests of the Church. I have not much to say; but what I have to say comes from a sincere, deep feeling. Some Churches, in respect to education, may well pride themselves upon their past. We stand looking into the face of a great future, which gazes upon us with millions and millions of unborn eyes, and many a new nation is waiting for its education from us—for the tone of its education. In every American State there is a new nation springing up, what in old times would have been considered a very wonderful nation. In every English colony you have a new nation springing up, what in old times would have been considered a very mighty nation, and the tone and influence of the future education of those countries depend, in a very high degree, upon the extent to which you give to higher education and to all education a truly Christian impress. If a Christian impress be not given in our day, we have lost our opportunity. The future will come on. It is no use talking to families about not sending their sons and daughters to convent schools, or this school, or that school, or the other school. They will send them to the best schools—and we must set ourselves to have the best schools. For the combating of nun schools all over the world, let us have highly-educated Christian women all over the world; for the combating of monastic schools all over the world, let us have highly-educated Christian men all over the world; and let me say, Mr. President, so far as I have observed our movement, there is one lesson I would impress upon all bodies making an attempt at higher education: "Whatever you do, get the right man." I have several times in my life been much astonished at the extent to which men themselves, without the advantages of early education, have shown a power both of appreciating its value and of observing the men who can make it succeed; but I have sometimes been sadly perplexed, on the other side, when I saw men who must have known that they were unfit to form a practical judgment upon the interior economy of a higher school, whose study seemed to be rather to make men by giving them a place in an institution, than to make the institution by finding men that could make the institution. Whatever you do, take care of the men that need the institutions. Whatever you do, seek out and keep up the men that can make the institution, whatever grade of institution it may be. When I say men, of course I mean women too. The same rule applies to both sexes.

Mr. Osborn spoke about there being no great difference between the schools for the one and the schools for the other. I thoroughly agree, so far as it relates to intellectual and scientific training, to everything that is really intellectual. In the social, the personal training, I hold firmly by my theory that for women the more perfect the womanly development can be, the better; that for men the more perfect the manly development, the better. On those two sides let there be great diversity; but as to the elevation and the amount of knowledge, let us never try to make woman lower than man, or let us never think that by making women less than men, we shall do any benefit to men. We want the family to be to a very great extent a school; and we want the school to be as much as possible a family; and the solution of all the difficulties with the State will be in the great family institute. To my mind, all authority on earth begins in the authority that is Divine and natural—at the same time the authority of husband, the authority of the parent, the authority of the family.

MR. T. SNAPE (United Methodist Free Churches): Mr. President, I should not press any remarks on this subject, but so far most of the speeches have been all on one side. There are some of us who hold rather different views from those which have been expressed. Whilst I am thoroughly in accord with Mr. Olver as to education comprising the imparting of information, the training of the intellect, and the education of the moral faculties, I cannot quite see that it is absolutely necessary that those things should be carried on at one and the same time in the same school. It does not follow because we have two only, we should lose sight of the third. The question before us, at least in this country, and I think it is much the same in the United States, has altered its position very considerably, owing to the legislation of recent years. If there had not been much legislation I would freely admit that it would be the duty of Methodism to maintain denominational schools. But a national system has taken the place of a denominational system, and I believe that the national system, whether for good or ill, must prevail. Those men who, in the United States, object to give three cents for a religious education which they believe to be totally erroneous have as much right to that opinion as those who have urged to-day the necessity of giving a religious education, which must, under existing circumstances, be given at the expense of the State—in other words, by taxing many who disagree with the religion we wish to teach. Does it follow because we have the national system, because Board Schools prevail, that the Church is to forsake her duty to see that the young people who are rising in our midst are provided with a religious education? On the contrary, it seems to me that the Church is made free to take that department under her special control, and to see to the efficiency of her Sunday-schools, of her children's services, and means of occupation which she provides in the week-nights for her scholars, and in this way to take care that the necessary moral and religious instruction is imparted. Can we suppose for one moment that even if we get the right men—and you cannot always secure the right men, even under the denominational system, much less can you pretend to secure the right men morally and religiously under the School Board system—supposing that we have them, and that we have (though they have not in the United States) the principle of local option, and can have our Bibles read in the Board Schools—are we to suppose that the mere reading of a few verses out of the Bible is a sufficient moral and religious training for young people? Is the mere reading of a few passages day by day a sufficient safeguard against the temptation of worldliness and ungodliness and scepticism by which they will be surrounded in after years? The duty of the Church is to take hold of them in the province where the Church has power and influence, and there to see that religious schools, her Sunday-schools, are well provided, and maintained for supplying,

religious instruction of the highest kind; religious instruction purer than any that can come from Downing Street or the mere secular schoolmaster; that comes from the loving hearts of men and women who have given their lives to Christ, and who feel that they themselves have been saved by the blood of the Lamb. This is the only religious education I can value, the only religious education I think we can secure, and it must be secured, not through national assistance, not through asking the State to help the Church, but through our own personal and persevering effort.

REV. A. R. WINFIELD (Methodist Episcopal Church, South): The subject before us is the duty of the Church to maintain schools Christian in their character. I have only three or four minutes to make a report of that part of the Church to which I have the honour to belong. There have really been no statistics brought forward as regards our Churches in relation to schools Christian in their character, and people may think the Southern Church is accomplishing nothing in that direction. We want to assure you that we have universities and also colleges and academies in the Southern States. Our Vanderbilt University claims to have few superiors in imparting instruction, whether religious or secular. We believe that there is no conflict between religion and science. The Methodist Church has no fear of science. We have, so far as we can do it, opened every window, and thrown wide every door, in the temple of knowledge, and we have invited men to come and learn. We believe that whatever may be the patronising air of scientists to the Church and the Christian religion, the noblest triumphs of science will be when she has swept the most distant heavens, and returns to cast her tribute at the feet of the Nazarene. Jesus Christ the Son of God has nothing to fear from the investigation of nature, for He is the Creator of nature. There never was a period in the history of the civilised world when the greatest minds were, as now, looking into and investigating the claims of our great Messiah. We have no fear that science can ever damage the foundation of our Christian religion. Let science use every agency which she can employ to find a creation of man outside of Adam, and she will still find a Creator and a Redeemer.

The Benediction was then pronounced, and the Session terminated.

IN THE AFTERNOON the Conference reassembled at Half-past Two o'clock. After the usual Devotional Service, the REV. DR. POPE (British Wesleyan Methodist Church) read a paper on *The Education and Special Training of Ministers in Theological Schools*.

He said: Although the subject assigned to me—"The Education and Special Training of Ministers in Theological Schools"—prescribes no limitation, my treatment of it must be, by the necessity and propriety of the present hour, restricted to the training of probationers in the theological colleges of Methodism, and especially their training in theology.

This at once shuts out the ideal from our scope and confines us to the hard reality of our own position. It would be easy to sketch the discipline of a divinity school conducted under other and better conditions: one, namely, into which candidates are received after having passed through all the preliminary stages of elementary edu-

cation. It need not be said that this has been the universal theory of the Universities of Christendom ; first, the curriculum of literature, science and philosophy, including all that is general in mental discipline and equipment ; and then, but not till then, the special studies belonging to a ministerial vocation ; adequate grounding in the sacred languages, with its application to the study of the Bible ; and the prosecution of a course of theology proper in all its departments. This is undoubtedly the right theory ; the necessity which sets it aside is a hard necessity ; and the nearer we can approach it the better. But the several communities of Methodism must resign the hope of reaching that consummation. It is one secret of our strength that men are sent to us by the Holy Ghost for the service of Christ generally, and our own particular service, who have not the preparatory education which would warrant our dealing with them as theological students only. We cannot have our divinity schools, pure and simple, waiting for these probationers, after they have spent some time in seminaries for preliminary discipline. They come to us, so to speak, as already ministers designate ; and, in the great majority of cases, could not undergo the successive ordeals of school after school without losing their vigour, and the impetus of their original call. What then is the consequence ? Our colleges are perforce seminaries for "the Education and Special Training of Ministers," as my theme, whether designedly or undesignedly, words it. The same students are prosecuting their studies at the same time in almost every branch of knowledge ; all their studies paying, it is true, a loyal homage to theology, which, however, must of necessity become only the first among equal claimants of time and thought. And all the work in all their departments must be done in two or three short years.

Let me say, before proceeding, that while we feel the rigour of this necessity on the one hand, we rejoice over it on the other. On the whole, the multifarious system works well throughout our institutions for ministerial training everywhere. Everywhere, I say ; for although we may presently hear that some progress has been made by Western Methodism towards a realisation of the higher ideal, the general principle holds universally good, that the theological training of our colleges must submit to be thus fettered. And now arises the important question : What is the kind of theological training that may be arrived at under these restrictions, and how may the very restrictions themselves be turned to advantage ?

The first object, and one that may be attained even within the limits of our term of study, is to impress on the minds of students the clear and comprehensive outlines of systematic theology as such. The character of this assembly makes it superfluous to dilate on the supremacy of that science which gives its value to all other science. Suffice that His name is in it in whom all the treasures of wisdom and knowledge are hidden. Nor is it needful to contend for its claims to

be in reality a science—having all the attributes, and sustaining all the tests, and answering all the ends, of what may be truly called by that name. There is a unity and organic perfection in the sum of truth we term theology, which it is of the first importance to impress on the students; and whatever else we can do, we can send them out with its great systematic outlines engraven ineffaceably upon their minds, to be afterwards filled up by patient industry. This does not imply any particular system; for every tutor may be presumed to have his own. It only suggests the value to the student, at the outset of his studies, of a comprehensive view of the entire analysis of his great subject. And the more thoroughly that analysis descends from generals to particulars, the better for his future progress. Every doctrine has its relation to every other doctrine, and no one truth can be fully studied unless it is first located in its own place, and then viewed in its bearings on all the rest. Take any of them, from the least to the greatest,—if such words may be here used,—and a good system will assign its own position, its proper home, where it shines in its full brightness and gives out its full meaning. But it reappears, though with fainter light, in many other regions of the great analysis. Having its own place—let us say—among the privileges of the Christian believer, where its richest melody is heard, it vibrates also in the attributes of God, in the atonement of Christ, in the offices of the Spirit, in the covenant of grace, in the ethics of the Christian life, and in the heavenly world itself. It would be as easy to illustrate this as thus to generalise. Suffice that here is a worthy aim for a short course of discipline. The outlines cannot be filled in adequately; but the well-arranged scheme may be so wrought into the fabric of the student's theological thought that it shall be part and parcel of his mental constitution abidingly. And if—which will not, however, be the case—he should leave the college with little more than this clear and full programme, his time will not have been lost. He will never again study theology as a mere series of unconnected topics, one following the other in the order of a dictionary. He will not give disproportionate place to any particular doctrine, forgetting the harmony of the whole. He will be saved from the great danger of taking a onesided view of any truth. More than that, if he abides faithful to his early principle, his theological system will be more and more the object of his reverence and delight, until, articulated in its great framework and reticulated down to its minutest fibre, it absorbs his whole soul and draws into itself by degrees all other knowledge. Everything he knows, or cares to know, will take its place in that sacred sphere of which God, in Christ, is both circumference and centre.

The restrictions of our course of theological study suggest further the importance of a certain unity in the method of conducting it, so far as it must go beyond a mere analysis. The ideal—to return for a

moment to that—would dictate distinct courses on the apologetics or evidences, which, if worth anything, must include almost the whole round of theology; on the dogmatic faith, running over much of the same ground in another interest; and then on the polemical or historical developments of truth: all this being followed by courses on the morals and institutions of Christianity. Now it seems to be our wisdom, pressed as we are, to combine, if possible, all these objects in one scheme. It is sound economy to treat every subject at once dogmatically, apologetically, and historically, the ethics of Christianity being bound up with its dogmas, and its institutions incorporated also into the same system. This means no less than that in one and the same course of lectures the truths of our common faith should be defined, defended, traced in their history, exhibited in their moral aspects, and connected with the institutions of the Church to which they have been committed for preservation. Nor can there be any valid objection to this. Some of the best theology of modern times has followed that method. It may be said, with regard to the evidences of Christianity in particular, that they should be studied apart and distinctly, especially in days when the Faith is assaulted as it never was before. But there is no possible defence of Christianity which is not bound up with the defence of its specific doctrines. What attacks upon our religion, what hypotheses of error, are conceivable which do not confront successively our doctrines of God, and the creation, and the Scriptural account of the fall and recovery of man? Nor can the evidences of revealed religion be more effectually taught than by letting every truth deliver its own credentials. If it is urged that the doctrines should be presented apart from all controversy, and in their dogmatic simplicity, the answer is obvious. There is no better way of establishing a dogma than by showing that no opposition can avail against it; and no better way of endearing it to the heart than by showing its past triumphs in the history of the Church's conflicts. This is the New Testament method: witness the discourses and epistles of St. Paul. By this method modern theology purged itself from the corruption of ages. This was the method that gave us the best part of our own theological heritage. Here, again, it would be as easy to illustrate as to assert. But time admits only of the latter; and it is enough to say—first, that in the short space at our disposal, the wiser course is to stamp on the mind of the student the general outline of the science of his life; secondly, to make the whole sum of teaching one connected course, showing, as the scheme unfolds, that all the evidences, all the dogmatic decisions, all the ethics, and all the institutions of Christianity, are only aspects or modifications of doctrine, and are best taught as such.

In this presence it is appropriate to suggest, further, the importance of training our students in right views of the relation of our own theology to the Catholic theology of Christendom: first, regarding its

fidelity to the Faith once delivered; and, secondly, those features that are distinctively its own. Whatever may be the progress of other studies, and however contracted the space allotted to theology, this must not be omitted.

They must be taught that we have nothing in our system of teaching that does not go straight up to apostolic days, that we hold no error denounced by the apostles in their own time or foretold by them as to come. This must have its proof, and that will require a certain amount of study in the history of doctrine. We may not be able to go deeply or extensively into that study, but we shall at least be able step by step to point out the uncorrupted tradition of the faith we hold in common with the best in Christendom, and, what is of equal importance, to mark the beginnings of error which, like the best of Christendom, we reject. It is a great thing, brethren of Oecumenical Methodism, that we should be able to make good our boast of being faithful to the Faith once delivered. Those who do not know us may say, or think when they do not say it, that we have built up our house upon a few truths which we exaggerate, and that after all we are at best little better than unconscious heretics. Whatever else we do, we must vindicate our catholicity both in doctrine and constitution. This is surely a legitimate glorying. Whether we can make the world believe it or not, we must see to it that our young ministers believe it; and that should be one great aim in the short theological curriculum. They must be fortified in the conviction that Methodism is, on the whole, true to the one truth. Perhaps we should be more anxious than we are to instruct their eyes to trace the great trunk-line of cardinal doctrines, with the exact points in the course of the past eighteen hundred years when this and that error branched off; and to make the evidence plain to them that our faith has made the whole journey from the apostles, and never had fellowship with the errors that have diverged to the right and to the left. Then they will pursue their ecclesiastical history, and history of dogma, with confidence. They will not be afraid of anything that the study of antiquity may reveal. They will feel the catholic sentiment strong within them, and that will make them charitable: for catholicity and Christianity are one. They will see that with regard to some most vital truths—the Holy Trinity, the fall and redemption of man, the vicarious atonement, the eternal penalties of sin—there has been one steadfast and persistent belief that has survived all error, and is common to East and West, reformed and unreformed. At the same time they will see that East and West, reformed and unreformed, have alike, though not equally, added certain errors which, by the grace of God, their own creed has been enabled to avoid. Then they will come to perceive that the middle ages are not the utter chasm between the old and the new which it has been the fashion to think them. They will cherish deep respect, mingled indeed with sorrow, for the schoolmen who, while they gathered the materials for

Trent, which we mourn over, laid also the foundations of modern systematic divinity in which we rejoice. And they will not absolutely despise the mystics, the better part of whose theology glows in the Methodist Hymn-book, and is the very unction that pervades its system of teaching. They will find out that what, in modern terms, are called Arminianism and Calvinism, have existed side by side, with their points of difference and their points of agreement, too, in almost all ages, represented severally by the stately forms of Chrysostom and Augustine, but only one of them going further back into antiquity. And they will discern a true doctrine of the sacraments, mediating between the extremes that make them either too much or too little, which has found its fine expression in the Westminster Confession, in the Apology of the Remonstrant Arminians, and in the works of the Wesleys. In fact, to sum up with an abrupt change of figure, they will rest in the sure conviction that Methodism is a branch of the great Tree, which is Christ the Truth; a branch which had its life in the stem before it lived as a branch; which has outgrown many of the earlier and lower branches, whether withering or not withering, and which, in the providence of God, is contributing much towards the consummation when all nations under the shadow of that tree will rejoice. Suffer me, brethren, at such a time as this, to urge the plea for clear teaching in our several communities as to the catholicity of our doctrine, and, in all essential respects, of our constitution and discipline. Thus only can we secure a succession of men whose whole mind and heart and soul will be ours, undisturbed and unweakened by secret doubts, and who will know how to give a good account of the faith they hold, and which then they will be little likely to forsake.

But at such a time as this we must not forget the deposit of truth committed, as it were, specially to us. By the charis, or grace of God, we are what we are in the common faith of the Church; but by the charisma, or gift of God, we have in trust the maintenance of some great principles of that faith.

Here it may be observed that, apart from any particular doctrine we may make prominent, there is a certain specific manner of unfolding certain fundamental doctrines which it may be asserted is characteristic of our teaching, in common with the best and most elect teaching of the Church of Christ. There are some great truths in which the evangelical bodies agree, but there is considerable difference among them as to the aspect under which they present and teach these truths. That difference gives what may be called the *tone* to their views and style of theology. Nothing is more important than that the right tone should be communicated to the students on some of these points. If limitation of time does not allow a deep and exhaustive discussion of them, it is possible to give a strong and determinate bias in the right direction. The teacher has here, in fact, his best function generally; it is rather the stamp he impresses than the

knowledge he imparts which gives him his value to the taught, and is to himself the best fruit of his labours. But this is a subject which will not allow of mere generalisation; illustration, however brief, is imperative.

Then take, for instance, the doctrine of the Holy Trinity, and the relation of the Sacred Persons in the Godhead. Now two men may agree to hold the Eternal Sonship, and in a Scriptural sense the eternal subordination of the Son, both being alike far from Arianism. But, I venture to say, the effect and influence of the doctrine on the theology of the one may be very different from its effect on the theology of the other. Methodism has done much for the definition of the Eternal Sonship; and the tone of its teaching on the intercommunion of the Father and the Son, which rendered it possible that the One should send and the Other be sent, and which underlies the mystery of the Incarnation, is more true, both to the Bible and to the best antiquity, than that of many otherwise orthodox. Then take the Person of the Son incarnate; and only one aspect of it, though many might be taken. Two men may think themselves equally opposed to Nestorianism and Eutychianism. Yet the one may shrink from maintaining the absolute impossibility of sin in the tempted Son of man; the other glories in that truth as giving its eternal steadfastness to the doctrine of redemption. They agree, be it observed, in believing that "in Him is no sin;" but the tone of the theology which holds that the Deliverer from sin could not sin, being always and everywhere, in earth and in heaven, in the wilderness and on the Mount, on the cross and in the bosom of the Father, no other, no less, than the Son of God, is unspeakably affected by that belief. The theological training, however scanty in other respects on this inexhaustible doctrine, which impresses the right stamp or strikes the right note as to this phase of it, has done its work well. Again, take the doctrine of the atonement. Two men, equally orthodox as to the virtue of the sacrifice offered for all, may differ widely as to the emphasis laid on the word *For*. Here we must not dilate, as the two men might soon multiply into ten. Suffice it to say that holding as we do a doctrine which mediates between extremes—Calvinistic and latitudinarian extremes, that need not be described—much depends here also on the tone of our theology on the subject. If it is a sound one it will have a blessed effect on our preaching of the cross, and of union with Christ in His death and His life, and of the efficacy of the atonement on our death to sin and life in holiness. The teacher may give that right note also—whatever it is—though the entire theology of the atonement may overtask his short term. Similar observations might be made with respect to the person and offices of the Holy Spirit; the tone here makes much of the difference which divides the Churches, and I humbly think is the secret that must unite them if they are ever united. Union with Christ, again—a term or a doctrine or a privilege, to which Methodist Theology owes

some amends for neglect—as the source of our righteousness and sanctification and the new life that unites those two, is deeply affected by the character given to it in our teaching. A certain almost undefinable tone may be such as to wither the energy of man; or it may be such as to make him too confident in his own powers as united to his Lord's; or, and this is what we must aim at, it may be such as to keep clear of both errors; teaching that through the Spirit common to Him and us “in Him *we* are made full,” but giving Him the glory as “the Head of all principality and power.”

Further illustration would at once lead me to the second point—our own special deposit of truth; not, indeed, of new truth, but of truths which have been committed to us as revivalists, not merely of a failing religion, but of a failing truth also. What these are the programme of our proceedings scarcely allows to be stated, and certainly not to be discussed. But no controversy will be excited by the simple assertion that the specialty of our Methodist doctrine is that it is a “doctrine according to love.” Love was from the beginning its keynote; and is still, so far as it is perfect, “the bond of its perfectness.” This is a broad generalisation which particulars will justify. First, our theology proclaimed the universal love of God to man declared in the provision of the Atonement, and in the free gift of the Son, with His righteousness, to the race: not indeed as a new truth, but the same which we had from the beginning; yet with a new accent, and with great boldness, and with all its effects on original sin and the estate of mankind, and human freedom of will, and the internal light of the Spirit given by the Light of the world, clearly maintained and pursued to their consequences. Secondly, our theology of love brings that universal charity of God home to the individual, telling him that he may and that he must have it shed abroad in his own heart, and say always what St. Paul never said but once, “He loved me, and gave Himself for me;” having his sure warrant in the direct witness of the Holy Spirit Himself. Neither was this a new truth; it also is the same which we had from the beginning; and yet it was to countless multitudes a new thing to hear that all the treasures of the love of God in Christ Jesus might converge upon each poor human heart and make it rich with this abiding inheritance of righteousness, sonship, and sanctification. Thirdly, it gave a new aspect to the doctrine of love, as the love of the brethren: knitting soul to soul, not only as a moral obligation, but in the bonds of a doctrine of fellowship. The Methodist theology of love had here its social triumph; and it may be said that the whole economy of its special communion (with the Lord's Table in the centre), maintained in ways well known to all of us, sprang from its doctrine rather than from any organisation of genius, and that its doctrine must maintain it if it is to be maintained at all. Neither was this a new thing; though we had it not, indeed, *from* the beginning uninterruptedly, yet it was in the beginning, and we only

renewed the youth of Christian fellowship. Fourthly, our theology of love has set a peculiar seal upon the doctrine of Christian perfection, in all the branches of that doctrine: as the love that fulfils the law, conforms the regenerate to the image of the Son, and, set on God and man supremely, is the power which the Holy Ghost uses to cast out all sin from the nature. No truth was proclaimed earlier by the founders of Methodism than this; none was more firmly maintained to their end; perhaps none has been subject to more misconception—let it not be said that none is in more danger. We cannot now do more than include this among our special deposits, as we were raised up for a testimony to the Churches. It was not a new doctrine; it shines through the ages, though only with an occasional light. But in some respects it was almost new to later ages; perhaps in its bold maintenance of the possible and necessary destruction of inbred sin in this life, and by another and an earlier Hand than the hand of death, it was altogether new in the modern Church. Be that as it may, this department is by all acknowledged as our own: whether our glory or our rebuke. Fifthly and lastly, the entire system of Methodism in all its branches is and has always been kept in vigour by such a doctrine of the Church as makes it simply and almost solely an organ which love to Christ alone could keep in motion, for the conversion of the nations and the preparation of the final kingdom of our Lord. Remembering this, the Methodist societies and churches throughout the world regard themselves as so many organisations for the salvation of mankind wherever mankind is found without Christ. Thus our theology is throughout and consistently the theology of love. It will not be thought presumptuous to insist in this Œcumenical Conference that in all our colleges our rising ministry must be trained to glory in these truths, to study them, to preach them, to defend them, to live by them, and, if needs be, to die for them. Whatever else is taught, these elementary principles of our common Methodism should have a foremost place. Our young men must become thoroughly versed in these our special characteristics; for these after all are the pith and marrow of their ministry.

The mention of preaching, however, suggests another consideration which must not be passed over. Our ministers are always preachers, and according to their ability as preachers is, on the whole, their value. Their early training, therefore, must include some instruction in this art. No one here will be offended by the word. It means only what is undeniably true, that a good sermon must be the work of a good artist; and that the higher his standard is, and the better the principles are by which he works, the more perfect and efficient will be the result. The day is past when it was thought best to leave a young preacher to the zeal kindled by the Holy Ghost and the rough inspiration of his own instinct. Appeal has been sometimes made to our own earlier preachers, who without training reached results which none of our

methods of discipline seem able to attain. But there is a fallacy in this: those mighty preachers were consummate artists as well as elect organs of the Holy Ghost. Their sermons were the product of their utmost skill, working, indeed, often on principles of their own devising, but always with a high ideal before them. Now, some of the little time of a college course ought to be spent in the application of a few sound laws of Homiletics. The student should be taught to regard the finished sermon as, generally speaking, the crown and masterpiece of the labour of his mind. And such good laws should be given to him to work by as will ensure him against the common faults of bad preaching and help him greatly in doing the chief work of his life well.

The question is, how to carry on this homiletic course in connection with theological teaching proper. Certain it is that it must be done, and that wherever it is neglected the result appears in the disappointment of the people; and, what is more, in a ministry below the highest standard of efficiency. But this is not the occasion to discuss the subject fully. For myself I have great faith in a very simple method. Instead of the course of lectures on the elaborate homiletic text-book, let the tutor lay down and constantly iterate his own cardinal principles of sermon-making; not letting a week pass without showing their practical application to the students' own sermons, or to sermons prepared in the class. In two or three years the effect of this will be great. But here I am obviously transgressing the limits of my theme and becoming too practical.

One thing, however, of a practical nature must be added. We all know the value of what is technically called Biblical Theology, which lives and moves and has its being strictly within the limits of the Scriptures themselves. One branch of this is occupied with Exegesis, or the principles of exposition. Now, if the overweighted tutor and the patient pupils can compass a complete, however brief, system of Hermeneutics, so much the better. If not, this branch of Biblical Theology, which is specifically the preacher's theology, may be advantageously blended with the homiletics. One of the fundamental laws of good preaching is perfect fidelity to the exposition of text and context: whether the text be literal or figurative, and whatever the context may be. Here then Hermeneutics and Homiletics meet; and a few sound principles will be found as useful as a long and elaborate course; much more useful, considering the pressure on the time. And they may be made to meet also in the application of the principles of both. The teacher may find in Scripture a certain number of leading passages, classical texts or paragraphs from both Testaments, which contain in themselves jointly and severally all the great truths of revelation and all the great topics of preaching. Now, let one hour of each week be devoted to the searching exposition of one of these half-hundred salient passages, and to the study of the original text, to a close theological and expository analysis of it, and then to a consideration of what and

what kind of sermon-subjects it presents. If another hour could be found in the same week for the scrutiny of the students' exercises as the result of that former hour, a great point would be gained. But, leaving details to the tutor himself, it may be safely affirmed that in three years such a series of these cardinal passages of God's Word might be traversed as would amount to a large sum of dogmatic, expository, and homiletic discipline. This, indeed, only suggests what is in some form or other done already, and perhaps in a way much better. But there are some to whom these remarks may be useful. And in any case they belong essentially to the present subject. But to return. The representation of universal Methodism will certainly be of one mind, that our rising ministry must if possible be so trained as not only to keep unimpaired our ancient theology, but also to keep up the high tradition of our preaching power. We need not ask the question whether it has or has not declined of late years, or since this century began. Indeed, it is doubtful whether any comparisons between our present ministry and the ministry of the past can serve any really good purpose. We have to do with the present; its lawful needs and its glorious opportunities. It is a solemn thought that to our various communities is committed the charge of educating and training so large a proportion of the men who have in the next generation to do the work of Christ in the world. It is a solemn thought that so large a part of the world's myriads is at our feet as preachers. What unspeakable issues depend under God on the fidelity of our rising ministry to our doctrine and their power of preaching it to the world: how earnestly should we send up our united prayer—united representatively as it never was and never could be before—that the Holy Spirit would baptise our young men all over the earth with the unction, and the zeal, and the power that revived the languishing religion of the last century. Without that, in vain shall we strive to train our candidates to the standard of the requirements of the age. But if He hear our prayer, and bless our efforts, Methodism may still be one of the formal agencies for the conversion of the world.

These too hasty words must not come to an end without a last suggestion. The colleges in which the ministers of God are trained are sacred places, and everything connected with them must be hallowed. Well for us if in all our arrangements and places, we remember this. My theme calls them "Theological schools." Such they are, though much is taught in them besides theology. For every hour of instruction, be the subject what it may, is directly or indirectly tributary to the one great end of making each man "meet for the Master's use." We would give Him, for His highest service, the very best that we have; and present every man whom He puts into our hands for training finished and complete, lacking nothing that human education can do. But all that is profitable to Him or fit for His use must be "sanctified" and our supreme, never-forgotten aim,

should be to hallow this entire ministerial training in every part of it, so that our colleges should tend to the education of our young men in the religious life as well as in the arts that prepare for the ministry. Over our colleges, our class-rooms, and every study, there should be written invisibly, but not less really than if we saw the handwriting, that inscription which God Himself has given us, and which runs through the Bible, written as it were in larger than St. Paul's "large letters," as the watchword of all consecration to Him—"Holiness unto the Lord." Over this institution, and all our institutions organised for His glory and used in His service, may His glory rest as a defence for ever.

The REV. G. R. CROOKS, D.D. (Methodist Episcopal Church), gave the invited address. He said: Mr. President and Brethren,—In the education of ministers, all turns upon the motive with which the sacred office is assumed. We cannot train men to any good purpose who are not animated by proper impulses. He who enters the ministry from the persuasion of friends, or from the expectation of an easy life, or from a vague desire to do some good, can never become an efficient herald of the Gospel. Learning will only serve to render his worldliness more conspicuous. He may be a *littérateur*, he may dabble in science, but he will never persuade men to become Christians. Therefore we must put first among our conditions of ministerial culture the choosing of the right men; the choosing of the men who are persuaded that they are called to this service by the Spirit of God, who can say of themselves, "the love of Christ constraineth us;" who, like Paul, are conscious that this is their work, and that there is no other for them to do. I would also add that the men selected for preaching must, in the nature of the case, be picked men. They should be the flower of the youth of the Church. There is a complaint in some of the churches that the supply of men for the ministry is failing; so that the Church goes begging for candidates; allures them by bounties, and is ready to accept "the lame and halt." Such a reluctance to enter the ministry is a sign of a wrong condition of the Church itself. The ministry is not a hospital for incurables, who can find nowhere else a roof to shelter them. Whenever the Church is aglow with the love of Christ, it will give up its choicest youth to recruit the ministerial ranks. They will pass into the service from all classes of society—the poor, the moderately prosperous, and the rich. In training candidates we should assume that the very best culture, grafted upon a thoroughly religious spirit, will produce the largest results. There is force in the maxim—"All sorts of ministers for all sorts of people," but the prevalent impression that culture disables a minister, and makes him ineffective, is a delusion. The founders of Methodism were not disabled by their learning; "the common people heard them gladly." The larger the mind the greater

the power of attaining simplicity. It is the half-trained man who astounds us with portentously mixed imagery, who turns plainness into obscurity, and darkens counsel by words without knowledge. We may safely, then, set up a high standard of ministerial culture. I have yet to learn that the so-called evangelical faith suffers from learning; if I thought that, I would doubt the solidity of the evangelical system in the Word of God. We need to train our theological students to a high appreciation of the theology which Methodism represents. The Evangelical revival, which began in the last century, has its distinctive ideas. The power of the idea is witnessed by the fact of this assembly of representatives of Methodism. That power is exhibited in the silent modification of other theologies which has marked our times. We have seen a Presbyterian body of Scotland adopt a declaration Act by which the so-called "subordinate standards" are interpreted in accordance with Arminian views. And even the Calvinistic Methodists of Wales, at their General Assembly in 1875, gave fresh emphasis to the declaration that, "None will perish because of the insufficiency of the Atonement, but all because they will not come unto Christ to be saved." Methodist Catholicity is not inconsistent with a tenacious adherence to distinctive doctrine. By our proclamation of the fulness of the atonement; of the work of the Spirit in the heart witnessed to the consciousness of the believer; of the immediateness of the regenerating act in those who will embrace Christ with an unhesitating faith—we, following in the footsteps of our fathers, have wrought a revolution in Anglo-Saxon Christendom. Our bounden duty is to lead our candidates for the ministry away from a theology of negations, from a theology of mere churchiness, to the theology of the Spirit. When so many are saying, in a state of half-despair, "What is there that we can believe?" it behoves us to show in whom we have believed. This is no time to send out young men who have nothing more to utter than dreary platitudes, or who preach Christ and Him crucified with anything less than the utmost intensity of conviction. In this confluence of so many streams of thought pouring into the modern mind, it is just possible that Methodism may lose somewhat of its distinctness and individualism. We may modify our polity, but let us never modify our theology—the theology of the heart. The age is disposed to criticise ministers, and to scan narrowly their qualifications for the work which they have assumed. I, for one, am not sorry that the age is so minded. We should be admonished by criticism to look the more carefully to our systems of training, and to improve them as far as we can. When the age complains that so many ministers are inefficient and incompetent, we should see to it that our methods of training are above reproach. Fortunately it is still true that Methodist preachers can preach; though there has been some abatement of the power with which our fathers were endowed, the power is not gone. When, how-

ever, it is asserted that the knowledge and learning of ministers are far away from the common interests of life, we have the ready answer that so is classic culture far removed from human interests. The objection will hold of all the seats of learning in this realm. It is, yet to be found that the study of ancient books, of the languages and thinking of peoples who long since disappeared, disables us for the duties of the present time. If a classic Grecian can make a commanding statesman, so may a thorough Hebraist make a skilful winner of souls. There is no more of anachronism in the study of Old Testament history and New Testament divinity, than in the study of Roman law and Greek philosophy. In fact, the studies of the minister come closest of all others to the business and bosoms of men. To teach men purity—personal, domestic, and social,—to warn them that sin is defilement, that it eats away the best affections of the heart, and the finest powers of the intellect; to show them that sorrow for wrong-doing need not be remorse, but may become sincere repentance, to ease them of their griefs by bringing them to the embrace of their Saviour and their God;—these achievements are not remote from their daily lives. We Methodists in America have tried to lead our young men to the pure fountains of Wesleyan theology. We have drilled them in the solid not to say cumbrous argumentation of Watson, and are now strengthening them with the abundant theological learning of Pope. We have done something in theology ourselves, and hope to do more. We have not moved a single theological landmark set up by our fathers. We believe that those landmarks are planted as near to the lines and angles of Scripture as men in this age can hope to come. We shall try to teach our young men a pure Gospel, unmixed with foreign elements; a simple Gospel, so simple that plain men can understand it; a whole Gospel with a loving Father, a Redeeming Christ, and a sanctifying Spirit. And may it be for a century to come the glorying of Methodist preachers, the world over, that they “are not ashamed of the Gospel of Christ.”

REV. DR. C. G. ANDREWS (Methodist Episcopal Church, South): I shall not detain the Conference long. I want to make just one point, and I would like to preface my remarks by thanking the distinguished essayist for referring twice to the necessity that he finds himself under of teaching his theological students other things than mere points of theology. I believe myself, sir, it very frequently is the case that the knowledge of numbers is more essential to the theological student than becoming acquainted with hermeneutics, and to get a thorough acquaintance with language is better for him than to have injected into him at second hand the ability to reconcile science with religion. Let the man's mind be clear, and he will take on the theology. We have had divinity schools in the United States of the highest grades, in which men could be thoroughly qualified for their work; but, sir, I wish to say, and I hope to be pardoned if my opinion is extreme, that I believe, over and above all, in training our young men in theological institutions, it would be best to let them come out of the institution with just as little of the institution itself attaching to them as possible. What I mean

to say is just this: the highest expression of art is to conceal art, and so when you put a young man through the curriculum of a theological school, or college, let him come out as natural, as ready to take on the blessed inspiration of the Gospel, if possible, as if he had not been there. I know of an institution in the United States whose every student comes out of it with a peculiar bent of mind, or a peculiar accentuation of character, marking him as an alumnus of that college. I think such training as this is absolutely a sin in the sight of God. You want a young man when he comes forth from a college to have his own individuality still attaching to him, and you want to forbid, if possible, by your training, that he should take any man as a pattern; you want him to be himself; you want him to regard himself as simply a voice proving that the Almighty can speak through him according to the man's individual peculiarities. You want to have his head, polished as it may be, and his heart, pure as it may be, and his hand, skilful as it may be, only as the media through which Almighty God can make an impression on the world. I believe it is the accomplishment of the highest idea and purpose of theological schools to let the student come out simply himself, polished and prepared by all the powers that we are able to impart to him.

REV. DR. A. S. ANDREWS (Methodist Episcopal Church, South): Mr. President, I heard with very great pleasure the essays that have been read, and I feel the profoundest sympathy with the Church and her institutions in her efforts to develop and prepare our young men for the fields of activity into which they are speedily to go. I agree most heartily with those who have taught us to look aloft and to prepare our men for the high stations that they are to fill in the days to come, so that in the advancement of society the ministers in all departments of Methodism shall be abreast with the refinement and culture of the age. I am not, sir, in my sympathies with education of this sort, a whit behind the foremost. I agree also that our culture should embrace that prodigious factor, the religion of our Lord Jesus Christ; and I hold that no man is educated, in the highest and truest sense of the word, until he is taught the religion of Jesus Christ. But while I agree with all that has been said by the distinguished men who have written and spoken upon this subject, I believe, sir, that there is one branch of culture, essential for the minister and the layman alike, that has scarcely been alluded to. My experience as an educator is that it is a very essential one. I refer—and I do it modestly—to physical culture. Depend upon it there is danger lest we put too great a strain upon the human intellect, lest the body be dwarfed, and we send forth weak, debilitated men from our halls of learning. I desire that the great masters who preside over the intellects and hearts of our sons should look to this, and that we should have a care as to how much the physical nature will bear; so that when our sons go out they may be fitted for the circuit, and the station, and the presiding elder's district, and be able physically to take their places shoulder to shoulder with our truest and bravest men. I can recall the names of institutions to mind whose alumni I have seen again and again shelved in two years after they came out—gone to the roll of supernumeraries or put on the superannuated list, to live and die there. While, therefore, I advocate most heartily and earnestly thorough culture of heart and head, I would bring those brethren, especially, who preside over our young men in institutions of learning, to look well to their physical training. No man is well fitted for his sphere in life as a Christian minister who has not, to some extent, a robust physical constitution. Why, sir, it was the temperance, the prudence, and the wisdom of the training given to John Wesley by his mother, which prepared him for the noble sphere he afterwards filled, and we shall do well if the mothers of the present generation, and the masters who teach their sons, will have an eye to the physical culture and development of our youth. I earnestly desire to impress this fact upon every

educator within this hall. Then our men will have robust bodies, able to work and to work until scores of years shall have passed away. Why, Mr. President, the distinctions that have been won, and the usefulness that has been achieved upon the part of men, depended to a very large extent upon their ability to run a long race, and to carry on earnest persistent work year after year.

REV. J. WOOD, M.A. (Primitive Methodist): I trust we are proceeding with due caution in this very important discussion. I take it that one subject runs through all the sessions to-day. This morning we were considering the importance of educating our people, this afternoon we have turned our attention to the education of ministers; it would have been as well, perhaps, for the order to have been reversed, but no matter if we have the subjects clearly before us. The daily papers, as I dare say you have noticed, are just beginning to acknowledge our existence, and in their editorial notices it seems that they have just found out that there is a people called Methodists in the world, and they are very anxious to inform us and inform the world what we are. They have said we are preachers, but that hitherto we have not been teachers at all. It has been intimated to-day several times that there is some danger of losing a certain class of our young friends through not paying sufficient attention to the higher branches of education. I should be sorry to say one word in disparagement of an educated ministry or an educated people, but I cannot shut my eyes to the fact that there is some danger of losing some of our common people. I know that there is no necessary connection between education and the decline of spiritual life and evangelistic enterprise. Our founder, John Wesley, was a man of scholarly attainments, and so were some of his coadjutors; but we have, as you know, very many plain people to minister to, and we are not prepared, I am sure, to give up our country work. The monuments round about us in this chapel, and those outside, remind us all very forcibly how much Methodism is indebted to country Methodist societies, from which we have to get a deal of the bone and muscle, and not a little of the mind of our ministry. But I do not know how highly-educated ministers will take to walking twenty miles on a Sunday, and preaching three times. In many country places there is a cultured ministry, the clergy, but the people do not care to go to this ministry; they would sooner go to hear a plain Methodist local preacher. There are many Methodist chapels in towns at the present time that are not half filled. I was talking with a gentleman only last week, who told me of one that will seat 2,500 people, in a somewhat densely-populated neighbourhood, and the average congregation, exclusive of the Sunday-school, is about 250. Now I am sure that in such places as these, if there was a Salvation Army brother, or a Salvation Army lass, there would soon be an overflowing congregation. We must adapt ourselves to the plain people we have to deal with, and I hope that the spirit of true evangelists will not be lost, however much attention we pay to education.

REV. DR. COCKER (Methodist New Connexion): We shall all be agreed that one of the main objects of our theological schools or colleges is to make our students or candidates for the ministry effective preachers. If we instruct them in the great facts of Church history, and in the sublime and saving truths associated with those facts, and, indeed, founded upon them—if we instruct them in language and logic and philosophy, one of the principal designs is to make them effective preachers. But, sir, they may be well instructed in all these, and yet not be effective preachers. I have risen chiefly to say that some inquiries and a little observation have produced a conviction in my mind that in some of our schools for the training of ministers, sufficient attention is not paid to two things, two things vitally, essentially connected with effective preaching—namely, the

construction of sermons and the delivery of sermons. It is not enough that a young man shall have the ability to prepare a good essay ; however it may be distinguished by logical power or rhetorical beauty, it cannot be substituted for a sermon—a sermon constructed on the principle of facilitating the clear and quick apprehension of Gospel truth. And then there is something else ; it is necessary that having prepared for the pulpit, a young man should go and be able to deliver what he has prepared as though it had gone through his whole heart and soul—not to read a well-prepared essay mechanically and monotonously, with as little animation as a statue ; that is the tendency of the practice, whatever exception there may be to it ; not to do that, but to speak to the people—to speak truths which, while he is giving utterance to them, are exerting their influence upon his own heart and his own intellect whilst they are stimulating his own tongue. I have looked with the greatest apprehension upon a practice which is becoming sadly too prevalent in our churches—that of reading sermons. I confess that, unless I could hear one of those men who can read as though they did not read—a man, for instance, like Dr. Chalmers in the latter part of his days, I would not go to hear. I would stay at home ; if it were not for the claims of Divine worship, I would stay at home and read a sermon for myself. I cannot too strongly deprecate the too common practice of inanimate reading of sermons. I say that too frequently the practice of reading is associated with mere abstract essays on Christian truth rather than sermons on Christian truth. I quite agree with our good brother as to the importance of our Churches having more regard than they have to the physical qualifications of our ministers. Why, sir, we have students sent sometimes with an utter regardlessness of these things. I think there should be some regard both to physical strength and stature. I would not have a student to be six feet four, but I would not have many preachers of four feet six. Let us, if possible, come between. When you consider the social and moral influence which a minister is expected to exert, and the duties he has to perform, there should be some regard to physical fitness.

REV. A. HOLLIDAY (United Methodist Free Churches): Many important subjects have been under the consideration of this Conference, but none, in my judgment, has been of so much importance to the future of our Methodist Churches as that now under discussion. There is no paper that I shall read with more care than that presented by Dr. Pope this afternoon. One very vital question with reference to this matter was touched upon by Dr. Crooks, that is, the selection of the right candidates for our institutions. We want true men ; we want men who possess the truth, or rather men who are possessed by the truth. We have many good men who are not really possessed by the truth. They have taken hold of a subject that they have learned from other people, but the truths connected with it have never entered into their own mental and moral consciousness, and become truly their own. Having got good men, they will want training. I have no fear such as that expressed by Mr. Wood. I do not believe that our ministry can be too highly educated. I have no fear that country people will absent themselves from our chapels, when we have well-educated ministers in the pulpit. The fear is from half-educated men—men who use words (as Dr. Crooks said) a foot and a half long. John Wesley was a well-educated man, yet the common people “heard him gladly.” It was the same with John Fletcher. Whose sermons can the common people understand if not those of Charles Kingsley ? I say nothing about his views. So with Martin Augustus Hare. Any of these men might be pointed to as well-educated men ; yet they presented the truth in such a way as to be understood and appreciated by the people. With a view to the training of our young men, I think it would be a good thing if

in connection with our theological schools, we had mission rooms that could be worked and managed by the young men themselves. I should like the young men to visit places two and two, so as to become practically acquainted with the work to be done when they become pastors of churches and ministers of circuits. I have a strong conviction that we should in this way send out into our churches men who would preach with more power than those who have not had any such special training as that to which I have referred. Again, it would be well if we could train them for the wise and practical management of circuits. Would it not be well for the young men in our towns to have opportunities of seeing how business is managed at our quarterly meetings, and in our leaders' meetings, so that when they go out into the circuit work or church work they may be already acquainted with the work which they have to do? I believe the future of Methodism will depend upon the ministry, and if we only get the right class of men, well trained, filled with the Holy Ghost, I believe Methodism will achieve greater victories in the future than she has done in the past.

REV. E. J. BADGELEY, B.D., LL.D. (Methodist Episcopal Church of Canada), then read an essay on *The Education and Special Training of Ministers while engaged in Ministerial and Pastoral Work*.

He said: "When He ascended up on high He led captivity captive, and gave gifts unto men. And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ."

Such is the Divine economy. On its philosophical side it meets all the demands of reason, and in its practical application in history it gives fullest evidence that it alone provides for the varied wants of humanity.

Our theme, from the limitations put upon it by preceding essayists, has to do with those ministers who have been taken into the work without previous scholastic or theological training. What shall be done for them in the way of education that they themselves may be benefited, and thus become more useful to those to whom they are sent to minister?

In the rough school of experience the Methodist fathers found opportunity for developing superior pulpit power; were wondrously successful in leading souls to Christ, and produced a literature that takes rank with the ablest productions of modern times. The best place to learn to swim is in the water, and the best place to learn to preach is in the pulpit. No text-book can be made a successful substitute for experience. To be educated in the ministry is the best preparation for the ministry. You begin with a probationer, then, much as the parent begins with the child. The training is under your own control. The candidate is as clay in the hands of the potter. There are no preconceived theories to uproot. A mind less subject to the guiding hand of Providence than John Wesley, with his Church prejudices, would have permitted the masses to sleep on in their dream of

security, without awakening their slumbering consciences, and pouring the full tide of religious life and power upon the people dead in trespasses and sins.

There is an absolute necessity for training preachers upon the field. History has already verified that it is utterly impossible for colleges, literary or theological, or both, to make provision for the spiritual wants of humanity. Untrained workers are of necessity pushed into the pulpit. Such helpers, both lay and clerical, have been the pioneers in Methodism everywhere. These earnest John Baptists have heralded the coming of more cultured, but not grander, men. And yet it must not be presumed that these men are not great because not classically or theologically trained. Many of them are nature's noblemen, while a collegiate education is too often necessary to supplement natural weakness in the vain hope of making its possessor great, or even medium. Education may be of equal value whether obtained in the schools or on the field, with the advantage to the latter, however, that like David's armour it has been tried, and its possessor knows thoroughly how to use it. These men are not needed as authors in science, in history, in art, or in theology. They are needed in the work of saving souls. Let the evolutionist search for the origin of life in the slime of ancient seas, or in the primeval star-dust that flicked the heavens of the long ago, it is for an earnest Christian ministry to labour to destroy moral and spiritual death. "Getting knowledge is good, saving souls is better." School life too often develops the intellectual powers at the sacrifice of the affections, and we thus lose our strongest hold upon the masses who especially need our services. Both mind and heart are afforded joint opportunity for development in active pulpit labour.

These remarks must not be taken as disparaging either collegiate or theological training in either State or denominational schools.

The broadest and most thorough education for the pulpit that it is possible to attain has our most earnest sympathy and endorsement. Methodism has, and continues to receive, probationers who are not trained in either arts or theology; and the simple question is, What is the best way to provide instruction for them while continuing in active pulpit labour?

The Gospel minister's work is eminently practical. It is not too early or too late to repeat the words of our common founder:—"You have nothing else to do but to save souls. It is not your business only to preach so many times, and to take care of this or that society, but to save as many as you can, to bring as many sinners as you can to repentance, and with all your powers to build them up in holiness." This is our work. It is a mistake to suppose that the people are interested in the discussion of scientific and speculative truth. They want to be told of their sins, to be directed to the cross. Their hearts need to be warmed by the fires burning in our own souls. Their dead

consciences need to be roused. For this very reason many an earnest local preacher or exhorter is more acceptable to the masses, and much more successful in winning souls, than your learned and polished college professor. Let an earnest Methodist ministry preach the great truths of the Gospel, truths that the keenest philosophical analysis cannot fathom, but omnipotent to heal man's spiritual disease, which the most laborious investigation of the laboratory cannot remedy.

I. This brings us to the nature and kind of study that should especially engage the Christian ministry as before us in our theme.

1. Out of the abundance of the heart and head the mouth speaketh. The literary atmosphere should be that which will best mould the heart and mind in sympathy with the worker and his work. Let the Bible first of all be the minister's text-book. Let its inspired truths burn their way into his own soul. Let the earnest zeal of Elijah, the prophet of fire, be joined with the great cardinal doctrines of the Atonement as presented in the evangelical utterances of the royal prophet, Isaiah. Let the mental anguish and the great burden of soul that wrought so intensely in Job and found their solution in deepest humiliation and prayer find, if need be, a repetition in the preacher's own history. Let the life of the Immaculate One be his polar star. Let his missionary tapers be lighted by the blazing fires of the Apostle to the Gentiles. Let him stand with the Revelator upon the rocky, rugged Patmos of his own weakness and impotency, amid the surging tide of political ambition, and the crashing billows of an angry sea, and catch the inspiration that comes from the glory of the upper sanctuary, and the Almightyness of God. In the variegated hues of the bow of peace that arches the crystal throne, let him read the blessed utterances: "I am Alpha and Omega, the beginning and the end, the first and the last," and "Lo I am with you alway, even unto the end of the world."

2. No historical periods in the Christian Church afford better opportunity for learning the true secret of ministerial success than those that record the great revivals of Christian life and power. The Reformation under Luther and its grand results reveal all the spirit of the heroic age. No student of religious history can afford to lose the invigorating influence that comes from those noble men who made the claims of conscience stronger than the chains of Popery; and who among the peasantry of Germany planted and nourished an Evangelical Christianity such as the Church had not known among the ecclesiastical dignitaries of the Vatican, and amid the chiselled splendours of Rome.

3. When Rationalism and Scepticism had made their deathly inroads into Germany, and Deism and Infidelity had taken fast hold of England and the Established Church, that marvellous man of God, John Wesley, was raised up by the Almighty to turn many from darkness to light, and from the power of Satan unto God. His unparalleled Journal

should be studied by every candidate for the Methodist ministry. The spirit and activity that characterised his life should, as far as possible, be incorporated into that of every man called to preach the same precious faith. We are drifting too much from the lines of thought and action that made the fathers of Methodism mighty men for truth and God. Let the schools take care of science and philosophy. It is for us to win souls to Christ. Oh, for a mighty revival of the spirit of our fathers! We should know more of Methodist biography. We can gather a thousandfold more inspiration from the realised history of a noble life, than can be had from the most perfect ideal ever limned by human reason. It is God in the manifestations of Himself in Christ, rather than the God of the schools, that commands our homage and wins our love. "As often as the spiritual heart in man wakes up, and cries out for more vital nutriment than either the market or the schools afford, it is to historical Christianity and its hidden power that they return" (Principal Shairp).

4. In addition, let the ministerial athlete wrestle with the great problems of human existence and destiny, where all his mental acquisitions will be required in the conflict; strengthen the intellectual muscles by the heaviest possible exercise.

Let the Divine existence, redemption in Christ, the freedom of the will, the immortality of the soul, the eternal punishment of the lost, and the everlasting bliss of the righteous dead, engage his thought, and there will be but little left of this short life in which to indulge in further research, no ground to complain of the barrenness of the field open for investigation, and but few Alpine summits covered with transfiguration glory that the minister of the New Testament has not yet been permitted to explore.

II. How shall this literary training on the field be accomplished most successfully?

1. It would be easy to draw up some scheme plausible in theory but wholly impracticable in application. What we want is the least possible machinery with the best possible results. When the Saviour sent out His disciples they went forth two and two. This would provide each with a companion to cheer him, and a counsellor to supplement his weakness. Restless and fickle Peter needed the trusting heart and unyielding faith of John. Paul is supplemented by Timothy. The fiery zeal of Luther was leavened by the mild and heavenly sweetness of Melancthon. The clear and logical preacher needs to be followed by an earnest exhorter to shake the dry bones and breathe into them the breath of life.

We believe Methodism has made very grave mistakes in departing so widely from the plan adopted by Christ, and which likewise characterised its own earlier history. The elder and more experienced can thus become instructors to younger brethren. They especially need such help if deprived of collegiate or theological training. A pastor

who has made himself a success by following some systematic plan is the one best qualified to act as guide to another. The Presiding Elders or Chairmen of Districts ought to hold themselves responsible for oversight in directing the literary pursuits of younger men under their care. If need be, let monthly or quarterly examinations by written questions and answers be held. The benefit will be mutual. Many a district superintendent would be profited by a text-book drill, in order to be able to answer his own questions. The late Bishop Jones, in many respects one of the ablest men American Methodism has produced among her many gifted sons, owed his influence and position to the oversight of a judicious presiding elder as much, perhaps, as to any one cause. Let district superintendents assume the responsibilities discharged by their predecessors of fifty years ago, and at every round question closely upon the last quarter's reading, and give directions concerning the course for the next quarter. In this way we believe both ministry and superintendency would be greatly increased in efficiency and usefulness.

2. Read only the best books. Get those that have successfully survived the influences of time, and of those reviewers who find it easier to criticise a book than to make one. Says Professor Blackie: "Stick to the great books, the original books, the fountain-heads of great ideas and noble passions, and you will learn joyfully to dispense with the volumes of accessory talk by which their virtue has been as frequently obscured as illuminated." The celebrated Immanuel Kant, whose thoughts yet stir the world, had but about four hundred volumes in his library, and never travelled thirty miles beyond his birthplace. It is scarcely necessary to say that he was not a Methodist preacher. That modern curse, the "Dime Novel," did not reach him.

3. Read systematically. "Reading, in the case of mere miscellaneous readers, is like the racing of some little dog about the moor, snuffing everything and catching nothing" (Blackie).

4. Inexperienced men do not know what to read. It needs as much judgment in buying books as in dealing on the Stock Exchange. It is wholly natural to believe that everything we see in newspapers is true, until we learn that even editors are not infallible. There is a still stronger tendency to have implicit confidence in the deliberate utterances of the printed volume. Students in their junior years are always surprised when the Professor takes exceptions to the doctrines taught in the text-book. Too much help cannot be given in assisting a young brother to furnish his library. The first year I went out under the presiding elder I subscribed for the *Methodist Quarterly Review*. I bought no books except those most strongly recommended by its able editor, Rev. Dr. Whedon. As a result, I have no books to part with, either by private sale or by public auction. Saying nothing about the contributed articles, the Quarterly Book Table alone is worth ten times the cost of the *Review* as a guide in furnishing a library. The

Roman Church has an *Index Librorum Prohibitorum*, a "Thou shalt not." Methodism ought in the best manner possible to assist in this respect young men in training upon the field and without the help of an experienced instructor.

5. Let the elder brethren by their own industry excite the younger to intellectual activity. The influence of an enthusiastic worker is wonderfully contagious. No boy can walk the streets of London, or visit St. Paul's, or Westminster Abbey, and witness England's recognition of her great men, and not feel an inspiration to imitate their greatness. Spirits of the noble dead, whose memory is but feebly perpetuated in the marble tablets upon these hallowed walls, let your mantle fall upon your sons and successors in the Gospel!

We have no great favour for ministerial associations for intellectual improvement. Methodism does not need to create any new machinery. What we do need is a revival of the spirit and practice of our fathers.

III. In this we are confirmed by the facts of history.

1. There was but one University graduate in the College of the Apostles, and he was born out of due time. Multitudes of churches were founded in the apostolic age, whose origin may best be accounted for by supposing that they were established by some of the apostles whose names are never mentioned in the Sacred Narrative after the Pentecostal baptism. St. Paul was fortunate in having an amanuensis and chronicler.

2. The great names in Methodist history were almost invariably self-educated. During the first half of the present century, Clark, Watson, Bunting, and Newton, represent English Methodism in scholarship, theology, legislative ability, and pulpit power. While on the battle-field these devoted men found opportunity to qualify themselves for the commanding influence they exerted while living, and who being dead yet speak.

3. In America, where Methodism has reaped numerically its largest results, the first half-century of its history presents some of its grandest triumphs. In her roll of great names, not a University graduate appears for about forty years.

And what shall I say more? For the time would fail me to tell of Asbury and Whatcoat, of Lee and McKindree, of Roberts and of George, of Pickering also, and Garretson and Bangs, of Soule and Bascom, of Cartwright and Hidding, and of the entire ninety of the first delegated General Conference in 1812, in the "old John Street Church," the "City Road Chapel" of American Methodism, and in New York City, the London of the New World.

Trusting in God, and in the infinite capabilities conferred upon them through faith in the Divine promises, "they subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong; turned to flight the armies of the aliens."

Let no Methodist minister be discouraged because he may have failed to enjoy the inestimable advantages of scholastic training either in arts or theology. He is in good company. Only let them prove themselves worthy of companionship with those who to-day enjoy perennial bliss in the palace of their King and God, and who wait the jubilee of Methodism and of the world, "when the kingdoms shall be given to His Son for an inheritance, and the uttermost parts of the earth for a possession."

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

REV. J. DYMOND (Bible Christian Church of Great Britain), in delivering the invited address, said: The topic on which I have to address the Conference is the education and special training of ministers while engaged in ministerial and pastoral work. The topic, therefore, recognises the ministry to be a work; and of course ministers are workmen. So taught Jesus Christ, for He said, "The workman is worthy of his meat." So taught the apostle Paul, for he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Christ said He would make His disciples, or His apostles, "fishers of men." The first thing to be done for men by ministers is to bring them under Gospel influence. Ministers are also said to be leaders of the flock; they are shepherds; hence the Master says, "Feed My sheep." The influence that ministers exert upon men after they come under their influence should not be for their own personal aggrandisement, but for the benefit of those who thus are won. Again, ministers are builders, master-builders, wise master-builders. Men must be dealt with not simply as units, but they must be organised. "He gave some apostles, some prophets, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." Ministers are soldiers; they ought to war a good warfare, to fight the good fight of faith, to lead on those who are saved, to organise a holy war against the kingdom of darkness. The work is manifold and complex. According to the wisdom of this world, in order for a man to be a good fisherman, a good shepherd, a good builder, a good soldier, he must give himself to one of these things, and to one only; but a minister must be all these and excel in each. A workman must be competent, or else the work will not be properly done—perhaps not done at all; the great objects of the work will not be realised, souls will not be saved, the Church will not be edified. It is not every man who can acquire competency in the work of the ministry. The first requisite, as has been already said, is the right man. It does not matter how much you

educate the wrong man, you can never make him the right man. Defective education in a right man, though a thing to be regretted, will not spoil altogether the service of the right man. The right man is the right man; the wrong man is the wrong man. Bring to bear upon the wrong man all the educational appliances of Christendom, and you will never make him the right man. There are unsuccessful ministers in the work: some of these are educated, and some of them are uneducated. The former are unsuccessful, not because they are not educated, but because in each case they are the wrong men. We must have men whose proper work is the ministry—that is the first requisite. But even with regard to the right man competency does not come spontaneously; it must be acquired. Three things are requisite: nature, grace, and culture are the trinity that should serve at the shrine of the adorable Trinity. In the case of the man whose proper work the ministry is, nature and grace combine to render him a fit instrument in the service of the Lord. The third requisite is due cultivation of the man's faculties, an educational preparation for the work. There must, therefore, be education and special training. The Christian man may be asked, "Can this preparation be acquired in the work itself?" I do not want to say a single word of disparagement of education in schools and colleges. Would that the Church of the Lord Jesus Christ were sufficiently rich in these institutions, and in what is necessary besides, to put every man through such a course! But I think the question can be answered in the affirmative—yes. In the first place it has been done. There are honoured brethren here, and there are honoured brethren in every denomination, undoubtedly, who have been eminent as servants of the Lord Jesus Christ, as ministers of the Gospel, who have had no special education, no special training for their work, besides that which they have given themselves in their work. I could point to many in my own denomination. I will only mention one—an honoured name, not largely known here, but known to thousands—I daresay held in precious memory by a hundred thousand people at this very day. I may call him the Devonshire Evangelist, a man who did a great deal more towards the evangelisation of his own county than any other man who ever lived, especially in the northern part of that county. I refer to the venerable James Thorne. There were a great many others; they knew how to do their work, they acquired knowledge and acquired special fitness for their work, but they were the right men—men to whose qualification both nature and grace very largely contributed. Then, in the next place, I think there are advantages also. The best preparation for work is the work itself, and a man directly engaged in the work of the ministry is not liable to those temptations that a man in a school or a college is exposed to. He is not, for instance, exposed—at least, not so much—to the temptation of educating his intellectual faculties to the neglect of his moral and spiritual. He is not so likely to have an extinguisher put upon

the fire of his soul. It is possible for a man to go into college with very much more fire than he brings out of it. Then, again, I think it tends to throw a man upon his own resources, and also upon the power of God. It tends to bring out what is really in the man. These, I think, are some advantages. I know there are disadvantages. I know there are very great advantages on the other side; but what I contend for is this: that in the case of a right man, if he cannot obtain education in a college before he goes into the work, that need not be a deterrent to his engaging in the work. Let him go forward, putting his trust in God, making a proper use of time and opportunities, and he will become a successful minister of our Lord and Saviour Jesus Christ. How is this to be done? That has been indicated to some extent by the paper which has been read. In the first place, the man must do it himself. If a man is put into a college he must educate himself. If he does not learn it does not matter what may be his surroundings; the learning does not go into him. It is so if a man is actually on the field. Still, a man may receive a great deal of help and stimulus from his senior brethren. I would be careful, in the first place, to see that every brother who goes into the ministry has a sufficiency of general education. I think there should be a certain standard which every man should pass as to general education before you give him anything like a special education and training for his work. In the next place, I would say that any man who comes into the ministry should be taught precisely the same things as are taught in colleges. The curriculum given by Dr. Pope, I think, is admirable both for a man in and a man out of college. A man that does not go to college should have to go through the same kind of curriculum out of it, and of course that should be done under strict supervision. Whilst a man is on probation, what is he but at college? He is being qualified for his work. Let there be, I do not say quarterly, but annual examinations, and see to it that the young man makes a certain number of marks; if he does not, do not allow him to pass until next year; and take care that no young man is received into full connexion until he has attained a proper standard of education.

REV. DR. C. H. PAYNE (Methodist Episcopal Church): Our friend Mr. Arthur said well this morning that the most important thing to do in regard to a special work was to get the right man into it. The remark was very true, and may be broadened. The most essential thing to be done in regard to the Christian ministry is to get the right man into the ministry. If we could get into every pulpit in Christendom to-day a man of the highest qualities, of the greatest fitness for his work, the world's conversion would be speedily an accomplished fact. I think we ought in this Conference to emphasise the fact that men need as a preparation for the work of the ministry the highest possible culture. It is too late in the day to utter a word of disparagement against preparation for the grave work of the Christian ministry. The demands of this age are different from the demands of previous ages; and when a young man comes forward to-day professing to be called to preach the Gospel, and pleads the

example of the fathers as a reason why he should rush out into the work without any preparation, it seems to me that it is enough to make those old heroes start from their graves to hear such an excuse. The fact is that, notwithstanding all the allusions made to these worthy men doing so grand a work without scholastic training, they were not so destitute of education as we might suppose. They were heroes after their sort, and if they lived to-day I am quite sure almost every one of them would seek the advantages of a first-class education, and none of our young candidates for the ministry who neglect ample preparation would get any encouragement from the fathers whom they sometimes point to. But we must also emphasise the fact that combined with the highest intellectual attainments there must be the deepest piety, the greatest Christ-likeness; and this is a thing that we should especially guard in all our schools. To substitute culture for consecration, Latin and Greek for the power of the Holy Ghost, will make the poorest kind of minister. But there is no need of any such substitution: we can combine the two, and our illustrious founder, Mr. Wesley, gives us a splendid illustration of the combination. We want schools of learning that are centres of great spiritual life and power. We want our young men educated also, whether in the schools or outside, to do the hardest and most heroic work. I do not think we have any place on our side of the water, and I do not believe you have on yours, for kid-gloved, rose-water young men in the ministry. Where a man comes and asks for the best places and the highest pay, there is something wrong in his education. We need a little more of the heroic spirit of the fathers thrown into our young men as well as our older men of to-day, and it will do us great good if we can get it in our institutions of learning. I want to add emphasis to what has already been said, that our young ministers should understand that they must be preachers of the Gospel, *preachers*, and not merely teachers of science or philosophy; for it is by the "foolishness of preaching" that God is saving the world to-day, as He has done through all the Christian centuries. *Preachers*, and not simple *readers* of essays. It is enough to make one's heart sick to see a man go into a pulpit and read a manuscript which is nothing but an essay on modern nonsense, strikingly illustrated by his own performance. We want men who will preach, not read—who will preach the truths of Christ, not the unsatisfying philosophies of men. When travelling in my own country some time since, I remember sitting down to a meal where there was no bread on the table, nor anything else that a Christian man ought to eat; but to atone for the lack of substantial food there were ten kinds of preserve. Now, that is the kind of pabulum that our young ministers will often be tempted to give to the people. No, friends; we want bread, not preserve. The world is hungry for it, and I want all our young ministers to be prepared to give the world the bread of life. We have nothing to fear from the highest culture, for from the beginning, from the days of John Wesley to our own time, the young men that have come out from our schools with the highest culture have usually been the most devoted and the most successful.

REV. J. WENN (Primitive Methodist): I wish to say, Mr. President, that I have held the somewhat onerous and yet honourable position of secretary to the Probationers' Examining Committee of our Connexion for the last ten years, and I wanted just to give one or two facts, if I could, respecting the examinations. In the first place, we have not always found that the probationers who obtained the highest number of marks were the most successful in the ministry, but I think that we shall not do right if we come to the conclusion from this fact that education is chargeable with that, for, as it has been stated again and again to-day, we not only need education, but we need grace. And then there is another thing, Mr.

President. We have found too great a disposition on the part of some of our probationers to cease from studious habits as soon as their probation was over. Now, I take it, that no man who withdraws his neck from the collar of study as soon as his probation has ended, will make much of a minister in these times. I believe that every minister should be a lifelong student. The age demands that from him; and if a man, either from mental inferiority or mental idleness, refuses to go on with the studies that he commenced during his probation, I think he ought, in all fairness, to withdraw from the ministry altogether. We want, in this age, the highest culture that we can get associated with the deepest piety we can obtain. I would emphasise this point: thoroughly *sift* all candidates for the ministry ere they enter upon probation.

REV. S. G. STONE, D.D. (Methodist Episcopal Church of Canada), said: I take it, Mr. President, that the question under discussion at the present moment deals with two classes of men—first, with those who have enjoyed the privileges of a university or theological training; because I think one of the greatest calamities that can fall upon a young man who has had the privilege of a collegiate education, and a theological education following it, is to assume that when he has received his degree he has nothing more to learn, and it is of this class of men that I think the Churches have most to complain, if they have to complain of failures among men who have been privileged with such advantages as colleges and universities afford. I cannot sympathise with the remark that has been offered this afternoon that men who have enjoyed those privileges are less willing to undertake hard toil and endure the most severe privation than those who have had inferior advantages. A single illustration may suffice to impress this statement upon the mind of this Conference. When William Taylor called for volunteers for his South American Missions, volunteers who were to depend upon their own exertions for their own support, to go to such missions without a dollar from the Missionary treasury—when he called for sixteen of such volunteers, every man that responded to his call was a B.A.; and I think that this illustration sufficiently vindicates the average theological or collegiate student from the charge of being unwilling to undertake what labour the Church may be pleased to impose upon him. Nor I do not think I am unduly magnifying the office of a minister when I say that such demands are made upon him as are made upon no mere professions; and that the education conferred upon him should touch every faculty and endowment of his nature. The claims made upon him are vastly more important than those made upon other men. When I speak thus of the ministry, I do not speak of it as a mere profession; I look upon it as a Divine vocation, and I pity the man who sinks the vocation in the profession, who becomes a mere professional preacher. The probability is that he will treat his congregation to such discourses as have been indicated by the Rev. Dr. Payne—that he will preach a great deal about Plato and Aristotle, and very little about the Lord Jesus Christ. This resolution, therefore, has to do with a man who has enjoyed the privileges I have stated; and has now entered upon his work; and inasmuch as his education requires the development of every faculty he possesses, one of the most important is that he must understand the material upon which he has to labour: he must understand men; and some of the most illustrious failures I have become acquainted with in my life, among men most richly endowed by nature and opportunity, have been those who have failed to avail themselves of the opportunity to know the men to whom they preached. They have delivered eloquent sermons and in the most masterly style, but as well adapted to any other congregation as to their own; as well adapted to any men in any part of the world as to the men to whom they were preaching. On the other hand, multitudes of examples are

afforded us of men who, without extensive training or collegiate culture, have achieved great results. Are we to assume that these men were more pious or more devout? I would not charge it upon the men who have been so richly endowed by the advantages of education that they are less pious, or that they loved their Master less, or souls less; but the men who achieved such great results were educated on a line to which too many pay little attention, and upon which they are scarcely educated at all. They went down among the people, became acquainted with the people, and were able to instruct the people in those very facts that were vital to their salvation. Now I take it, if there is any endowment a minister needs, and one that rises superior to almost every other, it is a capability for the most profound sympathy. I do not care what his intellectual attainments may be, I do not care after what scholarly manner he may be able to address a congregation; if he is wanting in the capability of profound sympathy for the humanity that comes under his teaching, he is wanting in the highest element of success: and in order to get this capability, he must go down among the people; he must know their conditions; he must know their needs and their temptations; and carry into his pulpit, not only a heart filled with love for the Lord Jesus Christ, but a heart throbbing for the salvation of men, and in sympathy with man, like the heart of his Master.

REV. DR. SUTHERLAND (Methodist Church of Canada) said: I assume there is not a single member of this Conference who has a single word to say against the widest and the highest culture that the schools can possibly give; but we are simply recognising here the fact that there are two kinds of education. There is the education which the schools give to the man, and there is the education which the man gives to himself; that is, there are college-made men and there are self-made men; and, in view of the past history of Methodism, I think that the Methodist Church should be prepared to give about equal honour to these two classes; for while the man who, under God, was the founder of the Methodist societies was a man of very wide and high culture, some of his mightiest helpers and most successful sons in the Gospel since that day have been, in an important sense of the word, self-made men. Now it is quite likely that either method has its dangers. Perhaps the danger of the school system exclusively is this: the turning out of men of a certain uniform pattern that is apt to destroy all individuality. And then, on the other hand, with regard to what we term self-made men, there is a danger that they may become one-sided and incomplete, that in a certain sense—in one direction at least—they may become too pious; being self-made they are pretty sure to worship their maker: but if we can combine both these systems in harmonious proportions, then it is likely we shall get the class of men needed to-day in the ministry of the Methodist Church throughout the world. The experience of the past shows that men can be trained in the ministry so as to become pre-eminently successful ministers of the Lord Jesus Christ. This kind of training has developed some of the strongest men that the various Methodist bodies have yet produced—men who, when they were set for the defence of the Gospel, seldom found anybody able to stand before them. And this need not excite surprise, for while other men were pondering theories of spiritual warfare in college halls or schools, the Methodist itinerants were testing their weapons in the tented field amidst embattled foes, and thus they learned to put to immediate use all the knowledge they had gathered, and to test their theories in the crucible of experience. This training in the ministry, however, if it is to be of real service, ought to be preceded—and that fact has been recognised here to-day—by at least a certain amount of training in the schools, so that the man may be put fairly upon the highway of the widest intellectual culture before he is called upon to engage in the work at all. I do not know how

it may be in other countries, or other branches of Methodism. I know how it is in my own: we are beginning to feel the necessity, nay, have felt it for some time past, of raising the standard of educational requirement before we receive probationers for our ministry at all. When they have this fair start to begin with, the probability is that they will carry on a system of self-training after they have entered on the work of the ministry. If I have time I want to say just these two things with regard to training in the ministry. The first is that it should be thorough in regard to the mastery of the subjects studied; for it is a mistake made by some men who have never been in a college, and by a good many who have been, that they spread themselves over such a number of subjects that they never succeed in mastering any. They just get a smattering of this, that, and the other, which in the end amounts to very little. If we can only induce our young men to master thoroughly what they do study, a great and important point will be gained, and this will by no means lessen the effectiveness of their preaching in the meantime, for there is a vast amount of good, sound, honest Gospel which a man may preach to the edification of the people, without mounting any special hobby, or dealing with the mysteries of revelation or the speculations of philosophy. The necessity of thoroughness once conceded, let the culture be as wide as time and opportunity can possibly allow. It has sometimes been said that we are not very friendly to the highest culture. This is an entire mistake; let our young men dig with the deepest, soar with the highest, and expand with the widest thought of the age; but let them keep out of the mud of reckless speculation in which so many so-called philosophers and scientists are floundering to-day.

REV. A. R. WINFIELD (Methodist Episcopal Church, South) handed in a resolution to be submitted to the Business Committee on the Temperance Movement.

The Publication Committee brought forward its report, by DR. WALDEN, and the following proposals were sanctioned:—

I. That the representatives of the several Methodist publishing houses in London accept the responsibility of securing the copyright of the memorial volume in England and America, and of publishing, with proper official imprints, a sufficient number of copies to meet the demand.

II. That the volume be published on the plan already adopted by the Conference, namely: It shall contain such matter as has been already ordered, with space for correct list of delegates, historical introduction, and table of contents: the copy to be furnished by the Conference.

III. That two sets of stereotyped plates be prepared—one for England and the other for America, in order to meet any future demand for the work.

IV. The size of the volume shall be demy 8vo, of about 600 pages.

V. That each member of Conference shall receive one copy at 5s.; the public to be supplied by the book-rooms at a retail price of not more than 8s. per copy.

VI. That the Rev. Wm. Arthur, M.A., be requested to write the introduction to this official report of the proceedings of the Conference.

VII. That the Revs. C. D. Ward, D.D., J. M. Walden, LL.D., J. B. McFerrin, D.D., G. S. Rowe, and Mr. R. W. Perks be appointed to edit the volume.

VIII. That the brethren who furnish essays and papers, and also those who deliver addresses, be requested to correct, if necessary, the reports printed in the *Methodist Recorder* (daily), and hand the same to one of the editors the day after such reports so appear.

IX. That the delegates from each denomination named in the *Handbook* of this Conference be responsible for promptly furnishing the editors with correct statistics of their respective bodies.

The Doxology having been sung and the Benediction pronounced, the Session terminated.

EIGHTH DAY, Thursday, September 15th.

President—REV. G. DOUGLAS, LL.D., Methodist Church of Canada.

SUBJECT :

THE USE OF THE PRESS FOR THE ADVANCEMENT
OF CHRISTIANITY.

THE CONFERENCE resumed this morning at Ten o'clock, under the presidency of the REV. DR. DOUGLAS (Methodist Church of Canada). REV. W. GRIFFITH (United Methodist Free Churches) led the Devotions.

The minutes of Wednesday's Sessions were confirmed after the name of Mr. Perks had been added to the Editorial Committee.

REV. A. C. GEORGE, D.D., read the report of the Business Committee.

The first resolution submitted for consideration related to Women's Foreign Missionary Societies in Great Britain and America, and was formally moved by the REV. DR. GEORGE.

MR. H. J. ATKINSON, J.P. (Wesleyan Methodist), said : I have been asked by the ladies to second this resolution, and I rise to do so with the very greatest pleasure, because I have long been intimately associated with some ladies who have taken part in this Missionary Society work on this side of the Atlantic ; and I have also had the pleasure of reading very much of what has been done by the ladies on the other side of the Atlantic. I really am obliged to confess that the Americans are far ahead of us in their organisation. I only wish that the children of our mothers were able to conduct those "busy bees" in the way that I have heard Mr. Macdonald and others who have been over to America tell us they are conducted there. There is only one objection I have ever heard taken to the ladies' work of the Missionary Societies, and that has been taken by zealous officers of the parent Missionary Societies, who, two or three of them—not more, so far as I know—have said that some of the money which would have been obtained by the parent society has been diverted from it, and consequently it would have been as well to have had only one society. I have carefully investigated that, and have had large experience as a district treasurer, and otherwise, for thirty years, and my experience is that the ladies have been able to induce those who were not already contributors to the parent

society to subscribe to their society, and then they soon fall a prey to the others. Besides, a large number of the subscribers are those who think they have done their utmost for the parent society ; and when they have thus done all they can, the ladies persuasively approach them and say, "Now, you must join us as well." Therefore, it is a good thing for the parent societies that the ladies not only educate fresh subscribers for them, but get a little more out of the old subscribers also. When I referred to this subject the other day, I think the greatest argument would have been the fact that when there were so many ladies in the gallery that afternoon the praises of God were sung in such a manner as I think I have never heard before or since, showing that it was a good thing to associate the ladies with us in larger numbers than at the present time. We praised God on that afternoon in our singing with a volume and intensity which I have never experienced since, so the assistance of the ladies in the Church gives us more harmony and more effect in the work we do. The ladies say it will help them greatly to have this resolution passed, and I am sure it is the least contribution that we could give to them. I know it is much more easy for ladies to be religious than men, because, to begin with, they are more religious. I do not know how it is, and I leave theologians and divines to settle that point, but it is a delightful thing to know it is so, and it is a glorious thing to have them as help-meets for all that is good, and deterring us from doing anything that is bad.

REV. W. ARTHUR (Wesleyan Methodist) : I merely wish to say that in my view we are only beginning to make a proper employment of the influence and energy of women in regard to our common missionary work, and that instead of discouraging their work, our wisdom would be to take it in hand, deal with it with great care, and guide it in every way possible. I believe in India alone, in the access which by Divine Providence has been given to the interior of Hindoo and Mohammedan families—an access which is barred against men of every kind—in that country alone there is an opening for the action of Christian females large enough to demand the most serious sanction of this Conference, and the earnest prayers of the brethren for the blessing of God on the efforts of the ladies.

REV. J. M. REID, D.D. (Methodist Episcopal Church) : I would very much like to have the Committee consent to the striking out of the word "foreign," so that the resolution shall read "Women's Missionary Societies." My reasons could be given at length, but they are in substance these : We have a large number of heathen in our country. On the Pacific coast one of the grandest Women's Missionary Societies that is in existence is at work ; and there is on this floor to-day a man whose name will be immortal for his heroic deeds in behalf of the Chinese for whom these women are working ; and yet that resolution will not commend the Society that is doing this grand work if the word "foreign" is in it. I want to bring that Society into the category of our commendation. There is another Society of a like character in the United States, and I do not know but that there are several Societies. If it is necessary, I will move that the resolution be amended by striking out the word "foreign."

REV. J. M. WALDEN (Methodist Episcopal Church) : I desire to second that motion.

After some discussion as to the phraseology, the resolution was agreed to in the following form :—

"That we express our great satisfaction in the successful work done by the Women's Home and Foreign Missionary Society in Great Britain and America, not only in raising money and supporting missionaries, but also in arousing and employing the mental and spiritual energies of many

devout women, increasing greatly the aggregate of missionary spirit and zeal in the Church, and promising the speedier coming of the kingdom of Christ in all the earth."

The next resolutions, having been duly moved and seconded, were passed with much cordiality:—

WOMEN'S TEMPERANCE WORK.

"That the earnest efforts of Christian women to promote the cause of temperance, and to rescue those who have fallen through strong drink from the dreadful curse of drunkenness, receives our heartiest commendation; and we exhort the women of Methodism to strive together in all womanly ways for the advancement of this great reform, and the increase of sobriety and godliness amongst all classes."

BANDS OF HOPE, &c.

"That we approve of the formation of Bands of Hope and Juvenile Temperance Societies, for the instruction of childhood and youth in respect to the great evils of intemperance; and we specially commend this work not only to Ministers and Sunday-school superintendents, but also and earnestly to Christian women, as a work of the home and the sanctuary, which they can, with eminent fitness and facility, perform."

The next resolution submitted by the Business Committee had reference to the promotion of International Peace, and was as follows:—

"That, in view of the essentially pacific character of Christianity, this Œcumenical Conference cannot but deeply deplore the present aspect of the professedly Christian world, so often desolated by destructive and sanguinary wars, and during the time of nominal peace the resources of the nation are exhausted in enormous preparations for war, which foment mutual jealousy and hatred, impose upon the people intolerable burdens of taxation and military servitude, and exercise in many ways an influence most injurious to the interests of religion and morality. The Conference, therefore, commends to the sympathy and support of the Churches all wise and well-directed efforts to substitute arbitration or other forms of amicable and pacific references in the settlement of international difficulties in place of an appeal to the sword, and thus help to hasten the coming of that reign of peace so closely associated by promise and prophecy with the ultimate triumph of Christianity."

MR. THOMAS SNAPE (United Methodist Free Churches) moved the adoption of this resolution. He said: The present aspect of Christendom on this question is not at all satisfactory. In Europe alone, it is said that something like 12,000,000 of men are being constantly trained to arms. Something like £600,000,000 are yearly being spent in promoting this system, and national debts to the amount of £3,000,000,000 have been accumulated by the various nations of Europe. The Churches have been too much accustomed to suppose that this expenditure and this system are of an inevitable character; that these evils are so necessary that it is impossible to take any step to obviate them. But before we come to a conclusion of that kind we ought to consider whether there are not other means than these which would more satisfactorily assist in settling international disputes than a resort to brute force. I will give you the opinion of an eminent ex-President of the United States—I mean General Grant. He said: "Though I have been trained as a soldier, and have participated in

many battles, there never was a time when, in my opinion, some way could not have been found of preventing the drawing of the sword. I look forward to an epoch when a Court, recognised by all nations, will settle international differences instead of keeping large standing armies as they do in Europe." The President succeeding General Grant—ex-President Hayes—Secretary Evarts, and the present distinguished President, General Garfield, have all declared themselves in a like manner. Distinguished statesmen of our own country, whom I will not quote because I do not wish to take up your time, have admitted, with General Grant, that almost all the wars of recent times might have been prevented had there been means such as those now suggested to stop them. On that ground I ask the Conference, and from the reception which the resolution has met with I think I have reason to ask with confidence, that they will give it support. There never was a more glorious event of an international character in the history of this country and of the United States, than the arbitration in the *Alabama* case at Geneva. The result of that arbitration has been declared by eminent men on both sides of the Atlantic to be such as to make it impossible for those two countries ever to be plunged again into war. What a load of suffering, what a vast amount of evil, would have been prevented had some pacific means been adopted by the nations instead of this dreadful recourse to war, inasmuch as war punishes the innocent and not the guilty; that instead of settling the right of the question it only settles the might; that when it is waged reason is dethroned, justice is trampled under foot, and religion made a scandal to the world. There is no more painful chapter in Buckle's *History of Civilisation*, than the scandal which he throws upon religion because of the wars it has caused. We ought, therefore, to bring this question much more prominently before our Churches than we have, and to insist upon some means being adopted by the Churches and communities of which we form part, to bring nearer that time which prophecy declares shall come, when men shall learn war no more.

BISHOP SIMPSON seconded the resolution.

REV. DR. RIGG (Wesleyan Methodist): I am very glad that this resolution is before us; but I hope the reasons for the course we adopt may be clearly understood. I am very thankful indeed that our present Government contains in it gentlemen known to be favourable, as far as possible, to arbitration, and to be entirely unfavourable to the process of war if it can at all be avoided; but I do not think it strengthens our case to refer to the United States, because the case of the United States is entirely dissimilar from the case of any European Power whatever. If the United States were environed on all sides by immense military Powers, it is open to doubt how far it would be possible for the United States to maintain itself by a simple police force. Whilst, therefore, exceedingly anxious that all the aid of this meeting should be given in favour of the principles and sentiments of that resolution, I should not like to see the argument weakened by its being supposed that our position is parallel to that of the United States; but let everything be said and done which will strengthen the resolution and lead the people of this country and of other countries never to go to the dire arbitrament of war if it be possible by any other means whatever to accomplish the end that must be accomplished.

REV. ALEX. REID (of New Zealand): The thought has occurred to me whether it be not possible for something to emanate from this Ecumenical Council which shall claim the attention of Christendom in this important matter. It seems to me that if the Church would only rise to the dignity of her position, and stand forth as the exponent of the principles enunciated by our blessed Lord Jesus Christ, we might command the attention of the world, and guide its movements in this matter. Suppose there were

unanimity on the part of the Christian Church respecting the wickedness of war and the antagonism of the whole of the system to the principles of the Gospel, and that we were to say so and to stand by each other in proclaiming to the nations of the world that we cannot endure this nefarious system ; and suppose we had united and reiterated remonstrances emanating from every section of the Christian Church ; why, it seems to me that in one year we might put an end to this horrible tragedy of blood that has been disgracing the world ever since Satan has had the power, which it is our duty to deprive him of. I merely throw this out as a suggestion, whether we could do something more, and invite co-operation on the part of other Churches in telling the Potentates of the world that we are prepared to stand by them and save them from the desolating curse of war.

The resolution was unanimously agreed to.

The Conference then proceeded to the subject for the day, viz., "The Use of the Press for the Advancement of Christianity."

REV. J. SWANN WITHINGTON (United Methodist Free Churches, read the following essay on *Denominational Literature and its Publication*.

This is the literature day of the Conference. The press is a power more pervading, more varied in its uses, more permanent, than any other educational agency. It instructs all classes, dictates to all classes, and is the sovereign of all realms. It is so restless, so meddling, so all-embracing, that it has to do with poetry and law, daily news and national history, the discoveries of science, the productions of art. In every department of human endeavour its aid is sought, its approval earnestly desired. Among man's inventions it remains supreme, and it guides the creature who produced it. It is dreaded by tyranny more than a plague, because it opens to the ignorant and the enslaved regions of light and freedom. Were it to cease to act man would cease to advance ; it is as necessary to human progress as soil to the root, as light to the flower. The press may be—and we know it has been—as powerful for evil as for good. The stream which is pure in one district may be feculent and corrupt in another ; speech may blaspheme as well as praise ; but the stream continues pure at the spring, and the coarse, wicked tongue may be taught to send forth seraphic lays. The press elevates itself, cleanses itself ; it is its own severe corrector and impartial judge. Thomas Paine rudely attacks the Bible, and Bishop Watson reverently defends it.

Nothing, not even the living voice, has more contributed to the advancement of Christianity than the press. It has brought all languages under tribute to itself, and has given Divine truth, like a fresh element of life, to all countries. In the midst of violent political changes, the blood of war, the decay of nations, the press has preserved the Bible, the casket of heavenly jewels ; extended the light of revelation to remote lands of darkness and sorrow, giving to them the

promise of spring, the beauty of summer; making the glorious Gospel broad, high, and majestic as a mountain, in the midst of the ruins of vice and error. "The grass withereth, the flower fadeth; but the Word of the Lord endureth for ever."

Denominational literature is the natural outgrowth of denominational life. They necessarily go together. Every regiment has its own colours. And as fresh deeds of valour add to the worth of the colours, new stages of life, increased years, give the mellowed charm and venerableness of history to the records of distinctive Churches. That which might commence obscurely and without pretension, may, as time goes on, and new energies are developed, attain to great and commanding dimensions. In the process many changes take place; but these only strengthen and perpetuate the good and the useful. And, in many instances, that which was supposed to be ephemeral has proved to be permanent. Mr. Wesley, the Luther of the Reformation of the eighteenth century, prepared the way for a healthy popular literature. As it is now admitted by the thoughtful, his "Christian Library" was no mean accession to the literary wealth of the country. And as Dr. Stevens, in his *History of Methodism*, quoting from Jackson's preface to Wesley's works, observes: "That the cheap and useful literature of subsequent times has been an imitation, designedly or not, of this extraordinary literary scheme of Wesley." Still quoting from Jackson, the doctor continues: "Modern compilers have few difficulties to surmount. They can readily avail themselves of the improvements of science, and of the appetite for knowledge which is excited by the labours of the schoolmaster. Wesley had to create that appetite, and he had to create it in a people sunk in ignorance and addicted to brutal habits. His 'Christian Library' was a noble effort to render available to the spiritual interest of the people in general the scarce and valuable works of voluminous and learned authors." After naming several of Mr. Wesley's schemes, and the fact that "from his press and his sale-room at the Foundry, as well as from other sources, were issued the publications with which the Tract Society, instituted in 1782, was supplied, and which were scattered by his preachers and people over the United Kingdom like the leaves of autumn," the industrious, discriminating American writer observes: "Not content with books and tracts, Wesley projected, in August, 1777, the *Arminian Magazine*, and issued the first numbers at the beginning of 1778. It was one of the first four religious magazines which sprang from the resuscitated religion of the age, and which began this species of periodical publications in the Protestant world. Though nominally devoted to the defence of the Arminian theology, it was miscellaneous in its contents, and served not only for the promotion of religious literature, but of general intelligence. He conducted it till his death, and made faithful use of it for the diffusion of knowledge among the people. It is now the oldest religious periodical in the world. Its importance

to the history of Methodism is inestimable; that history never could have been written had not Wesley published this repertory of its early biographies and correspondence."

The saddle-bag literature did a good work in town and village. The Methodist preachers took into the most obscure parts religious and general intelligence. By no process could it be ascertained how far scattered was the seed, and what the amount of fruit; but this we do know, that by means the most simple and unpretending, unaided by the State, and without the sanction of squire or parson, the ignorant were informed, the poor made happy and contented; the brawling drunkard, and the swearing, Sabbath-breaking peasant were gently brought into a state of seriousness, prayer, faith, and holy living. From the villages of Cornwall, and Lincolnshire, and Yorkshire, have gone forth, from pious Methodist families, thousands of men and women, full of moral and mental health and vigour; and, by steady perseverance, have secured positions of great influence in our cities and the centres of industry. The blessings that have thus come to Church and Nation, to ruler and people, no one can calculate. Not only is it true that those who sow reap, but the reapers are more numerous than the sowers. From the small comes the great, from the obscure the prominent. Good done in a village may have a far-reaching result, extending to the universal. When I was a little boy I went with my venerable father to a village near to Market Weighton, and there was taken to a cottage, neat and orderly, where lived an old couple who had given to the Christian ministry three or four sons. The father was tall, stalwart, and upright; the mother was of middle height, active, cheerful, dressed in the simple, comfortable style of the Methodists of those days. She took me by the hand, and in a small inner room showed me the spot where she used to kneel in prayer with her boys, and she called it Jacob's well, indicating that they were refreshed and found rest there. From under that humble roof-tree, from the guiding hand of that godly woman, came men of sympathy and sense, men of strong common sense, and one of them of rare attainments, men of power in the ministry, and of fame co-extensive with Methodism—the Jacksons.

Theology has received from Methodism many books of solid worth and leading light. I need only mention the concise and full, the simple and elegant, the critical and practical works of Wesley; the hymns, so rich in thought, so sound in doctrine, so experimental in teaching, of Charles Wesley—a topic which will be brought before us this afternoon by the many-gifted, the distinguished Dr. Osborn; the orthodox, the comprehensive, the clearly-defined Institutes of Watson; the full, scholarly, and sensible Commentaries of Benson and Clarke; the stores of learning, the loyalty to the Scriptures, the weighty matter in every page of the theology of Dr. Pope; the discrimination in expression, and the philosophic in thought of the books of Dr. Rigg; and the system

of Christian truth, containing so much that is suggestive, so much of "compressed meat," in the books of Dr. Cooke. These works are guide-posts, showing the way we ought to go. And to do this in our day, when the foundations are being disturbed, when the water of life is being polluted and diverted, when we are being taught by men of science, so wise that no one can understand them, and so amiable that they are always disagreeing and contradicting each other, is to confer on the Churches a blessing broad and lasting. Philosophy now dictates to godliness; speculation threatens to overturn faith; the dissecting knife and the microscope are supposed to reveal principles in mind and morals greater and older than those found in the Book of God, and in the teaching of the Son of the Judæan peasant; society is in a yeastly and unsettled state, and it is well to have solid ground on which to build, a pure air to breathe, a living faith to sustain us.

Periodical denominational literature is so mixed, so miscellaneous, that it is very difficult to get at all its merits, to expose all its faults. It is no easy task for an editor to give variety with unity, variety with completeness of theme. In an attempt to serve the best interests of his Connexion, and please all his readers, he may find himself so seriously misunderstood as to be placed in circumstances of peril, which may result in his own speedy extinction. The more unrestrained, the more of free action he has, the better for himself and for those whom he serves. He must be trusted, and he must be trusted as a leader. As far as I am informed, and as far as I have experienced, this is usually the case. And where it is so, while there may occasionally be a little friction, which sometimes produces light as well as heat, there is sure to be a quick return to harmonious action.

As we stand related to one another, as different Methodist communities, the chief thing to avoid, as it appears to me, is the retaining and retailing of the vexatious, in fact or opinion; and the chief thing to do is to seek out, to create, to snatch opportunities for the exhibition of brotherly love. Is it necessary to say that this ought never to be done in disregard of truth and honour, or as an unprincipled compromise? No! we excel in goodness as we seek to be right, and we are more likely to be united vitally and permanently as we are faithful in our words and manly in our deeds. Truckling subserviency belongs to the slave, dignity and love to the man and the Christian.

In trying to improve our denominational literature, we must not aim at the impossible. The magazines issued by this and that general publishing firm having no distinctive doctrines to maintain, no Church life to defend, they have a liberty of action and an ampler range of influence than we possess. They are not confined to a specific class of topics; they can move without impediment in any direction the popular taste may go; and their writers are not indispensably men having religious responsibilities. Besides, some of these undertakings are purely speculative and commercial, and profits mainly decide the question of

success. Let it not be supposed that I am speaking in disparagement of popular periodical literature. Nothing of the kind. I am only showing that we are fettered—a bondage to which I do not wholly object, as it has to do, in some respects, with moral conditions. We are required courageously, defiantly, with hand on the hilt of the sword, ready to obey, to defend truths we hold to be more sacred than life. And if no denominational literature existed, the universal Church would need, in the way of literary effort, help and guidance.

Our magazines and all our publications ought to be cheap. I know that high prices are a great assistance to useful funds. But the penny postage added considerably to the revenue. High prices check circulation; low prices must increase it to such an extent that the additional expenditure, for material and carriage, would be a trifling item when the augmented returns were tabulated. There is another view. The readers vastly multiplied, the influence for good would be proportionately great; the hedges taken down and the field extended, the seed would be more scattered and the fruit more plentiful. By a judicious and timely extension, Oxford and Cambridge now embrace the nation, without in the least enfeebling themselves, or lowering the standards of merit at the centres. Let the poorest, the most illiterate, if at all capable of reading, have within reach wholesome spiritual instruction. There is much of mental wealth among the people undeveloped, and no small quantity of that which is seen misappropriated. Mineral wealth has waited centuries for the delving and boring miner, and how fully the industry of the toiler has been rewarded! So it would be if Christian knowledge went forth with her lamp of heavenly light, searching the dark corners, visiting the millions who are perishing in darkness and misery for the lack of knowledge; touching sleeping minds gently as the morning light comes to flowers, a new order of things would appear; from dust and decay resuscitated life would come; from seeming rubbish gems would be gathered. An enlightened Christianity has polished the roughest materials, and made them as “fine rubies, smitten by the sun” (Dante). Enlarge the sphere of your operations, that those who are afar off may come and partake of the blessings that you hold in trust.

Our literature ought to have the best qualities possible. Money may not be at hand to secure first-class ability outside our own circles. And if able to buy in the best market, I do not know that it would be wise or just to do so. The views of writers on cardinal points of doctrine ought to be explicit and above suspicion before appearing in our pages. I am anxious not to be understood as advocating a narrow and cramped course of selection; but prudence suggests limits. There are some men who are in what geologists call the formative stage, and we cannot tell how they may turn out at last. They themselves do not know where they are, and they do not know whither they are drifting. They cannot be safe guides.

We have to care for the precious heritage bequeathed to us by our fathers. We have to care for the young; it is awfully true that their moulding and their future are in our hands. Have we not sufficient worth among us to serve our purpose? I could mention gentlemen in this Conference who could supply us with the argumentative, the rhetorical, the facetious, the serious, the colloquial, the philosophic, the poetic, the practical, the ethical, the doctrinal, who have won, and with much benefit to the Churches sustain, high positions. Our friends the Wesleyans have lately had the most serious, if not irreparable, losses in their front rank. The genial Dr. Jobson; the fascinating Dr. Punshon; the vastly-informed, the ready Mr. Coley; the racy, powerful Mr. Simpson, have ascended to a more perfect state. But many men of thought and action remain. Others are coming up, and must stand out in the distinctness of exceptional men. We have plenty of material, if we only knew how to use it. Let search be made; let the choicest be selected, and let it be seen by other Churches that Methodism is not only "Christianity in earnest"—a rather questionable compliment from some quarters—but that it shines, and does not burn only; that we have among us, in large numbers, the intellectual and the cultured, with power to express their sentiments with clearness and force; that the greatly gifted are also the truly pious. We want the scholar and the sage, who submit their hearts and heads to Christ; who do not reason the less conclusively because they love and trust. If we seek we shall find.

Our literature ought to be made as attractive as possible. In style; sample, Everett's *Village Blacksmith*—so full of real life, so amusing, so instructive. In illustration; this is a picture-loving age. The author's pen and the artist's brush ought to assist each other. They have done this in other departments of thought. George Cruikshank and Charles Dickens are inseparable. Why not have such an alliance in the literature of our Churches? (I am not speaking of topics.) It is needed. Why? To keep pace with popular literature; to secure the attention, and contribute to the refinement of the tastes of the young; to take from dangerous hands means which have been almost exclusively used for comical, and, in many instances, corrupt purposes; to give the robe and the jewel to enthroned truth. I am happy to be able to cite a sample of what I desire should be done. Messrs. Cassell and Co.'s serials are judiciously conducted, contain lessons of wisdom, sometimes open avenues of light, leading to the holy and the abiding; and we know that pictorial illustrations are among their chief charms. We may have the solid with the pleasant—good food on dishes of gold. Why, John Forster, the most original, I think, of English essayists, was always in pursuit of books with pictures in them. He knew the value of artistic suggestion and adornment. Canon Farrar and Dr. Geikie may help us better to understand the life of Christ; certain we are that Doré has brought the Divine life before our awakened

sympathy, to our sight, to our touch; his creations live with us, follow us, like Raphael's cartoon of the punctured hand of the Crucified. We are now on high ground, I know, but would it not be wise to bring into our service the best talent available? The Roman Catholics know the value of cultivating the beautiful, and Protestantism would not be a bit the worse for being more artistic.

Now, as regards denominational book-publishing houses, the first question that arises is, Are they desirable? I think they are. I so answer, judging from the past, believing also that each denomination has an accurate knowledge of its own affairs, its wants, and its funds, any peculiarity there may be in its expression of doctrine, any prominent feature in its history. It is a family, and has its own ties and responsibilities. It is a State, and ought to have self-government, though belonging to what I may call the United States of Methodism. Some are of the opinion that private firms build better vessels than the Admiralty. Besides, it is not well to have a monopoly, but it is well to have friendly competition. You are very likely to get the best of everything where there is rivalry. We are at present distinct communities, and as such have businesses of our own. There will some day, I doubt not, be an organic union of all the Methodist bodies, an event which Bishop Butler, if he were now living, would put among probabilities; then we can have our central premises and branches everywhere.

The Book-rooms ought to be so managed as effectually to promote common interests. I mean this, the denominational ought to be honourably and cheerfully subordinated to the general welfare. Where there can be mutual assistance it should be readily rendered; where united action may be required, to gain a great object, there should be an instant sinking of the sectional and a general fusion of energies. There ought to be stout and combined opposition to Ritualism, Rationalism, Romanism. Matters having to do with national education, temperance, the closing of public-houses on the Sunday, the liberty of the press, or "unlicensed printing," as the immortal Milton expressed it; marriage laws, the removal of the legislative protection of the great social evil, the maintenance of institutions and doctrines of old-fashioned Methodism, and the sweeping away, by a strong hand, any modern adjuncts likely to mar its beauty or retard its progress; these, among other subjects, ought to secure united action in our literary and publishing schemes. While remaining denominational, we must be more catholic, broader in sympathy, freer in action; the tribes ready to meet and present an unbroken front to a common foe.

It would be a step in the right direction to have one principal periodical; in addition to the ordinary magazines (ordinary, I mean, as to regular publication), heartily recognised by all, receiving contributions from all, and published quarterly. And why not have a *Year-Book*? Other Churches have theirs, and thus they see where they

are, and compel others to see what they have done. The records would be comprehensive and permanent. We must have it. It would not only indicate the vastness of our operations, but our oneness. If England does not produce it, America will, and we would rather have this from our Western brethren than some of the weather we get from them; it would be more pacific. And we must, if possible, have one Hymn-book. This would be received by others as a sure sign and fruit of our unity. It would bring us together in public all over the world—the Chinese and the North American Indian, the mother in England, and the boy in Australia, would meet at the throne of grace in praise. And to know this would be helpful to prayer and trust. It would preserve and strengthen early associations, and contribute in no small degree to the conservation and diffusion of true Methodism, strong, spiritual, joyous.

One word more. As we are faithful, loving, confiding, as we seek to be right, and have the courage of our convictions, by our pen-work and publishing arrangements, our extensive literature will be kept in health and power, will continue to expose error and sustain truth, and will give to our Churches a wide and bright future.

REV. J. C. ANTLIFF (Primitive Methodist Church of Canada) gave the invited address. He said: By the phrase "Denominational Literature," as employed on this occasion, I understand all publications issued from the press in the interests of Methodism, whether intended to defend it against the attacks of its enemies, to propagate its doctrines and usages amongst the general public, or to promote the moral and spiritual well-being of its readers in general and its adherents in particular. The earliest literature of Methodism was chiefly polemical, and was intended to defend it from the misrepresentation of religious but mistaken men, the slanders of vile men, or the heretical doctrines of false teachers. But at the present the polemical has given place to the didactic and devotional, for the period of attack has gone, and I may perhaps, in passing, be allowed to suggest the inquiry whether we are not now more in danger from the laudation of friends than the persecution of foes? Though Methodism has never made great literary pretensions, yet it will be evident to any one who will take the trouble to look over a list of its publications, that it has been endeavouring to promote the wellbeing of men, not only by the voice of the preacher, but also by the pen of the author; and from the beginning the press has been consecrated by it as an ally in accomplishing its beneficent purposes. Our literature is an important element in the forces that make Methodism such a power for good in the world, and this will be perceived at once if we imagine the condition of our Churches without it. Though I purpose to call attention chiefly to periodical literature, I cannot resist the temptation to say a few words relative to Methodist publications of a more substantial and permanent character. It is a

significant fact that Methodism has been so prolific in the issue of Commentaries on the Holy Scriptures, which indicates that our people have been students of the Word, and that while they have had a zeal of God, it has been according to knowledge. The various systems of Theology issued from the Methodist press have, in not a few instances, found a place in the libraries of divines outside the pale of our own Church, some of whom have borne high and ungrudging testimony to their worth. But the literature of Methodism is specially rich in books tending to develop and strengthen the religious life. What shall we say of its hymns, sung to-day in more languages than were spoken on the day of Pentecost, and in every country under heaven; hymns prized alike by lisping childhood and tottering age, by the savage merging into civilisation, and the most refined and cultured of the race; hymns containing the purest Scriptural sentiment in the most charming numbers? How many have been encouraged and strengthened in the Christian warfare by these hymns, and how many have died singing in their glowing words their final triumph! So that the hymns of the Wesleys have been both a battle-cry and a pæan. But for Christian biography, Methodism has long been justly famous, and this form of literature is recognised by all as peculiarly helpful in the promotion of experimental religion. The thrilling stories of the heroism of Methodist preachers has inspired multitudes with admiration for courage in its highest manifestation, and strengthened many a faltering one in noble resolve and daring action. The memories of its saintly men and women, many of whom belonged to the poorer classes, have been helpful in enkindling a noble enthusiasm in the bosom of their compeers that has redeemed their lives from dreariness and drudgery, and has illuminated their humble cottages "with a light that never shone o'er land or sea," while the records of its death-bed triumphs—for, as Wesley said, "Our people die well"—has encouraged many a Mr. Feeblemind in the prospect of crossing the river, and filled his mouth with singing as he passed away to the Celestial City.

And much as I admire the erudite and philosophical systems of theology published by Methodist authors, I am not sure that, after all, its "short and simple annals of the poor" have not been more serviceable in turning men from darkness to light, and also in confirming the faith of the disciples in the eternal verities of religion; for while a logical argument may not be understood, a holy life cannot be misunderstood. But let me leave this more general view of denominational literature to call attention specially to the particular branch—periodical literature, which is chiefly composed of popular magazines; for I do not refer now to the quarterly reviews which are published mainly in the interests of the more cultured of our people. Most of the several branches of Methodism issue their monthly periodicals, and I think the time of this Conference may be well spent in considering how this literature may be brought to the highest degree of perfection in respect

to its quality, and how the largest circulation may be secured. All will admit that our periodicals should be of the best possible character as to their contents, and to compass this end our best writers should supply the respective editors with articles likely to both interest and instruct, articles pointed, pithy, and pious. Those who have had any experience in editorial work will bear me out in the statement that it is not always the persons most capable of writing that are most eager to see their productions in print. There are those who could render the highest service to the readers of our periodicals, who are apparently indifferent to this phase of Christian work—for Christian work assuredly it is. If necessary, payment, and liberal payment, should be made to writers, yet it seems only reasonable that gifted brethren should be possessed of enough of the denominational *esprit de corps* to contribute articles to their own periodicals, rather than to private publishing firms because a few more shillings or dollars would thereby be secured. Let our denominational literature, then, be of such a character that it may fairly compete in quality with the issues from the secular press. But it appears to me that the ablest writers should contribute not only on the ground of a denominational sentiment, but because they may thereby accomplish in a larger measure than they could by *vivâ voce* preaching of the Word, the great end of their ministry—the salvation of souls. Who can tell into how many hands a magazine may come? And who knows the influence an article may have on the minds of its readers?

A minister in America, who for many years has been eminently successful in his pastoral work, some years ago wrote a tract. Some time after its publication he stated that he had received so many letters from those converted by reading this tract, that he believed he had been manifold more successful in saving men by that single tract than by the whole of his pastoral work. And so the periodical press opens a most extensive field of Christian usefulness, and therefore able labourers will do well to cultivate it assiduously. But further, I plead for the more systematic and earnest endeavour on the part of preachers and Church officials to increase the circulation of this class of denominational literature. There is a possibility that, as the salaries of ministers increase, and the amount of profit realised by the sale of books becomes comparatively insignificant, that this sale of denominational literature may be treated with indifference, and perhaps there is also danger on the score of the feeling that it is not very respectable to perform the duties of the book stewardship. We contend, however, that though "respectability" is good, usefulness is better. The duty of the Methodist preacher is to do good by every means in his power, and when dignity and duty come into collision, dignity must go to the wall. Perhaps a minister may feel that in urging his people to take the connexional periodicals, mercenary motives may be attributed to him; if so, he may devote the profits

to some charitable purpose, and let it be known that such is his practice. But the great point is to get the literature into the homes of the people constituting our societies and congregations; and if a minister will not perform this work himself, he might get an earnest and active layman to undertake it. Perhaps it is impracticable for Methodists to adopt the plan which has been found to answer so admirably by certain societies. I refer to the employment of col-porteurs. But if the plan were tried, it might be found that the employment of an earnest and godly man who could hold services on the village greens or at the street corners, and at the same time dispose of Methodist literature, and also introduce it into the homes of those who dwell in sparsely-populated districts, would pay in every sense. The importance of disseminating denominational literature has in some measure been already indicated, but we would invite further consideration to its beneficial results. And we remark, first of all, people will read. Now what shall they read? If we do not introduce good reading into Methodist homes, it is not improbable that others will introduce reading that is not good. Especially are the young in danger from bad literature. And the class of reading the young indulge in will have a plastic power on their character. How important, then, that it should tend to godliness and to attach them to Methodism! I have hope of the family that reads and prizes its own denominational literature; but if parents speak disparagingly of it, and introduce other serials in preference, it does not require a prophet to foretell the results. And further, the importance of disseminating denominational literature will appear if we bear in mind that it will be carrying on its silent ministry of mercy in the absence of the living teacher. When the itinerant leaves the village he leaves the periodical behind him, and during succeeding days it is testifying for truth and righteousness, and acting like a good colleague in making and deepening religious impressions. Mr. Wesley wisely insisted on his assistants filling their saddle-bags with Methodist literature. Mahomet sought to gain his end by putting swords into the hands of his followers; but Mr. Wesley endeavoured to gain his by putting sermons into the hands of his people. For the moral and spiritual results, then, that may be secured, let attention be paid to this matter. Nothing has been said relative to the importance of the publication of denominational literature as regards the profits secured by the several Connexions for the benevolent projects of the Church. While this is a matter of some importance, it is not by any means of primary importance. The important matter is to compass moral and spiritual ends rather than to secure large profits. And we hold that the latter should be carefully and constantly subordinated to the former.

REV. DR. NEWMAN (Methodist Episcopal Church): I was delighted to hear the essays, and especially the first, the sentiments so clearly stated

with such felicity, and the practical genius that seemed to be embodied therein. I rejoice in the literature created for the Church on this side of the Atlantic, and I take pleasure in saying that we on the other side have consecrated the pen for the creation of a literature for our people. And while I join with my friend in saying, "All hail to Pope and Rigg and Arthur" on this side, I want to add to that brilliant galaxy Abel Stevens, whose magnificent Church history is read on this side as well as on the other; and then Dr. Whedon, who is the author in part, and the editor in all, of a commentary that ranks with Lange, and Olshausen, and Adam Clarke. Then Vincent, who has created a Sunday-school literature for our side of the water, if not yours. Then as the essayist was kind enough to refer to distinguished brethren present, I may also mention these three bishops who are here—Simpson, Peck, and this young and talented Bishop who is the Astronomer of American literature. And I do not forget as I look to the brethren of the South, Bledsoe, whose Theodicy reads like a production of Plato. More than two millions of dollars are invested by American Methodism in our publishing interests, and we take care to educate the intellect as we take care to educate the heart. Then I say the mission of the pen has not yet been accomplished, and it is the duty of the Church to provide such books for the Church as shall create a wholesome religious sentiment that shall be a power, whether on this side of the Atlantic or the other.

REV. DR. McFERRIN (Methodist Episcopal Church, South): I should like to put in a name or two from the South. We have our Dr. Summers there. He has written a learned commentary on the Scriptures, and many other books not only in theology but in practical life. To be sure he is an Englishman. We had him among us in America, we have naturalised him, and the two combined make him a first-class editor and conductor of the great *Quarterly Review*, which we think is equal to any published in the English language. May I say, sir, that in the Methodist Episcopal Church, South, we have a large publishing house; we have a large catalogue of capital books—first-class Methodist books; we have also a large amount of Sunday-school literature. We have our Dr. Cunyningham, who is conducting that department of literature, and is making it a grand success. Altogether we are attempting to do, and I think we are accomplishing, great good, in the literary work of Methodist progress in the far South, from whence some of us come. There is one evil some of us think is now threatening the Church, and that is the multiplication of second or third or fourth class publications. A great many people in our country think they can edit a paper when they can do nothing else, and when a man cannot travel circuit any longer he thinks he must go and edit a paper. He enlists the sympathy and endorsement of a quarterly or an annual Conference, and then he claims to be our Church organ. The next thing he does is to preach some heresy: he says he is not responsible to any body, that his publication is an individual enterprise, and then he disseminates bad doctrine, or bad sentiment, or erroneous views, among the people that are very hard to correct. I think that every annual Conference ought to take special pains not to sanction, not to endorse, any publication whatever that is not sound in its Christian sentiments, nor sound in its Methodistical views. I desire to make these statements, that while the brethren are thinking of the great publishing interests on this side, and the great publishing interests at New York and Cincinnati, they may not forget that we have at Nashville and Tennessee grand institutions for the dissemination of Methodist doctrines throughout the world.

REV. J. WENN (Primitive Methodist): I did not apprehend that our discussion this morning would drift into a kind of advertisement of book establishments and authors. I think we have gone as far as we need in that

direction. I believe that the gentlemen who have been named as authors are quite able to take care of themselves. There was a sentence in the address to which we listened to which I think we should now refer. The speaker stated that our object should be to ascertain the best method of getting up our publications, and then the best method of getting them into circulation. Now, it must not be forgotten that our people nowadays are all readers. This was not so a hundred years ago, but it is so to-day; and the question I think should be asked, What do our people read as a rule? Now, I am very glad to know that our denominational literature is very extensively read, but I have the feeling—and my observation tends to confirm it—that to a very large extent light novel-reading is creeping into Methodist families, and that light novel-reading is taking the place to a large extent that our denominational literature once occupied. I do not complain altogether about novel-reading; I think novel-reading may be a good in some respects. I think it may be a good in this respect, that perhaps it may induce a taste for reading in some persons who otherwise would not read at all, and that they may be led on from reading a novel to the reading of something better. But the question, I think, is, Could not all denominational literature, and especially our magazines, be a little improved in the direction of instruction? My own feeling is, with regard to some of our own magazines, that they are a little too sketchy and a little too patchy. I recollect that many years ago our large magazine contained a brief and sententious history of the Christian Church, which I consider was of considerable use to me, and I think of considerable use to many others of my age and circumstances. I should like to ask whether we could not improve our magazines by introducing some such subject as Church history from month to month, and thereby not only interest but instruct vast numbers of our people in a subject which it was lamented yesterday, or the day before, they were considerably ignorant of? There might be other subjects taken up and treated consecutively, which would interest and instruct at the same time, and be made a very great blessing to our people. I simply suggest that: I do not know that there is any Methodist organisation at present which is carrying out the plan, but if not, I should say it might surely be tried by some one of them, and then we should see with what success the plan would be followed.

REV. H. GILMORE (Primitive Methodist): I ask myself this question when I look at the subject we have under discussion this morning, What is the aim we should seek by establishing denominational literature? That question has been answered by the readers of the papers—we should seek by the establishment of denominational literature, not merely to diffuse the peculiar tenets held by the Methodist Church, but to evangelise the masses. And now the question with me is this. Presuming that the end is kept in view, how are we to disseminate our magazines or periodicals among the masses? My friend, Mr. Wenn, has just stated that this is a reading age, and that he is afraid that a very great deal of the reading of this time is confined to light literature, and that is a bad thing and a thing to be feared. Now, I do not know that the reading of light literature is such a serious evil. It may be an evil, and it may be a good. In what is called light literature or novels, there is always the presentation of an ideal, and the ideal may either be of a low or a high order. Now, in Christian light literature, the presentation of the ideal will always be of a high order; and it strikes me if we were able to circulate our denominational literature among the masses, we should be able to displace much of the vicious literature that the masses now read. In order to do that, what is required? Not that we shall make our denominational literature, as has been suggested by Mr. Wenn, full of dry reading, that you shall have Church histories, and that you shall have metaphysical disquisitions in regard to particular forms

of religious thought ; but that you should make your magazine literature light and popular and cheap ; that it should be open to the trade, and that efforts should be made to have it as cheap as possible, so that the common people might be able to get it, and substitute it for the very vicious literature that is now so readily obtained. It strikes me that if there was less regard shown by our book establishments to the making of money by our periodical publications, and if there was more regard paid to the evangelisation of the masses, and our periodical literature was published cheaply and in a taking form, we should then accomplish the great end we set before ourselves of leavening the minds of the masses with the truth as it is in Christ, and that truth may be taught not alone in the severe and marked forms to which my friend referred, but in forms the people would be glad to receive.

REV. R. ABERCROMBIE (United Methodist Free Churches) : I quite agree with the last speaker that we ought not indiscriminately to condemn novels. John Wesley, to whose authority we often appeal in this Conference, and who was a man who thought for himself—and in that respect a man who thinks for himself is the best disciple of John Wesley—John Wesley published a novel called *Henry, Earl of Moreland*. It was true he took the liberty—he was a man who assumed great liberty, and used it well—of altering it ; but still he published it, because he thought it would be for the advantage of Methodists to read it, and I think it would be for the advantage of all Methodists nowadays to read that beautiful story. Now, I do not think that the great thing that Methodism has done has been its literature ; while I am quite ready to admit a good deal that has been said, still I do not think that the great mark that Methodism has made in the world has been through its literature. The books that are most read nowadays, and the books which exert an influence upon the greatest multitude of minds, are, after all, not chiefly Methodist books. It would be very easy for me to mention what these books are ; but that would be hardly pertinent to the subject of the present Session. I should like, however, to assign one or two reasons why it has so happened that the literature of Methodism is not the chief thing that it has done for the welfare of mankind. First, Methodism is new. Just as it has been said that American literature cannot be expected as yet to equal the literature of the nations of Europe, because America is new ; so let us remember that, compared with many Churches, Methodism is a new Church, not as yet an antique Church. As flowers and ivy often grow about old ruins, so hallowed associations gather round old countries and institutions, and lend a charm to their literature ; but there cannot as yet be the charm of antiquity about Methodist literature. Then, in the second place, we Methodists have not got the official positions affording ample leisure which such an institution as the Church Establishment of this country has. And then, again, in the third place, I remember what the first speaker said, that the press was dreaded by tyranny more than the plague, and he said afterwards, “We are fettered.” To a very large extent literature is good in proportion to its freedom ; and while I quite agree that we cannot allow unlimited freedom, yet I say we ought to allow as much latitude as we can consistently with the truth, if we are to have a really good and influential press. We ought to be latitudinarians as far as we can, consistently with the truth ; and, in my judgment, latitudinarianism is far better than platitudinarianism, and far more likely to promote a healthy and influential press.

REV. E. E. JENKINS (Wesleyan Methodist) : This subject affects me, sir, in this way—I can only speak for the literature on this side of the water. I must allow my brethren from America to tell us, if they have time, what the evils of a vicious literature are on their side. One of the greatest obstacles which we, as ministers, have to encounter, is the silent, insidious

circulation of the most vicious literature that ever discredited learning. We may talk about dram-drinking and secret drinking ; I will undertake to say that secret reading of wicked books is as bad, as productive of evil, as secret dram-drinking, because it does not carry with it its own condemnation. I do not know how we are to meet it. When we visit our homes in our pastoral labour, we find books which, if read by the parents, would be utterly discountenanced and forbidden ; but there they go into the hands of our children, and we know it not. Silently and secretly their principles are sapped, their virgin minds are, if not corrupted, stained somewhat, and they are weakened, I say, in moral prowess for the resistance of those temptations to which the purest are exposed. I do not think we can meet novel-writing and novel-circulation by rival novels. I only speak for myself, but I utterly condemn religious novels. I utterly condemn bringing the Holy Ghost, and making Him one of the *dramatis personæ* of a novel ; and if we think that our young people will read religious novels in preference to novels that I might name, we are mistaken. We may put them into our magazines, and they may possibly attract the attention of pious people, and people who dare not go outside the religious novel ; but I maintain that we encourage thereby an unhealthy literature. We cannot compete with novel-writers, but we can preach against them ; we can make it part of our public teaching. I do not say that preachers should read all the novels that come out, but it is of infinite importance to the success of our ministry, and the preservation of our Churches, that we should denounce a corrupt literature ; which I will undertake to say is as dangerous as the literature which was prevalent in John Wesley's days, when Fielding and Smollett were authors. Of Sir Walter Scott's novels I am not going to speak either this way or that, except that they are innocent, and pure, and noble, and useful in comparison with some of the most respectable and widely circulated tales that you will find on our book-stalls and at our railway stations. And then there are those vile productions from France, put into vile English, I am thankful to say, because they cannot live. I denounce it, sir, because these things pander to vice ; they are not fair contributions to literature ; they do not build up a literature, but they are prepared, like a cheapened alcoholic beverage, simply for sale, and for the ruin which they effect.

REV. C. K. MARSHALL, D.D. (Methodist Episcopal Church, South), read an essay on *The Newspaper, and the Use to be made of it by the Church*.

The duty assigned us for this hour is such that its performance has awakened no little solicitude.

The theme is stated thus : "The Newspaper, and the Use to be made of it by the Church."

The subject is world-wide in its comprehensiveness, and grows in importance with every passing year. We are, in a necessarily limited time, to discuss the general utility, disclose the possible capacity, and show, if we can, the further and better methods of employing the religious newspaper to meet the necessities of the Christian Church in this responsible age.

The value of the wide sea as a means of transportation, a source of enrichment, health, diversion, knowledge, food, and the means of universal civilisation, is not more patent to the solid business classes

than for much the same reasons is the periodical press—the newspaper. Nor are they wholly wanting in some features of resemblance. For we resort to the newspaper for wealth, food, diversion, learning, health, soul-refreshment, and, in some sense, for transportation, while, as a civilising and Christological teacher, it is everywhere felt to be indispensable.

Within the memory of not very old men, the entire commerce of the ocean was carried on in sailing vessels. Steam now holds the trident of the seas; and yet it was once demonstrated by an eminent English scientist that a steamer could never cross the Atlantic ocean, because it could not carry coals enough to make the voyage. But a steamer from New York landed at Liverpool the same week with a good freight, a fair list of passengers, and coals enough in the bunker to cremate a whole academy of speculative scientists.

The triumph of the steamer spread a panic among sailing vessels in a thousand ports. For a time they felt that every sailing bottom was in danger of being driven from the high seas, and that the empire of Neptune would fall into irreparable disgrace. So with the printing press. Other generations did valuable work with the old-fashioned Franklin press. They sympathised and kept abreast with the immemorial sailing bottoms of travel and trade upon the sea, and were in their turn startled, and trembled for their craft, when the steam press was found to be completely successful. However, like the masters of sailing vessels who had accepted the situation, and adopted steam motors, they early learned that progress and power went hand in hand, that evolution was not destruction. Hence they were soon found at the front with all the modern improvements of the steam press. Instead of working off a few hundred sheets per hour, they throw off 20,000 copies, and even a greater number, and they are cut, pasted and folded as fast as they are printed. On one occasion the *New York Herald* issued a septuple edition, requiring twenty-three tons of white paper; and it is reported that the *Chicago Times* has exceeded that performance. There are papers published in this metropolis that issue about a quarter of a million copies daily.

Thus we have a printing press, not hundred-handed, but myriad-handed—knowing no day, no night, no rest, no death—the giant of giants, yet the servant of servants. An invention of little less importance to mankind than the finding of a new continent by the Genoese sailor. For if one discovered a hitherto unknown land, the other furnished the essential illumination which has redeemed it from superstition, barbarism, and barrenness, making it at once the home of the exile, the granary of the world, and the bulwark of the Apostolic Protestant Church.

Men resort more and more to the sea in search of all that is costly and desirable. In like manner do they go more and more to the newspaper for inexhaustible riches, for stores of mental and spiritual food,

religious edification, comfort, and for inspiring thought. The salt sea and the newspaper sea have alike been so rapidly and similarly utilised, that now they diffuse their benign influences alike over the habitations of all civilised men.

Nor has the Church been an idle spectator of the march of this army of iron-handed workers. She has been among the first to recognise their powers and harness them to her Christianising enterprises.

Mr. Wesley had a quick and clear perception of the marvellous capacity of the press, and, to the full extent of its availability at the time, employed it in his peerless mission as no other man had ever done. He was early in the field of periodical literature, and circulated a periodical of rare excellence and great usefulness. It still flourishes. In speaking of this and kindred facts concerning that apostolic man, your great evangelical orator, Punshon,—the Chalmers of the Wesleyan pulpit, whose absence from this body we mourn as if Sirius had gone from the sky,—has, with inimitable force and beauty, said that, "So far as we can ascertain, the first man to write for the million, and to publish so cheaply as to make his works accessible, was John Wesley. Those who rejoice in the cheap press, in the cheap serial, in the science made easy, which, if he so choose, keep the working man of the present day abreast of the highest thought and culture of the age, ought never to forget the deep debt of obligation which is owed to him who first ventured into what was then a hazardous and unprofitable field. The man who climbs by a trodden road up the steep of Parnassus, or drinks the waters of Helicon, will surely think gratefully of him whose toil made the climbing easy, and cleared the pathway to the spring."

Following his inspiring example, the Church in England has been constantly supplied with a type of periodical literature inferior in no respect to the best productions of the teeming press in any part of the world.

Nor has the American Church been behind your most enterprising workers in taxing the efficiency of this powerful engine to spread Scriptural holiness over the world. It has filled the deserts and solitary places with its weekly harbingers. Cities, plains, lakes, and rivers alike rejoice in their visitations. It may be deemed a safe conjecture to say that 300,000 weekly newspapers are published in the interests of Methodism on the Western continent.

What now can be said that has not a thousand times before been well said in elucidation of that right-hand of the pulpit—the religious newspaper?

Now were we to go to the offices of shipbuilders, or the docks of the great seaports, and open a discussion on the admitted superiority of steamers over the old style of sailing bottoms, we doubt if busy men would pause to hear the monotonous repetition. But were we to offer them a plan by which they could greatly increase their business, shorten

the time of trips from shore to shore, and add to the facility and comfort of travelling, then we might hope for a respectful hearing.

And that suggests precisely our object and aim in this brief paper. The Church Newspaper has done hitherto a noble work. But has it not undeveloped capabilities? Can it not be made to accomplish a hundredfold more than it has ever yet achieved? There are millions of people in our Christian lands who know the Church newspaper only by the hearing of the ear. Their eyes have never glistened, nor their hearts throbbed, over its luminous and instructive pages. And there are millions more to whom it might be made an instrument of the greatest usefulness, the highest thought, perhaps the noblest life.

May we not then take one more step in advance, and place the Church Press upon a higher plane, give it a broader commission, and invest it with a power for a far greater amount of work than it has ever performed for the Church? This seems demanded by the state of the social compact, the spirit of missions, the claims of the Gospel, and the peculiar adaptation of the press in the hands of Methodism for the boundless fields of its ministration, its world-wide parish!

We endow orphanages, hospitals, charitable institutions; lecture-ships, colleges and universities. Thereby learning is lifted to a realm of the utmost enlargement and conservation; while free yet thorough education is amply provided; the sick, from generation to generation, cared for; orphans are furnished homes; the rising generation trained to usefulness, and thousands who perhaps had been lost to society and the ranks of scholarship have been and are being trained up in the path of usefulness, honour, and exalted worth.

Permit us then to ask: *Why not in the same manner endow a Church Newspaper?*

If it has been found, after centuries of the most rigid tests, that well-endowed colleges and universities have proved great public and even national blessings, then we claim for a well-endowed Church Newspaper the same line of defence, the same grounds of confidence, the same assurances of well-being and well-doing. And more, we claim an appreciative audience incomparably greater than that of the proudest seats of learning,—a probable usefulness immeasurably superior, with an ability to teach truths infinitely more valuable than the curriculum of material science or classic lore. For it is far greater and better for a man to know that "being justified by faith he has peace with God through our Lord Jesus Christ," than to understand all mysteries and all knowledge, and be able to herald them to a listening and astonished world in the manifold "tongues of men and of angels." That is the chief end and aim of a Church newspaper. It is the poor man's library, the rich man's monitor, the honest counsellor of the young, the companion of the aged, the consoler of the troubled, the comforter of the sorrowing, the recorder of blessed spiritual births, and still more blessed spiritual deaths. It is the defender of the doctrines

of the Church, and of the Holy Bible, as God's Word; the preacher of glad tidings, and the encyclopædia of vital and saving truth. There is probably not a member of this august assembly who would pass a week satisfactorily without his favourite Church newspaper. Yet thousands of our worthy lay members are not able to pay for such a paper, while hundreds of thousands have not seen and learned to prize so great a treasure. Consider, too, that Church work, worthy enterprises, often languish for the want of concert of action among the members, and this for the want of information, and also for lack of zeal—and all for the need of a religious newspaper. Give the Church membership a complete newspaper education on the momentous undertakings of the Church, and you will soon enlist them zealously in the success of every good word and work. Such a paper would be to them a source of light, a prompter to action, a bond of attachment, a help in domestic government, a source of unfailing satisfaction to the children of the family, and an angel ministering at its altars.

What an instrumentality! What a mission! Can any endowed institution, any college, any university as such, achieve a grander work, or, indispensable as they are, contribute more to the amelioration of society, the formation of character, the maintenance of order, the suppression of vice, the conservation of rights, and the dissemination of those essential truths which constitute the base, and largely enter into the fibre and grain of the superstructure, of our Christian civilisation?

Why not, then, endow a Church Newspaper? May it not be as noble, praiseworthy, and useful in its special field of operations, as any endowed institution, whether lectureship or university? Would it not be even more beneficent, and far more a true work of philanthropy? Would not its vital influences sound greater depths, and soar to loftier summits, and wing their way over broader fields of human wants and religious needs?

Besides, the cause of education has occupied the thoughts and shared the splendid bounty of the wealthy and benevolent to such an extent, within a short period, that to carry the donations of the fast-coming years to the same treasury, thus piling Ossa upon Pelion, is not, it would seem, to diversify the liberality of such generous spirits. For, could they see other agencies of usefulness open for endowment, they would be only too happy to encourage and build up. Within considerably less than twenty years the sum of 19,500,000 dollars has been given in America to the cause of education, and nearly all of it for endowing new, or increasing the foundations of old, institutions of learning. At that rate, within the next quarter of a century, we may conclude that not far from 25,000,000 dollars more will search for worthy objects of bestowment in America alone. The age opens no other field of equal importance for the permanent investment of true philanthropists and faithful Christians.

Not the Universities of Edinburgh, Oxford, Yale, Harvard, the Hopkins, the Vanderbilt, or Brown, will stand more enduringly as monuments of exalted worth, princely wisdom, and liberality, than will the Endowed Church Newspapers of the not distant years, on whose bright margins we are treading to-day. And not to a few scores of young men, from year to year, will the bounty impart its benefactions, but to ten hundred thousand glad recipients will come the weekly newspaper as a richly-laden argosy of sentiment, and thought, and knowledge—refining, culturing, stimulating, and inspiring the souls of their innumerable readers. The foundation once established, its capital would swell from year to year, by the gifts of Christian philanthropists, until the weekly issue of the press would sweep over the bosom of the Church into the highways and byways, the cellars and garrets, the thatched hovels and marble halls, the fishing smacks and the palatial steamers, the abodes of fashion and the shops of labour, almost as the fluttering wavelets of the sea.

True, but few such endowed papers would be needed by the Church. But, think for a moment, what could be accomplished by the *London Watchman*, or the *Methodist Recorder*, the *New York Christian Advocate*, the *Christian Advocate* at Nashville, or the organ of any member of the family of Ecumenical Methodism, if either or each of them had a yearly income from a permanent endowment amounting to 20,000 dollars, or 50,000 dollars, or 100,000 dollars, or 200,000 dollars. What ability they would command! What a corps of writers employ! What facilities control! What results attain! Of readers what a multitude!

We can imagine no other possible way by which we can accomplish, but with the Church newspaper, the great work the spirit of the times demands at our hands. Our existing Church papers are too costly to admit of but a mere fraction of the subscribers and readers we ought to reach. It is not enough to put a religious paper into the hands of every tenth, twentieth, or thirtieth of the devout and circumspect members of the Church—every family should have it. Everybody who will take, read, and seek to profit by it should be supplied with it. It should be circulated in hamlet, city, agricultural, mining, and manufacturing districts, where the fields are now white and ready for the harvest.

It is also of the most urgent moment that a Church keep not only her doctrines, but her essential usages, modes of teaching, forms of worship, methods of co-operation, laws, rules, government, under the watchful guardianship of the most scrupulous conservatism; for these, like the Magna Charta of a mighty realm, often carry the solemn significance of constitutional bonds and statutory law, through all the ramifications of Church life. In order to this work, it is not only requisite to repeat sentimental promptings to religious observances which often fill so large a space in Church periodicals, but there

should be an equipment and force ready and competent to defend the whole field of thought, and doctrine, and fact.

A well-endowed newspaper could command the highest talent and the most accomplished pens, lay and clerical, male and female. Great magazines, quarterlies and monthlies, furnish their readers with light, the oil of which costs something. The same is true also of great political, scientific, and economic journals in London, Paris, Berlin, and New York. But hasty contributions, thrown off in idle hours, for Church periodicals, hold the criterion of ability at too low and too cheap a standard. The labourer is worthy of his hire. The scholarly few who can pay for costly quarterlies, enjoy the latest utterances, the aptest discussions; but the multitude miss the great thoughts of the hour in their fresh originality, force, and beauty. Not that an endowed newspaper can take the place of the richly-freighted magazines; but if it fall below them, as in elaborateness it must, it will rise above them, and the present Church newspapers, in the ever-widening field of its circulation and the number of its readers.

On the Western continent the secular newspaper has, to some extent, assumed the office of religious advocate and teacher to meet the growing demand for cheap religious literature; and one edition in each week may be denominated semi-religious. Look at the commercial and political papers of Boston, New York, Chicago, St. Louis, and San Francisco, with their weekly sermons, not one or two, but often four and five able discourses, besides many other religious and ecclesiastical articles. These papers confront the Church papers of to-day as cheaper, more varied in information, of greater usefulness, and withal, in a grand display of pulpit eloquence, all which is carefully reported and respectfully handled.

These journals send able reporters to Christian assemblages, synods, conventions, councils, conferences, and fill whole columns with full and comprehensive notes of all their proceedings, many days ahead of the ordinary weekly Church papers. Here, before you, is an example, and the daily reports of the doings in this Conference fitly illustrate English enterprise in this line of journalistic activity. Here is a fair show of competition, often limited, it is true, to generalities; but thousands cannot pay so high a price for the items and details of Church interest as is often charged for the Church paper. Think of a commercial journal issuing an edition of 100,000 copies on Monday morning full of the cream of the Sabbath pulpit, representing all Christian denominations, having a probable reading of three persons for each copy. And think of a political journal like the *Chicago Times*, receiving the Revised Version of the New Testament by telegraph from New York, nearly a thousand miles distant, putting it in type almost without a fault, and showering the "lightning edition," like the countless snowflakes of a winter's day, all over the American continent, before the Church papers had read the Sermon on the Mount, and

nearly all the work of a single night! Thousands would not for months have seen that New Version but for this masterly stroke of enterprise. In London there are at least two daily journals which issue an edition of something like 200,000 copies. Consider also the fact that in Paris a paper is published at the rate of nearly 200,000 daily, with a growing demand for its teeming and demoralising contents. We refer to these instances to illustrate the power and possibilities of energy and enterprise, with the steam press in hand to execute their purposes.

We are not, however, unmindful that secular papers are well endowed in the growing demands of commerce, manufactures, and art—the advertisements of business, the growth of populations, and zeal in politics on the one hand, and the meretriciousness of prayerless and scoffing impiety on the other. Pounds for Cæsar, pennies for Christ.

As at present organised and conducted, the ordinary Church newspaper toils under great and fearful disadvantages. Our endeavour is, if possible, to open a new and practical way in which its highest efficiency may be realised by the Church. Hence we propose the plan of a fixed endowment for the great central organs.

Of course, these suggestions must be criticised, and possibly opposed. But gems are polished and their worth disclosed by attrition. The march of science, the onward movements of civilisation, are against the wind and tide. The healing art fights a daily battle. Telegraphy won its spurs amidst lightning and thunder. The proud old sailing ships decried the fleet steamer. The side-wheel steamer laughed at the screw-propeller. And after a little, the motor of to-day will reluctantly surrender its laurels to the coming ship which will glide out of your port on Monday, with the early sunbeams flashing from her flag at the foremast, and scatter its delighted passengers among their homes in New York on the following Saturday night. In like manner the endowed newspaper may lead, but the old style craft will ever find ample room for labour, a supporting patronage, and a widening field of usefulness.

The history of the Christian press is, after all, simply wonderful. Its nimble fingers have surprised mankind, and filled no mean place in pushing forward the diversified interests and developing the resources of the times. Its future, however, will transcend the utmost grasps of our imaginations, as the youthful efforts of Apollo were eclipsed by the greater achievements of his riper years.

Beautiful and fragrant flowers rose from their slumbers to adorn the bosom of Delos, and the walls of Troy rose up from the earth under the inspiration of his lyre, while his arrow executed the sentence of death on the devouring Dragon. But the flowers were not so fragrant nor so fruitful as have been the innumerable blossoms and cheering fruits, springing up in desolate places, under the heroic labour of the Christian press. Nor have its brave arrows merely laid prone in the dust one fearful monster; but it has chased whole broods of hissing and loathsome reptiles down to Lethean depths. Not the walls of one

primal city have its stirring notes lifted from the ground; but it has inspired the builders of God's own temple, "whose living stones are built up a spiritual house;" and it has helped to girdle the world with the ramparts, walls, and palaces of Zion—the crowning glory of modern times. These have been its aims and toils, and, while much remains to be accomplished, we may humbly rejoice in its past success.

But now, it seems, the demands upon the Christian press having greatly multiplied, a still nobler work is required at its mighty hands along the same line of effort, greatly increased, greatly widened, greatly accelerated, aiming at similar results upon a more elevated plane; the energies of the Church must be put forth to meet the growing emergencies. The youthful hands of the mythical lyrist performed well their task, but in maturer years he lighted up the heavens. Then was manhood's day. Is not the day of our maturity sufficiently near to justify the assumption of a higher sphere of action as light-dispensers to the world?

The religious newspaper is the harbinger, advocate, and exponent of Christianity.

And Christianity is the light and life of the world. Well endowed, wisely conducted, and ever attended with the benediction of the Great Head of the Church, eternity alone may disclose the extent of its elevating power and usefulness. And those whose benefactions may endow and give efficiency and permanence to such institutions, will leave legacies to posterity more nobly monumental than the Taj Mahal of Agra, or the marbles of Westminster; and equally, if not more, useful to mankind than any endowed college or university in existence.

Such an offering to God and humanity, whether the bestowment of one generous hand, or the contribution of many, would go down to the coming ages with an anthem of triumph on its lips that would swell to higher Doxologies with each revolving year for ages. Like the glorious patriarch of Uz, it would truthfully declare with each passing day, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. The blessing of Him that was ready to perish came upon me, and I caused the widow's heart to sing for joy, I was eyes to the blind, and feet was I to the lame. Unto me men gave ear, and waited and kept silence at my counsel. They waited for me as for the rain, and they opened their mouth as for the latter rain, and the cause that I understood not I searched out." And these will be the precious products of money wisely invested and thus devoted to Christ. Such will prove to be the gracious results from generation to generation. If we may judge the future by the educational endowments of the past, one might almost anticipate that to state the theory of so useful an agency were to secure the necessary funds for its establishment. For true men "shall bring their silver and their gold with them unto the name of the Lord our God, and to the Holy One of Israel."

Concerning the details for carrying out the plan of an endowed newspaper, this is not the place, nor have we the time at present, to speak. We may, however, hastily glance at a few particulars deemed essential. 1. We shall need large sums of money well invested. One solitary hand may fix the foundation; or many contribute to it as needs will arise. 2. A paper of so large a circulation as is suggested would have a large revenue from advertisements. 3. At least two and a half shillings (fifty cents) should be paid for it. 4. Pastors of churches, as at present, should not be taxed to act as its agents. Every church would have a committee on religious literature. It should be their duty to collect subscribers and funds, and arrange to supply the destitute and poor with copies. 5. Not a paper should be sent to any committee till paid for. 6. There is no reason why 500,000 copies per week, by any one endowed paper, and even a larger number, may not be thus circulated, if the Church resolves to do it.

Thus we shall be able to carry into practice the theory so ably developed by a great sainted Scottish divine, of "the expulsive power of a new affection" as a religious force; and drive from the Church periodicals the hastily-steeped tea of religious literature on the one hand, the vile and polluting nostrums of a mercenary press on the other, and furnish a pure, life-inspiring beverage, alike nourishing to the young, and invigorating to those of maturer years.

We have thus, as briefly as possible, and with the plainest and most practical form of utterance, endeavoured to illustrate the "Use to be made of the Newspaper by the Church." With the blessing of its Great Head upon the plan suggested, we see no reason why it might not be made a hundredfold more efficient than the Church press has hitherto proved to be. And it would greatly facilitate the ushering in of a more glorious day than has yet dawned upon our lost race.

REV. H. W. HOLLAND (Wesleyan Methodist), who delivered the invited address, said: The subject assigned to me does not conceal a conspiracy on the part of the Methodist Churches to interfere with the freedom of the press. No greater calamity could happen to mankind or to religion than the destruction of the liberty of journalism by any ecclesiastical power whatever. We rejoice in the freedom of the press, and shall still more rejoice when it is established in every nation under heaven. Even in those instances in which a free press has been against religion, its opposition has been overruled for good. When their bright shields have been raised against us, they have only served to reflect back the light of Christianity into those depths of darkness which had not been fully searched before. Let a free press take its course in the free intellectual life of nations, for every new development and combination of human nature only tends to make more clear how thoroughly Christianity is prepared for every possibility of human existence. We are not "the shadow clothed from head to foot, which keeps the keys of all the deeds." We believe in the self-sustaining

and self-propagating power of the Christian religion, and have no doubt it will hold its own in spite of all tyranny and in spite of every abuse of human freedom.

Some religious people are unreasonable in their expectations with regard to the secular press. They are anxious that the secular journals should do a religious work which their proprietors never started them to do. The answer to such is plain—become proprietors yourselves, and then you can do what you like with your own papers.

That the Churches can make good use of the newspapers of their own, and still leave the secular journals plenty of work, there can be no reasonable doubt. While we desiderate in secular journals the presence of positive Christianity, at least as religious news, we think it imperative on the Churches to maintain papers which are mainly devoted to religion. It should be the work of the Church journal not only to uphold the Christian faith, but to take a Christian view of all that concerns the welfare and happiness of man. Whilst it is certain that there are fixed truths and obligations in which all parts of the universal Church are equally concerned, it is also a fact that the Church works in divisions; and so it comes to pass that the common welfare of our common Christianity is on the whole effectively served by denominational journalism, and especially when it is conducted in the catholic and cultured spirit of a Christian intelligence. The Church newspaper, rightly managed, is a second pulpit, saying many things which much need to be said, and yet would hardly be fitting utterances for the minister in his Sabbath sermon.

The Christian journal can do much in the way of direct religious teaching and persuasion, and especially in those practical questions of Church administration and progress which need to be so frequently expounded, directed, and enforced. The denominational journalist is called upon to defend Christian truth, not only by expounding new errors of which the multitude know very little, but by continually freshening and reproducing the great essentials of religion. The old truth is new to each new generation, and for their sakes should be restated and upheld.

The religious newspaper should be the faithful record of the work of the Church in general, and especially of that Church for the sake of which it exists. The recital of good deeds and good sayings, the weekly statement of what God is doing among men, furnishes a good example to active churches, and ought to stimulate those that slumber. Yet may it not be said of some Church journals that they are too lavish in their praises of their own Churches and their own men, and that they are too narrowly religious? In their anxiety to avoid novelties they become very tame, and occasionally fall into small talk in their eagerness to avoid tall talk. It would be better for some of them if they had less monotony in their religious news, and a more lively and widely Christian view of things in general.

We have studied the science of government to very little purpose if we do not know that the wholesome virtues of Christian citizenship, such as the sanctity of domestic life, industry, integrity, truthfulness, purity, and the

enactment and observance of just laws, are equally necessary for all nations, no matter what their forms of government may be. It is the duty of the Church newspaper to cherish these virtues alike under the Irish harp, the British ensign, the Russian eagle, and last, not least, under the Stars and Stripes. The Christian ethics of politics are the exclusive right of no political party or nation. They are the common property of all political parties, of all nations, and of all men.

The science of political economy may also be fairly sustained and illustrated by the denominational journalists ; but against that hard and heartless school of political economy which treats the working classes as mere machines it is his duty to protest. Mere political economy can never be sufficient for the government of men, because it has no bowels of compassion. The religious newspaper must step in here to soften and sweeten the relations of capital and labour by the influence and authority of Christianity.

Surely the Churches ought to be able to provide a good family newspaper for their average people—a paper which would keep them fairly abreast with things which they are concerned to know, which would both create and satisfy the thirst for general knowledge in science, literature, and art, and be alike a guide to the young and a solace to the old.

What are we to-day but a very large gathering of all the branches of the Methodist family from the ends of the earth ? And what will the Methodist newspapers already in existence say in regard to this great Ecumenical Conference ? Surely they will preach peace, kindness, progress, and fraternal union.

Our separate histories have not been without their scenes of grief and sorrow ; but God brings us together in peace and love to-day, because God is greater than history ; and so we all delight to take the old advice :—

Let bygones be bygones ; remember how deeply
To heaven's forbearance we all are in debt ;
They value God's infinite goodness too cheaply
Who heed not the precept, forgive and forget."

What military commander could win a victory if, whenever he went into action, he ordered all the wounded to be carried to the front ? The various divisions of the Methodist army are congratulating each other that wounded feelings are going to the rear. The Wesley banner waves over us all, and our denominational journals may well call us to turn our swords against the common foe, and at the same time tell us to form a closer front to prevent the enemy from getting in between the divisions.

REV. OTIS GIBSON, D. D. (Methodist Episcopal Church): Mr. President,—It seems to me that right in the line of the papers that have been read, the Church generally labours under a great disadvantage, and it is in this, that the secular daily press of the day is largely in the hands of ungodly men. I speak especially of our own country, America. No small part of this press is in the hands of men who despise the Gospel and defy God, and by

their subtle influences sometimes, and by their gibes and jeers at other times, and by their jokes and sarcasms at the expense of Christianity at all times, are educating more people in America than all the pulpits and all the Christian press put together. That is my sentiment, my belief, my opinion. The daily press goes everywhere. We are asking constantly, How can we reach the masses? Infidelity has found out how—by the daily press. The Christian family reads the Christian newspaper; but all the families read the daily newspaper. Now, I do not suppose that the Church, as a Church, could, perhaps, endow a daily paper and put it out as a Christian religious paper; but, Mr. President, in this matter infidelity has shown herself wiser than the children of light. She has seized with a bold and reckless hand the reins of the secular press, and is guiding it on to antagonise the Gospel and ruin the world. Now what I would propose is this, that Christian men of large wealth should quietly—it need not be known or heralded to the world—take up the idea mentioned in the invited address. Let them become proprietors of the secular press: let our men of wealth buy up the *Times*, for instance, and the *New York Herald*, and control them, and let the paper always condemn sin, and always and everywhere speak with respect of the Christian religion, and the work of the Christian Church. Let such a paper as that be established, not all the time preaching the Gospel, but all the time respectful to the Gospel, all the time condemning sin, and yet all the time the cheapest paper that people can anywhere procure, all the time having the most interesting and freshest news in the world, and you will command the attention of the people, and educate the masses as the Church has never dreamed of educating them. We have schools and colleges, and universities, and to-day in this line the Church holds the balance of power in the world, thank God; but in the direction of the press we have lost ground, and it is time we studied this question, and examined this question, and tried to see and know if there is not a chance for us to exercise more power in it. We are a providential people, from the beginning we have been a providential people, and it seems to me that here is a providential opening, and I would like it to go forth as the voice of this Conference, and with no uncertain sound, that in some way or other we will control and command, more than we have before, the daily secular press of the world. In all our great commercial centres, this is a very important matter. In our country we have heard that the Sunday sermons, that is, sermons preached in a Christian pulpit, are published on Monday morning; but more often sermons are published on Sunday morning, written by some godless Bohemian in his office, and it is not always the best kind of Christian pabulum that comes to Christian people under such circumstances. Let the Church wrest back from infidelity the reins of the secular press, and guide this chariot of power along in lines parallel with the Gospel of Christ and the salvation of men.

REV. BENJAMIN ST. JAMES FRY, D. D. (M. E. Church): It seems to me that the question of the endowed newspaper has been so completely answered by Dr. Gibson, that it need not occupy any further time in this discussion. But I wish to say that the scope of the religious journal can only be properly understood by considering its audience. It is, as one of the speakers has said, a second pulpit, but it is something more than a pulpit. Take, for instance, a weekly religious paper that has 16,000 subscribers. It goes into 12,000 homes, and has perhaps three readers in each home. These readers are the editor's audience. He has the old Christians, the old men and old women who cannot get to Church every Sunday on account of physical weakness. The editor gets among his hearers the women in feeble health, the mother so burdened with family cares that she needs stay away from the sanctuary. And he gets the

children, whom the minister especially desires among his audience, but so often fails to secure. I am sure that when you look upon religious journalism from this point of view you will see how important a field the editor has, and what opportunities for securing the spiritual welfare of his readers. I think that on our side of the Atlantic we have considered our papers too much as mere organs for the preachers. And we have perhaps given too much attention to agricultural and household departments. The reason is, that our farmers who largely support our papers are often unable to take more than one paper; and as we desire they shall take ours, we aim to supply in some measure the need for the secular journal, that it may not become a rival. But the older religious journal should break away from this custom, and give us the ideal religious weekly journal. The religious press is wielding great power in the Church, and exerts great spiritual influence. It is a powerful agency in securing support for the benevolent activities of the Church, and in this way is building up the kingdom of our Saviour. Our ministers are beginning to see this more clearly, and are giving us a more hearty support than in the past.

MR. C. SHAW (Methodist New Connexion): It has been stated by the speaker who has just sat down that we are a providential people. It strikes me that with respect to this great question now before us we have lost our providential guidance. If Mr. Wesley had been living in this day, seeing that the newspaper is the great factor it is in leavening our social and political life, I believe that his sagacity would have led him to use it, and to use it with much greater power than it is being used with to-day. He would most certainly have regarded with very serious concern, this great power which is now in our midst, but in respect of which we have been very indifferent. In fact, sir, there has been a feeling of hostility cherished against the newspaper for too many years by us as Methodist people. I remember hearing a story—I cannot guarantee its historical certainty—of a Wesleyan minister, Mr. McNicoll. On one occasion, when he was leaving London by coach, before he left he bought a newspaper. The brother who accompanied him to the coach was very much astonished that a Wesleyan minister should buy a newspaper, and he asked him the reason for making such a questionable purchase, when Mr. McNicoll, with a great deal of sagacity and reverence, replied, that he wanted to see what God was doing with the world. Now, it so happens that the newspaper of this day is most broadly revealing what God is doing to the world. It is the newspaper that is leading the thought of to-day, that will lead the thought of days to come; and therefore we should not hesitate to see it and to seek to control it, so that we may follow it in all those large channels of usefulness which it is opening up to us as a Methodist community. And then, sir, the newspaper must be broadly in sympathy with every progressive and every free development of human society, and we must not stand aside lest the newspaper should go too rapidly forward. We have heard denunciation in this Conference of the brutality of a majority. Sir, the newspaper will educate the majority as against the refined tyranny of the few. The newspaper will contemplate the vast interests of the many, and will seek to place them on a basis of righteousness, on a basis of freedom, and on a basis of useful development in all directions. I hope therefore, sir, that with our great power, commanding, as we believe, by our faith, the power of God, we shall bring this power of God into union with this mightiest of human powers in our midst to-day; so that our newspaper literature may be sanctified, and stand in the van of freedom, and advocate such great questions as that which has been brought before us in respect to international peace. That question, and other related questions, can be best explained, and best expounded, and best enforced, by a religious newspaper.

BISHOP J. P. THOMPSON (Methodist Episcopal Zion Church): Mr. Presi-

dent, I was born in "Virginn," and I should like to say to the people who are talking, as my mother used to say to me—that while others were speaking I ought always to keep quiet. I do not wish to take up time, but I should like to have twenty minutes. I am not very swift in talking. People in this country read at lightning speed. I used to teach the children to count time—one, two, three, when I taught a common school. I want to say to these dear brethren that I am one of the grandsons of our father, John Wesley, born in 1832, of the Spirit of God. I have remained in the Church, thank God, with all my imperfections, from that day until now. I was a member of the Methodist Episcopal Church, Winchester, Virginia, brought from darkness to light, under Dr. Slicer's preaching, and I awoke to a new life. I remained there until I joined the African Methodist Episcopal Zion Connexion in 1837, and I have not been out since. I also want to say, as I said on board the *City of Berlin*, that I was between two sections, and the grandson of Mr. Wesley, in Methodism. Here is the North and here is the South—what we call the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South. I should like to see a broader spread of true charity among all Methodists of all names. Next, I claim for myself and my people the right to remain in the Connexion of my choice, without angels or men directing me to take any particular course, or saying that we should join this Church, or that Church; we follow the example of the M. E. Church, or the other Church, of our choice.

THE PRESIDENT: Will the Bishop allow me to remind him that the question is "The newspaper, and the use to be made of it by the Church"?

BISHOP THOMPSON: That is just what I am getting at. Though we are small, we are not "the least among the thousands of Judah." We have a paper, and are trying to make the best of it, in Concord, N. C.; we have a book-room in New York, and are trying to make the best of it; we have it located in Thompson Street. We had 15,000 members before the war. It pleased God to emancipate the people in the South; we established a paper in Concord, North Carolina. We started several; three or four in Philadelphia; and we failed, being poor, yet we struggled on and paddled our own canoe. We have been doing the best we could, and now, sir, down in the South we are labouring, and struggling, and toiling. With the help of the Methodist Episcopal Church, North and South, we hope to save our people from the Romish doctrine.

REV. A. C. GEORGE, D.D. (Methodist Episcopal Church): I am sorry that my friend Bishop Thompson was interrupted in approaching the main feature of his speech. I knew that he would get to it after a while. It reminded me of a coloured man I once met in Missouri—a very bright fellow. I asked him if he knew how to read. He replied, "Yes, sah; I mostly knows my letters, but I ain't learned their names yet." There is an initial stage of knowledge on this subject that is, nevertheless, important. That bright man did learn the names of the letters afterwards, and became a very useful man in the community in which he lived. I want to say a word or two in regard to our relation with the secular press. As it respects our Church newspapers, I will, however, indulge in this preliminary remark: that I think everything in the shape of a tariff for any purpose, however godly, should be taken off from a Church newspaper, and that the newspaper should be furnished to the people at as low a price as it can be published at. I am opposed to the suggestion of my distinguished friend, the essayist, that these papers should be endowed, for I fear that an endowed newspaper would be able to carry along a very stupid editor and a stupid editorial management. Religious newspapers increase their circulation, and year after year are increasing their influence among the people. It is a possible thing, however, for a secular newspaper to be made too

good. If we carried out the idea that has been mentioned with regard to the *New York Herald* it would not be the *New York Herald* long; another paper would speedily be started to fill the place which it filled. A secular daily journal must be a newspaper telling its readers everything going on in this world—that is its business—good or bad. Now we ought to see that such a journal does tell its readers all the good things which are going on in the world. Let me mention an instance in point. We had a Sunday-school Convention, which was narrowly reported in one of the leading secular journals, and I said to the editor, "There was a convention of scientists and sceptics a little while ago, and you gave them three columns to our one." "Well," he said, "it served you exactly right. I started with a very good report of your convention, and I sent the newsboys to the door of the hall to sell my papers, and they sold about one hundred copies; at the infidel convention we sold a thousand extra copies every morning." Now I suppose the fact is that the men who publish these papers publish them to make money by them; and the very first thing we have to do is to see that they are bought. I do not think that at this time it could be regarded as a startling thing for a minister to purchase a secular newspaper in this country or any other country; he must do so if he is to understand what is going on in the world. Then we ought to see that matter is furnished for the secular journals such as we would like to have read in our families. It is possible for us to exert a very powerful influence in this direction. The men who publish secular papers desire to make good papers of them—acceptable papers. I believe most ministers like to be told occasionally, in a quiet, modest way, when they preach good sermons. I do. Perhaps it is because it so seldom happens, that I appreciate it the more when I do hear it. Well, newspaper editors and publishers like to know that they print papers which are acceptable to the people. They like to know that they are welcomed into our families; they like to know when they publish something specially pleasing, and we should take pains to let them know it. I may say that my relation to secular journals has always been very gratifying to me, and I never manifested a willingness to work on those papers for nothing, without finding a ready place in newspaper type.

The Doxology having been sung, the President pronounced the Benediction, and the Conference adjourned.

IN THE AFTERNOON the Conference reassembled at Half-past Two o'clock, DR. DOUGLAS presiding. After Devotional Exercise, the REV. DR. OSBORN read an essay on *Methodist Hymnology*.

He said: My topic, dear friends and brethren, would scarcely be exhausted in as many hours as I have minutes allowed me. I have, therefore, this advantage, that no one can expect me to do full justice to it. I can but skim the surface of it, leaving others to explore the length and breadth if they should be so disposed. I have another advantage in the fact that I have not to speak of anything done *by* Methodism, but only of something done *for* it. I do not narrate any accomplished labour, or propound any plans of new work, but simply speak of a work of God wrought for us; a distinguishing favour

bestowed on one of the tribes of the spiritual Israel by Him who does not need either man's work or His own gifts; so that here there will be no temptation arising to praise ourselves in any degree. A famous person is said to have written under his own picture, "Utrecht planted me, Louvain watered, Rome gave the increase," and another wrote under it a second inscription "Here, then, God had nothing to do, and did nothing." But we should write under the picture of our great poet-preachers the full apostolic text; and if we say, "Epworth planted, Oxford watered," we should add, "and God gave the increase; but neither is he that planteth anything, neither he that watereth, but God that giveth the increase." Born in a house full of poets; well drilled in Virgil, Horace, and Homer; then led into the wildernesses of America, to learn German, French, and Spanish, and many still harder lessons concerning himself, John Wesley was brought to London to join his brother Charles, who had undergone a similar discipline, and to find the best opportunities of usefulness for both of them.

Little Britain has been invested with a factitious interest by a famous American writer. But for me the once obscure and dingy street has become of greater real interest than any of the seven cities that contended for the honour of giving birth to Homer, or all of them together. For there Charles Wesley found peace, and the fountain of sacred song within him was unsealed, to be closed up no more to all eternity. John had long before been a poet, and in the preceding two years had published two collections of Psalms and Hymns; one in Charleston and one in London. But when he, too, had, three days after his brother, tasted that the Lord was gracious, and entered into the rest of faith, his poetry reflected the influence of the new birth. Henceforth the two brothers co-operated both as authors or editors, and as author and editor, as they had never done before; acting, whether singly or together, for the good of mankind. The total number of their poetical publications is fifty-four, making on an average one every year from the time of John's return to London till his decease.

If the history of Methodism may not be read in these publications, it may at least be largely illustrated from them; and its character as a revival of experimental and practical godliness clearly exhibited and strongly defended.

Before his conversion Charles had published nothing; and, though John had been six years an author and editor, there is no evidence that he had composed any valuable hymns. But afterwards he wrote much, though slowly. His modesty, however, has made it difficult to distinguish his productions from those of his brother. He used both his own verses and his brother's to confirm and illustrate his views at every opportunity, so that some publications contained both prose and verse. In addition to their separate publications, hymns were added at the end of a sermon, a tract, a new number of the Journal, an appeal, as the case might be, and so the battle of the faith was fought with

additional weapons. His first publication, a collection of *Forms of Prayer*, was reissued after his conversion, with hymns attached. The spirit of holy joy and deep devotion was beautifully exhibited in the following Morning Hymn:—

- “Jesus, Thy light again I view,
 Again Thy mercy's beams I see,
 And all within me wakes anew
 To pant for Thy immensity.
 Again my thoughts to Thee aspire,
 In fervent flames of strong desire.
- “But, oh ! what offering shall I give
 To Thee, the Lord of earth and skies?
 My spirit, soul, and flesh receive,
 A holy, living sacrifice.
 Small as it is, 'tis all my store ;
 More shouldst Thou have if I had more.
- “Thou hast my flesh, thy hallow'd shrine,
 Devoted solely to Thy will ;
 Here let Thy light for ever shine ;
 This house still let Thy presence fill ;
 O Source of Life—live, dwell, and move
 In me, till all my life be love !
- “O, never in these veils of shame,
 Sad fruits of sin, my glorying be !
 Clothe with salvation, through Thy name,
 My soul, and let me put on Thee !
 Be living faith my costly dress,
 And my best robe Thy righteousness.
- “Send down Thy likeness from above,
 And let this my adorning be ;
 Clothe me with wisdom, patience, love,
 With lowliness and purity ;
 Than gold and pearls more precious far,
 And brighter than the morning star.
- “Lord, arm me with Thy Spirit's might,
 Since I am call'd by Thy great name ;
 In Thee let all my thoughts unite,
 Of all my works be Thou the aim ;
 Thy love attend me all my days,
 And my sole business be Thy praise !”

The brothers, as they went on writing, thought of nothing but expressing their own feelings and supplying their own wants. They poured out their souls in joy and in sorrow, and sang not now as a task, but spontaneously by night and by day.

They taught their converts the same lesson, and singing became a far more general practice than it had been. In churches and chapels, by the wayside, and in the field, in the shop, and in the kitchen, and in the parlour, on foot and on horseback, men learned to sing. On the bed of death and around it; and then, of course, around the grave they sang. These poet-preachers and preacher-poets supplied their people with matter for song, the sense of pardoning mercy opened their lips; and the priests being clothed with salvation, it was quite natural and in order that the saints shouted aloud for joy. It was thus from the beginning of the Gospel. St. Paul bids the Ephesians to be filled with the Spirit, speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts. St. Jerome tells us that in his time you could not go into the fields but you might hear the ploughman at his hallelujahs, the mower at his hymns, and the vine-dresser singing David's Psalms. St. Chrysostom pleads that men should be careful to teach their wives and children to sing at their ordinary work, and especially at meals, such Divine songs being an excellent antidote against temptations; for (says he) as "the devil is never more ready to ensnare us than at meals, either by intemperance, ease, or immoderate mirth, therefore, both before and at meals, we should fortify ourselves with psalms; nay, and when we rise from the table with our wives and children, we should again sing hymns to God." It was so in Wicklyffe's days, whose disciples are said to have been called Lollards, from their constant singing. It was so at the Reformation, when, after the first metrical psalm had been sung at St. Antholin's, Watling Street, at five o'clock in the morning, on a given day in September, 1559, the practice spread so fast and so far that Bishop Jewell writes only six months afterwards, "Religion is now somewhat more established than it was. For as soon as they had once commenced singing in public, in only one little church in London, immediately not only the churches in the neighbourhood, but even in towns far distant, began to vie with each other in the same practice. You may now see at Paul's Cross sometimes six thousand persons, old and young of both sexes, all singing together, and praising God. This sadly annoys the mass priests and the devil. For they perceive that by these means the sacred doctrines sink more deeply into the minds of men, and their kingdom is weakened and shaken at almost every note." In these days of universal singing in churches as well as in chapels, and when music is taught in almost every elementary school, we can scarcely form an idea of the value of singing as an evangelistic agency, or of its power as a testimony to the truth in the early days of Methodism. Then, to sing out of a place of worship was an impropriety, if not an offence, while within doors in some places the exercise was left to a few, and coldly and perfunctorily performed. But the Wesleys claimed the right for all, and urged the duty upon all. "Sing all; sing lustily, and with a good courage, not as if you were either half dead or half asleep; sing

modestly, do not bawl; sing skilfully, keeping time and tune; sing spiritually, as if you saw the Lord before you." Such were the pithy advices of John Wesley. Charles took another line. He vindicated the practice in the following lines, written, it is said, on the occasion of his having been interrupted in preaching by the singing of some sailors, to whom he promised that if they would listen to the sermon, and come again next day, he would give them a song to their own tune:—

"Listed into the cause of sin.

Why should a good be evil?

Music, alas! too long has been

Press'd to obey the devil.

Drunken, or lewd, or light the lay

Flow'd to the soul's undoing,

Widened and strewed with flowers the way

Down to eternal ruin.

"Who on the part of God will rise,

Innocent sound recover,

Fly on the prey and take the prize,

Plunder the carnal lover;

Strip him of every moving strain,

Every melting measure,

Music in virtue's cause retain,

Rescue the holy pleasure?

Come, let us try if Jesus's love

Will not as well inspire us:

This is the theme of those above,

This upon earth shall fire us.

Say, if your hearts are tuned to sing,

Is there a subject greater?

Harmony all its strains may bring,

Jesus's name is sweeter.

"Jesus the soul of music is;

His is the noblest passion—

Jesus's name is life and peace,

Harmony and salvation;

Jesus's name the dead can raise,

Show us our sins forgiven;

Fill us with all the life of grace,

Carry us up to heaven.

"Who hath a right like us to sing,

Us whom His mercy raises?

Merry our hearts, for Christ is King,

Cheerful are all our faces:

Who of His love doth once partake

He evermore rejoices;

Melody with our hearts we make,

Melody with our voices.

"He that a sprinkled conscience hath,
 He that in God is merry,
 Let him sing psalms, the Spirit saith,
 Joyful and never weary ;
 Offer the sacrifice of praise,
 Joyful and never ceasing ;
 Spiritual songs and anthems raise,
 Worship, and thanks, and blessing.

"Then let us in His praises join,
 Triumph in His salvation,
 Glory ascribe to love Divine,
 Worship and adoration ;
 Heaven already is begun ;
 Open'd in each believer ;
 Only believe, and still sing on,
 Heaven is ours for ever."

Having thus settled the question of singing, he teaches us to pray how to sing rightly, in the following lines :—

"To magnify Thy awful name,
 To spread the honours of the Lamb,
 Let us our voices raise ;
 Our souls' and bodies' powers unite,
 Regardless of our own delight,
 And dead to human praise.

"Still let us on our guard be found,
 And watch against the power of sound
 With sacred jealousy;
 Lest haply sense should damp our zeal,
 And music's charms bewitch and steal
 Our hearts away from Thee.

"That hurrying strife far off remove,
 That noisy burst of selfish love,
 Which swells the formal song ;
 The joy from out our hearts arise,
 And speak and sparkle in our eyes,
 And vibrate on our tongue.

"Thee let us praise, our common Lord,
 And sweetly join with one accord
 Thy goodness to proclaim :
 Jesus, Thyself in us reveal,
 And all our faculties shall feel
 Thy harmonising name.

"With calmly-reverential joy,
 O let us all our lives employ
 In setting forth Thy love ;

And raise in death our triumph higher,
And sing with all the heavenly choir,
That endless song above !”

The revival of Methodism might have been expected to be a revival of singing, on the general grounds of analogy, as it was a revival of religion. But the revival would not have spread so far or lasted so long if that which was sung had been of inferior quality. But the Psalms and Hymns and Spiritual Songs with which God provided us through the Wesleys were well adapted to sustain the revival in permanence. They laid a deep foundation in catholic doctrine, and embodied saving truth in almost every verse. They exhibited Christ in all His offices; and celebrated His praise in every department and aspect of the work of redemption. They invoked the Holy Spirit as the ever-present Teacher, Guide, and Life of the Church. They unfolded and applied the promises, they illustrated the precepts, they allegorised the histories, and paraphrased the prayers of Scripture. They eschewed matters of small moment, and dealt with abiding and everlasting realities. And they did all this in a style worthy of their subjects—grave, perspicuous, manly. The Wesleys learned the happy art of being deep without obscurity, tender without feebleness, and bold without irreverence. Their devotional language does not suggest painful associations, or encourage unbecoming familiarities with the Most High. All states of mind, and almost all exercises of mind are portrayed in their pages, so that they may be as helpful in private as in the assembly. And all truth being presented not in an abstract form, but in combination with experience, instruction and edification go hand in hand, and the formulary of devotion becomes a *vade mecum* of instruction. The advantage of this method in the case of the unlettered is inestimable, but it is not confined to them, for quickened affections lead to quickened perceptions, and firmer retention of truth in all classes of society.

So we have sung on, we and our fathers, for a hundred and forty years. But suppose we had been confined to Watts and Doddridge, to Tate and Brady, or, to go farther back, to Patrick and Barton, or, farther back still, to Sternhold and Hopkins, where would Methodism have been? We may imagine—no, I think we hardly could imagine—its existing and spreading: where should we be? I think we should hardly know ourselves, without its hymns. God might have converted the Wesleys and made them powerful preachers, without enduing them with the gifts of song and music. There have been myriads of believers who lived and died without “Jesu, lover of my soul,” or “Now I have found the ground wherein;” but what should we have done without them? and what should we do now without them? What should we do at night without “Safe in Thy arms I lay me down”? What should we do at the class without “Help us to

help each other, Lord"? What should we do at the sick bed without "Come on, my partners in distress"? What at funerals, without "Come, let us join our friends above," and the rest? And how shall we sufficiently praise the Giver of all good for these invaluable helps in the way to heaven?

Let us, then, hold fast to them, and not allow them to be superseded by inferior compositions. Let us cultivate good taste by the study of good models, and teach our children and people everywhere to do so. Good theology, good poetry, good sense, and good taste are no hindrances to religion, as the experience of one hundred and forty years has shown. Nor are poor poetry, doggerel hymns, and wretched music at all conducive to the spread of the Gospel. Surely the future is not to be so much worse than the past, that those things which have been so great a help are now to be regarded as a hindrance.

REV. JAMES M. BUCKLEY, D. D. (M. E. Church): If I had been assigned an essay, I should read; being invited to make an address, I shall speak, though I shall lose the privilege of presenting many pages of manuscript to the Publishing Committee to read, enjoyed by some of my predecessors. We are told in the New Testament that after our Divine Lord established the Holy Communion, the disciples sang a hymn and went out into the Mount of Olives. The record omits the hymn; tradition does not tell us what it was; fancy finds no place for its flights. If we had that hymn the whole Church would be liturgical, for it would be sung at every communion service. But we not only know that our Methodist fathers sang, but we know what they sang. The best description of Methodist hymnology is Wesley's preface to the Hymn-book. A recent writer has spoken disparagingly of that preface, calling it a singularly egotistical production. Had he remembered that Mr. Wesley's hymns had been mutilated, and the mutilation charged upon Wesley, he would have seen some reason for it on the occasion of a formal publication of the hymn-book. In the introduction Wesley says, "They contain all the important truths of our most holy religion, whether speculative or practical;" that "this book is, in effect, a little body of experimental and practical divinity;" that "in these hymns there is no doggerel; no botches; nothing put in to patch up the rhyme; no feeble expletives. Here is nothing turgid or bombast;" that "here are no cant expressions;" that there is the spirit of poetry "such as cannot be acquired by art and labour, but must be the gift of nature." Also, "that which is of infinitely more moment than the spirit of poetry," namely, "the spirit of piety;" and closes with the simple majesty of an apostle as follows: "When Poetry thus keeps its place as the handmaid of Piety, it shall attain, not a poor, perishable wreath, but a crown that fadeth not away." I hold that these observations, from the point of view suggested, are abundantly justified.

There have been poets in all ages—poets of nature, poets of humanity, and poets of religion. Poets of religion must sing of nature, for “The heavens declare the glory of God, and the firmament sheweth His handiwork.” They must sing of humanity, for religion from its very derivation implies a man bound to God. And the Christian poet must sing of the stupendous facts of revelation. These are generally blended, but we find that some religious poets are rather poets of nature, others poets of humanity, and others poets of spiritual religion. The circumstances under which Methodism arose determined the predominancy of the practical and experimental over the doctrinal, or rather over the purely natural, (for they were forced into doctrinal discussions which, however, always presented them from the standpoint of Christian experience), which was characteristic of the entire hymnology. Now, a critical analysis of Methodist hymnology shows, in the first place, that it was deeply emotional. Many of the hymns, as illustrated before us this afternoon, seem to have been written in tears, sometimes of love, and at other times of joy or sorrow. Neither Jeremiah nor David had more pathos than Charles Wesley, John Bakewell, and John Wesley, especially in certain translations. James Montgomery may be added, not specially remarkable for pathos, but occasionally pouring it forth as from a full heart. In the next place they were intensely personal. That was alleged as a great fault. When it can be proved that David was not personal, that Paul and all the New Testament writers were not personal, then it will be time enough to defend our hymns against a charge which is the crowning merit of the hymns of Isaac Watts—the only name to be mentioned in comparison with that of Charles Wesley; the productions of the best hymnists of the middle ages; of Montgomery, Thomas Olivers and of the best writers of our times. These hymns, too, had a remarkable blending of reverence and boldness not often found, and almost always, when found, connected with a substratum of belief in Arminian theology. Some of the Socinian hymns appear to be very reverent; but close inspection shows under them all a tone of self-assertion, growing naturally out of their whole scheme of religion. On the other hand, the Calvinistic hymns are so regardful of Divine Sovereignty as to dwarf and destroy them. Take the sublime hymn of Dr. Watts:—

“Eternal Power! whose high abode
Becomes the grandeur of a God.”

How does it end?

“God is in heaven and men below,
Be short our tunes, our words be few;
A solemn reverence checks our songs,
And praise sits silent on our tongues.”

Compare with this Charles Wesley's hymn on the same subject, beginning:—

“O Thou, whom all Thy saints adore,
We now with all Thy saints agree;
We bow our inmost souls before
Thy glorious, awful majesty.”

Now when he says,

“Tremble our hearts to find Thee nigh,”

he also says,

“To Thee our trembling hearts aspire;”

and then, having seen the pillar and the flame of fire, he exclaims:—

“Still let it on the assemblage stay,
And all the house with glory fill;
To Canaan's bounds point out the way,
And lead us to the holy hill.”

He closes with a sublime reference to the heavenly “Assembly of the Church of the first-born,” where we are to sing God's everlasting love. I ask, what feelings under those circumstances were engendered before “Mount Sinai, which is in Arabia”? But Wesley was singing of the innumerable company of the general “Assembly of the Church of the first-born;” and, while he revered, he also felt within him the Divine aspiration which God had given him, and dared to express it. Again, these hymns were, many of them, argumentative, sparks struck out in the midst of the battle. The marvellous thing in Charles Wesley is that he should turn from pathos that melted the heart at once, to an argumentative hymn that sent the “Unitarian fiend back to his own hell,” to a character which showed that his soul was at white heat. Then these hymns were wonderfully experimental. They were required by a new experience, and they marvellously expressed it. Furthermore, these hymns were introspective—a very dangerous thing. Woe to the man who spends his time in considering his own feelings, who writes a diary, and states that on Monday he found himself intensely peevish, and on Tuesday very dogged and very obstinate. He is a dangerous man to live with, and a dangerous man to be in the Church of Christ. Our introspective hymns began in that way; but how were they modified? Because they appealed to common experience. When a man looked into his own soul to see if he could truthfully sing the hymns, he went to the prayer and class meetings and found others having the same experience, and with them singing, he was drawn away from himself to Christ, the source of his hopes. These hymns, in addition to the introspective, were literal, as distinguished from being truly figurative. Some of the hymns in Charles Wesley's fourteen volumes would have done no credit to the Methodist denomination if we had put them in our books for promiscuous use. Charles Wesley was occasionally inclined to go a little too far in that direction—

"Jesu, lover of my soul,
Let me to Thy bosom fly,"

is just as far as we can safely go. Read some of the old Moravian hymns, and see how much further they can go. These hymns were pervaded by a subtle yet self-revealing unction, which gave them much power. Lastly, they had strong common sense. If one hymn is a little mystical, the same author gave us one to bring us back into active life—"Son of the Carpenter, receive," for example. These are the characteristics of Methodist hymns. What have they done for unity of doctrine? It is still true now, as Bishop Simpson mentioned in his sermon, that they have conserved unity of doctrine. Though preachers have sometimes gone a little astray, the hymns have brought the people back. Then, what have they done for refinement? No Methodist can know and love our hymns and remain utterly coarse. What have they done to give us a forcible spiritual vocabulary? That many a man who never had a University training speaks better than some who have had such a training, is to be attributed to the influence of these hymns upon his style, to which many here and elsewhere can testify. Then, what have these hymns done to enkindle, sustain, and express emotion? Now, we can see why no great poets have arisen in Methodism since its early days. There be many that are called poets; but no really great poet has arisen to furnish hymns to Methodism subsequent to Charles Wesley and his colleagues. Why? The whole field has been gone over by a master. Many practical questions now absorb the energies of the Church which were unknown to the fathers. The atmosphere is less stimulating, as army life is more stimulating, than the quiet pursuits of commerce and agriculture, after opposing forces are withdrawn. The right to exist in working our own way is granted. Why? Because Methodism is not so exclusive nor so excluded as formerly, and assimilates the growths from other vineyards. This shows what the future of Methodist hymnology will be. The hymns of Charles Wesley and the other early Methodist composers must be the foundation. Methodism will go on producing once in a great while a new hymn, which will be assimilated, and assimilate hymns from other creeds. That is to be the future of Methodist hymnology, the basis of which we receive from the fathers, with such additions from time to time as circumstances may require. Are there then no perils? Surely there are. The first is choir singing, whenever it suppresses congregational singing. The next peril is the substitution of doggerel hymns in prayer-meetings:—

"Oh, you must be a lover of the Lord,
Or you won't go to heaven when you die:"

—hymns of that class. The third and last is the substitution of a regular service of hymns that do not contain our distinctive doctrine, nor describe our experience. Mark this: Methodism dies when

Methodists do not sing; or, singing, do not sing their doctrine and their experience.

MR. MACDONALD: I rise to move a resolution, which will be seconded by General Fisk. I have a feeling that we who have been working upon so many different lines, having found at last a common platform, might with great propriety find a common hymnal, but though we sing the same hymns, we have them differently arranged. I have thought much upon this subject, and longed for its accomplishment, and in speaking to a Presbyterian before I left my own home, as to my purpose in bringing this matter before the Conference, he said to me, "Why not have a common hymnal for the whole Church throughout the whole world?" I think a common hymnal desirable, so that when brethren come from this side to America, and when they enter the churches in America, they may feel at least that there is one bond which binds them together, and that when the brethren come from America to England they may feel not only that we sing the same hymns, but we have a book with the same arrangement. The advantages in the mission-field, where three or four branches of the Methodist Church are labouring side by side, in having one common hymnal are so great that I will not take time to refer to them. If there is not some one thing in which we might all agree, we who have come from such great distances, if there is not some one outgrowth of this great Ecumenical Council which will make us, to a greater extent than we have ever been before, one, then I think to that extent this Council will be a failure. I want to see something more grow out of it than the mere meeting together and shaking hands, or than the production of that volume which I am free to say, with the many excellent papers that have been read, will make a very handsome contribution to our literature. I want to feel that whenever we sing God's praises, here or anywhere else, at any time, either at the family altar or at God's house, we may be reminded of this great Ecumenical Council where we have dwelt so lovingly and happily together. There are objections, I know, on the part of some; one is, that manuals have been recently issued, but all that has been carefully considered in the spirit of the resolution, which, I trust, will commend itself to the judgment of this Conference. "Resolved, that the spirit of brotherly love which has been manifested throughout the various meetings of this Ecumenical Conference, is evidence of the feeling of unity existing among all branches of the great Methodist family, and, with a view of strengthening this bond and drawing it still more closely together, this Conference is of opinion that the adoption by the Methodist Church throughout the world of a common hymnal, would greatly tend to secure this most desirable end, would furnish a lasting remembrance of this happy gathering, would pave the way for closer and more intimate relations, and do this without the sacrifice of any principle, and furnish an example well worthy of imitation by all the Churches. That this resolution be referred to the Business Committee, to report upon the best method of bringing it about, in having it submitted to the various Churches, and having reference to the time needed for the disposal of hymn-books, specially in those Churches which have but recently adopted revised hymnals." The resolution will be seconded by General Clinton B. Fisk.

GENERAL C. B. FISK: I understand that the Business Committee have already considered the subject, and will be prepared to report in relation to the resolutions that have already been offered; instead, therefore, of making any speech on the subject, I would be glad if you would let us all stand up and sing, "Then let our songs abound."

The PRESIDENT: We will sing your verse when we close the session.

The resolution is referred to the Business Committee, and will come up in due order.

MR. MACDONALD : I have a perfect right to ask for the disposal of that resolution. If it is the will of the Conference to vote it down, let them do so. If I had thought that General Fisk was inimical to the resolution, I would not have asked him to second it. I apprehend that the resolution is perfectly in order.

GENERAL FISK : I am not in the slightest degree inimical to it ; it has my most hearty endorsement, and I look hopefully to a period in the not distant future when we shall all have one hymn-book.

REV. DR. RIGG (Wesleyan Methodist) : This resolution can only come here after it has been before the Business Committee. If it was before us at present I should be prepared entirely to oppose it, but any opposition at this moment would be irregular, because the resolution must be referred to the Business Committee.

MR. MACDONALD : I understood that this very important matter was settled the other day, and that it was the privilege of every one to bring up a resolution relevant to the subject before the Conference, and to have it disposed of. I should not have attempted to have done anything at all that I knew to be irregular. I was assured by a member of the Business Committee that that was the case.

The PRESIDENT : I understand that it has been the recognised usage of this Conference that no resolution comes up for discussion in open conference until it has gone through the Business Committee. Is the Chair right or wrong ?

BISHOP PECK then moved that the resolution be referred to the Business Committee.

REV. DR. WALDEN seconded the motion, which was agreed to.

REV. DR. CROOKS (Methodist Episcopal Church) : There were some remarks made this morning in relation to the secular press, which, if passed over without comment, would put this body in a false position. My brother, Dr. Gibson, as we know in America, has been fighting a desperate battle with the secular press of San Francisco ; but it seems to me that it is rather too strong to say that the spirit of the secular press of the world, or even of America, is godless and unchristian. It appears to me only due to ourselves that we should recognise the ready co-operation given by the secular press, both in England and America, to the work of religion. The secular press is doing good service for us this very day in publishing reports, of considerable fulness, of our proceedings ; and I am sure that, while the conductors of the English press are serving their customers by so doing, they are likewise doing us a very important service. I remember reading some years ago that the London *Punch*—the humorous paper of England—laid down as its principle, never to be departed from, that nothing should appear in its pages which could bring a blush to the cheek of a young girl. I have read that periodical often and often during many years, and I have never found a sentence that contravened that rule. I have been connected with the secular press of New York, off and on, a great deal. I know the inner life of one of the leading papers of the United States, and I can assure this Conference, the spirit of the inner life of that paper is a spirit of profound respect for religion ; and the most beautiful lay sermons, written on occasions of Christian festivals, have appeared in the columns of the New York *Tribune*. I dare to say, in testimony to the London press, with which I have been familiar for many years, that its pages, as far as I know them, are not only pure, but exhibit a spirit of friendliness to the work of Christian Churches, and especially to the work of the great Wesleyan Connexion in this land. And as to *Harper's Weekly*, I think we owe it to the memory of him who established that paper, and who was one of my personal

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BISHOP PECK then moved that the resolution be referred to the Business Committee.

REV. DR. WALDEN seconded the motion, which was agreed to.

REV. DR. CROOKS (Methodist Episcopal Church) : There were some remarks made this morning in relation to the secular press, which, if passed over without comment, would put this body in a false position. My brother, Dr. Gibson, as we know in America, has been fighting a desperate battle with the secular press of San Francisco ; but it seems to me that it is rather too strong to say that the spirit of the secular press of the world, or even of America, is godless and unchristian. It appears to me only due to ourselves that we should recognise the ready co-operation given by the secular press, both in England and America, to the work of religion. The secular press is doing good service for us this very day in publishing reports, of considerable fulness, of our proceedings ; and I am sure that, while the conductors of the English press are serving their customers by so doing, they are likewise doing us a very important service. I remember reading some years ago that the London *Punch*—the humorous paper of England—laid down as its principle, never to be departed from, that nothing should appear in its pages which could bring a blush to the cheek of a young girl. I have read that periodical often and often during many years, and I have never found a sentence that contravened that rule. I have been connected with the secular press of New York, off and on, a great deal. I know the inner life of one of the leading papers of the United States, and I can assure this Conference, the spirit of the inner life of that paper is a spirit of profound respect for religion ; and the most beautiful lay sermons, written on occasions of Christian festivals, have appeared in the columns of the New York *Tribune*. I dare to say, in testimony to the London press, with which I have been familiar for many years, that its pages, as far as I know them, are not only pure, but exhibit a spirit of friendliness to the work of Christian Churches, and especially to the work of the great Wesleyan Connexion in this land. And as to *Harper's Weekly*, I think we owe it to the memory of him who established that paper, and who was one of my personal

friends, and to the reputation of the sons who now conduct it, who are also my friends, to appeal to the fact that it has always been on the side of virtue and morality and evangelical religion, and that it speaks to a larger number than probably any other paper in the United States. I say this, recognising the great work which my friend Dr. Gibson has done, lest the failure of any dissent from his statement might seem to imply, that our silence in this Conference accepted the strong statements which he made with regard to the secular press.

REV. DR. WALDEN (Methodist Episcopal Church) : I think that we cannot better spend the hour before us than by talking together upon the great question of the hymnology of our Churches, because we all know that our hymns, as they are used in church, and in the class-room, and in the family, do more to teach certain Methodist doctrines, to settle the more subtle doctrines of our faith in the convictions and consciences of our people, than any other agency employed among us.

BISHOP SIMPSON : I simply wish to say that a very pleasant announcement to many of us has reached us here, and I should be glad if Dr. Vernon, of Italy, were allowed a few minutes to make a statement to this Conference. After that, perhaps we shall be prepared to sing one verse.

It was agreed, on the motion of DR. WALDEN, to deviate from the consideration of "Hymnology" to hear Dr. Vernon's statement.

REV. DR. VERNON (M. E. Church) : Had I followed my own inclinations I should, perhaps, not have brought this matter to the attention of this body, but some friends have thought it of sufficient importance to be presented at this time. At the conclusion of this morning's session I received a telegram in Italian. The translation runs in this wise :—"Christ glorified in Methodism.—Count Henry Campobello, leaving the splendours of the canonry of St. Peter's, has embraced Evangelical poverty with Christ. He made a solemn profession of Evangelical faith Wednesday night, accepting doctrines and discipline of our Church." I may state that this telegram is from the pastor of the Methodist Episcopal Church in the city of Rome. When I received it, and especially when I was urged to speak of it here, I thought it might have the aspect of a business specially prepared for this occasion. It may be of that kind, but if so, it is prepared by God, and not by man. For three years I have had a direct personal acquaintance and relation with this canon of St. Peter's, he having been accustomed to come to my house usually every two or three weeks at nine o'clock, in citizen's evening dress, to spend two or three hours in conversation touching the matters of our holy religion. Some months ago a full decision was taken to make this step, and the count set about the measures necessary to complete that step as rapidly as possible ; but in order to shut every door against difficulties, and prepare his exit in such a manner as that he would not be open to injurious attack, the matter has been delayed until this present. I tried hard to secure this consummation previous to my departure, but was unable to accomplish it. A word of explanation in reference to his position. Some of our brethren may not be aware of his position. The Church of St. Peter's is administered as to its revenues, and as to its services, by a chapter composed of thirty canons, presided over by a cardinal. Count Campobello is one of these thirty men. He is a man of about forty-seven years of age, of vigorous health, of high culture, of an excellent social position, and I believe soundly converted to God ; and is full of zeal to go forth in the work of preaching the Gospel to his fellow-countrymen. I have great faith that, by the blessing of God, he will prove an instrument of great usefulness to the cause of God in Italy.

REV. DR. OSBORN : Just as a matter of information, will that brother tell us what is meant by embracing "Evangelical poverty" ?

REV. DR. VERNON : The term "Evangelical" is used in Italy ordinarily

as synonymous with "Protestant." The word "Protestant" in that country is usually somewhat avoided, as being open to misinterpretation.

REV. DR. OSBORN : Was he a monk before ?

REV. DR. VERNON : No ; he has been a canon for sixteen years.

BISHOP PECK : I feel all the joy which can be expressed, and deep gratitude to God, and also acknowledge that it is always proper to sing a Doxology over anything that favours the cause of Christ ; but I would take the liberty quietly to suggest that any extraordinary demonstration which we should make would be in bad taste.

REV. H. J. PIGGOTT : I have heard from Dr. Vernon of the intention of this Canon of St. Peter's to leave his position and connect himself with the Methodist Episcopal Church, and I very much rejoice in hearing such a statement from my brother and colleague. As to the expression "Evangelical poverty," I suppose it simply means that he has been receiving a high stipend in his position as canon. His income as a canon has been very much higher than it is likely he will receive as the Italian minister of an Evangelical Church in Italy. Therefore he is making a sacrifice of worldly means in leaving his present position.

REV. DR. OSBORN read a letter from the Rev. Francesco Sciarelli, an Italian Methodist Minister, and a convert from the Church of Rome, offering for the acceptance of the Conference several important publications in the Italian language, among which was a *Life of John Wesley*, translated from the French of Mr. Le Lievre, Dr. Punshon's *Lecture on Wesley, The Discussion of the Question, "Whether St. Peter was ever at Rome?"* and others, which were gratefully accepted by the President on behalf of the Conference.

The Conference then resumed the discussion on "Hymnology."

REV. J. B. M'FERRIN, D.D. (Methodist Episcopal Church, South) : I am very greatly interested in this discussion. The essay we all appreciated; the remarks of Dr. Buckley went into many of our hearts. There is no one thing that we ought to regard in our devotions more than our hymns, and I am very sorry to know that in a great many places our excellent hymns are substituted by what I call a very inferior poetry, if it be poetry at all. I think our religion is very much indicated by the style and temper of our songs. Dr. Buckley spoke of one hymn, "Unless we love the Lord Jesus Christ, we cannot go to heaven when we die." I think it fortunate that I never committed many of those doggerels to memory. I do not burden my memory with that class of song. I much prefer our Wesleyan hymns. I have the honour of publishing the Methodist Hymn-book in the Church South, and I desire to say in this presence, that there is no hymn-book published in the interest of the Methodist Church, on this side or the other side, that has more of Charles Wesley's hymns in it than our Methodist Hymn-book published at Nashville. We regard Charles Wesley's hymns as inferior to none, superior to all; and we hope that nobody will exclude these hymns from their worship. I do trust in all our varieties of Methodism we will uphold all our great standard hymns and tunes, and not allow our hymns to be subverted or substituted by a class of doggerel hymns, with light music and nonsense in them, and which I think introduce a kind of religion that is all ephemeral in its character. I hope we will stick to the Wesleyan hymns. That is my doctrine, and I want to bear my testimony in their favour. We use them extensively in our part of Methodism, and intend to hold on to the grand productions of Methodism.

REV. DR. WALDEN (Methodist Episcopal Church) : I simply wish to state that, as many on the floor know, we have in the Methodist Episcopal Church just issued a new hymn-book, and this would seem to be in the way of our joining at once in another new book. I trust, however, that the Business Committee will see their way to bring forward a resolution

that will commend this subject to the consideration of all our denominations. Of course we can do nothing more than that here. Then I am also anxious that there should be in connection with that a commendation of having a hymnal, or an abridgment, or whatever it may be, that shall be used in our Sunday-schools, and that should correspond, so far as is practicable, with the hymns of our congregations. No lessons are impressed more deeply upon the minds of children than those that are contained in the hymns sung in our Sunday-schools. Then I have in my own mind this thought, that if we would have the same hymns, as far as practicable, used in the Sunday-schools as in our congregations, we would be dealing in a large measure with the subject of congregational singing. When our children in the Sunday-school become familiar with the evangelical hymns which we use in the congregation, they will not only have more interest in being present to take part in the singing of those hymns, but they will swell the volume of blessed song and praise in our churches. I think, whilst we are providing a hymn-book for the congregation, we will not meet all the obligations upon Methodism, unless we prepare a hymn-book for use in Sunday-schools.

DR. ALLISON (Methodist Church of Canada): I observed, as all the Conference probably did, that this afternoon, after listening to an essay upon the subject of Methodist Hymnology, which we all felt to be one of the great privileges of our lives to listen to, we were permitted to hear a most vigorous and heart-stirring address upon the same subject from one of the foremost men of our Ecumenical Methodism, that then, when all this was done, we stood upon our feet, and in order that we might express our gratitude to God for the great gifts and blessings bestowed upon us through Wesleyanism as a Church, we sang a verse of one of Isaac Watts's hymns. This leads me to say that we ought not to give our considerations of these subjects too much of an *ex parte* character. I should be sorry if any one in this audience or this congregation were led to suppose that because it pleased the Divine Spirit to shed down an unusual gift of poetic power, which they faithfully consecrated, upon the Wesleys, all the good hymns that are the possession of the universal Church of the Lord Jesus Christ were of Wesleyan composition; or, in the second place, that the sacred fountain of poetic inspiration has been definitely and permanently sealed up. Am I to draw from these references to doggerel compositions that all the hymns of modern times are doggerel? Not at all. Then let some one, even if it must be myself, say out boldly that it is pleasing to the great Head of the Church, through the Divine Spirit, to keep up a fresh supply of hymns, valuable—invaluable, I may say. Take the hymn which Dr. Ray Palmer, of New York, carried about in his pocket for over two years, and then published by accident—

“My faith looks up to Thee,
Thou Lamb of Calvary,”

and say if there was not the genuine afflatus upon the author of that hymn when he wrote it? These are not corrections; these are simply supplying hints, which, perhaps, it is not inexpedient should be given to the Conference. There are in our possession, for the purposes of public worship and habitual use in our congregations, a large number of valuable hymns, not of Wesleyan authorship. Take, if you choose, the fifteen or sixteen hymns of Dr. Watts's composition, which in the year 1831, through the efforts, I believe, of the Rev. Richard Watson and Dr. Bunting and the Rev. Mr. Jackson, were brought into the original Wesleyan hymn-book—the book with which I am familiar—and see if one or other of them is not sung in almost every congregation of your Churches. The other hint is simply, that good hymns are coming into the Church, and no one has a right to say, because a hymn has not the Wesleyan stamp upon it, it is doggerel.

The hymn to which I have alluded is as fine a hymn as the Divine Spirit ever inspired a living man to write.

REV. DR. RIGG : I believe that the proposal is an entirely impracticable proposal—that there should be one Methodist hymnal for all the Methodists throughout the world. I believe it to be an undesirable proposal. As the language of our own country has acquired its wealth by means of provincial words and phrases, of words continually cast up, for local or provincial use, so our own hymn-book, let it be what it may, is always gaining its wealth from sources in different parts of the world, which particular parts of the world have again their own particular sources of supply. It is quite impossible for tastes to agree over the whole world. There are a great many hymns which our friends in America would not accept, and we would not part with ; and there are a great many hymns which we would not accept, and they would not part with. If the proposal is, that besides our own books, there should be another hymn-book which may be more select, more choice, for such use as Methodists think proper in every part of the world, that is quite another proposal ; but that is not the idea. The idea is, that we are to have one hymn-book in all Methodist congregations throughout the world. But beautiful as that idea is—and I sympathise with its beauty—beautiful as it would be to go everywhere and meet with it, I submit that it would be entirely impracticable.

MR. S. D. WADDY : One thing is very much in my heart in connection with our hymns, which has not been sufficiently dwelt upon. I mean their invaluable effect upon our children for educational purposes. I will give an illustration. Early in my life I was permitted to take part in a revival at the college at Sheffield during the reign of my dear and honoured father. Those of us honoured by God to lead it were immature Christians—we were all young ; and when the thing grew, as it did very speedily, to a size which daunted and perplexed us, I spoke to my father and asked him, as the Governor, to come and take the mastership and guidance. With wisdom which I could not then understand, he declined. There never was a prayer-meeting held in the chapel without his being in the gallery watching, as I could see, with trembling lips and moist eyes ; but he said, “No ; the hand of God is in this thing, and those that have begun it have been blessed by Him ; they have been called to do it and should go on with it. The interference of the Governor or masters would introduce coldness and formality, and would hinder the proper work.” But he took care to guard us from all undue excitement and extravagance, and kept a wise, although an invisible, hand upon us all the way through. And it was observed that boys who had had no religion and had never professed any, when they were broken down and had found peace with God, prayed almost immediately, to use the words of my father, like old and experienced saints. And why ? Because they had been saturated with the Methodist catechism and hymns, and therefore, even when they had not cared about religion, they had been getting provided with good substantial theology, which was merely words to them until the Spirit of God touched their hearts, and then it flowed out in sensible language and sound theology, and thoughts borrowed and phrases quoted from our hymns seemed to run like golden threads through every prayer. I believe there is nothing on earth, educationally speaking—next, of course, to God’s own Book—nothing so valuable to the children of our people as our hymn-book. I entreat every father and mother throughout our Churches to teach their children John and Charles Wesley’s hymns, not because they are beautiful, or for any other reason, save for their educational influence spiritually.

After the Benediction Conference adjourned, to meet this evening in Exeter Hall to receive Deputations from other Churches. (Report, page 605.)

NINTH DAY, Friday, September 16th.

President—REV. WILLIAM ARTHUR, M.A., Wesleyan Methodist Church.

SUBJECT :
"HOME MISSIONS."

THE CONFERENCE was opened at Ten o'clock, the REV. C. D. WARD, D.D. (Methodist New Connexion), and MR. J. WOOD, LL.B. (Wesleyan), conducting the Devotional Service.

The minutes of the previous day's proceedings were read and confirmed.

REV. DR. WALDEN moved that it be referred to the Business Committee to arrange for an appropriate closing religious service of the Conference, under the direction of the brethren who had presided at the various Sessions.

Seconded by GEN. FISK, the motion was agreed to.

On the motion of the REV. DR. GEORGE the Business Committee were requested to consider the propriety of appointing persons to prepare a reply to the letter received from the Pan-Presbyterian Council.

REV. DR. WALDEN moved that the Business Committee should arrange for the preparation of replies to each of the communications received from other bodies.

REV. J. BOND said it was not the custom in this country to prepare written replies to deputations who brought addresses, the speeches made on the occasion of their reception being regarded as adequate replies to the communications.

REV. DR. WALDEN said he had no objection to the custom obtaining in this country, nor did he question its propriety, but he thought that at a meeting of universal Methodism they were at liberty to set their own precedents in regard to a matter of that kind, and he considered that it would be at least appropriate that all the communications should receive written replies, in order that in a formal manner the voice of the Conference might be given to all the bodies concerned.

DR. WALDEN'S motion was referred to the Business Committee, together with that moved by Dr. George.

The other references to the Business Committee comprised motions on the subjects of Temperance and Women's Work.

REV. J. BOND (Secretary) : I bring forward the recommendation of the Business Committee concerning a common hymnal—"The committee recommend that the resolutions on this subject be referred to the several Book Committees and the several Conferences of the Churches represented in this assembly." I propose this.

REV. J. C. BARRATT : I object to that resolution, and shall vote against it, because it is a mere shelving of the question. We ought to say one thing or the other.

REV. T. NEWTON (United Methodist Free Churches) : I feel it would be an injustice to the several denominations of this country—and I confine my remarks to this country—for us to pass a resolution like this. It would unsettle all our people, and our friends would begin to say, "If we are going to have another Hymn-book I will make my present one do." The sale of the several Book-rooms would be very seriously injured. Personally, I should like to see one Hymn-book in all Methodist chapels ; but either let us have something more definite than this recommendation, or else, if I am in order, I shall move the order of the day.

REV. J. H. ROBINSON : I wish to ask if this motion may be amended. If it may, I would move, sir, that it be added that the authorities to which the resolution is sent be recommended to proceed, as soon as possible, to make arrangements for bringing out a Hymn-book.

A DELEGATE.* I beg to second that. I think there is a great deal of difference between prohibition and coercion. We should none of us wish to force a Methodist Hymn-book on any branch of the Methodist family, and none of us would wish to prohibit such a thing ; but I think it would be something if we had a Hymn-book with the *imprimatur* of the Conference to this purport, that they believe it to be suitable for us in the public worship of all Methodist Churches, and leave it to the discretion of each particular branch to adopt it, or otherwise, as circumstances render it necessary. We are not committed to our own Hymn-book. Every minister, whatever Church he belongs to, finds it necessary for the nourishment of his own spiritual life to go beyond his own Church arrangement for sacred poetry. If it came only to this, it would be worth while doing it. It would be a presentment before the universal family of Methodism of a book of poetical exercises, and the fact that they had received the endorsement of all the Methodist branches would make them all the more precious to us ; and if at any time afterwards any section should need a Hymn-book they could say, "Here is one ready to our hand, why not use this ?" It seems to me it would very soon pay its way when brought into the market of devotional literature. The world would say, "The Methodists are united in this book as a hymn of praise to the everlasting God. Let us see if there is anything in it, and if there is anything in it, let us use it."

REV. J. H. ROBINSON : I want just to say a word that I think might be practical in this matter. I think that the various bodies to whom this is referred might very easily unite upon a Hymn-book, and that each denomination should have a right to put its own imprint, its own ritual, and anything it liked in that Hymn-book before it is used. The hymns that

*The name of this Delegate does not appear in the *Daily Recorder*.—EDITORS.

Wesley sang, and the old Methodists sang, and that we sing now, that are likely to live—not the trash—might be got into a book, so that universal Methodism, wherever it went, might find the same hymns that their fathers sang. The objection that I find to a revised Hymn-book, at least in the new country, is this, that the children growing up into men have found certain hymns under certain numbers. They like to turn to those hymns when age comes on them: it brings back the memory of their youth and the days that they sang the praises of God when their hearts were young; but in a revised book the hymns are put out of their connections; even those that are retained the old people cannot find: it is a new thing entirely. If we are going to keep separate, let us have the right to put our own imprint and our own ritual if necessary, and such things as each denomination desires; but I do hope and devoutly pray that the time will come when Methodism throughout the earth shall be one. The Saviour prayed for it.

A DELEGATE thought it would be exceedingly unwise to proceed with such a thing. Poor people had already purchased their Hymn-books, and could not be expected to obtain others.

REV. T. NEWTON: I move the order of the day.

REV. DR. WARD: I second it. We have no authority whatever in this matter, and if we had, it would be premature and impolitic to enforce it.

REV. E. E. JENKINS (Wesleyan Methodist): Some of us on the Business Committee thought that a universal Hymn-book is an impracticable idea. I respect that thought. Others think that it is a desirable object if it could possibly be obtained; but we concluded that the Conference could not make any decision whatever in the matter. And, besides, hymns reflect the Christian character and the Christian developments of particular Churches. There are hymns that are composed in America that could not by any possibility of genius be written in this country; and there are hymns in this country that no inspiration in America could reach; but America is enriched by our hymnology, and we are enriched by theirs, and the treasury of Christian song is thereby accumulated time after time; and many of us think that these songs, rising from the inspiration of different Churches, would be cramped and checked by a universal Hymn-book, that is our idea; but on the other hand, it seemed to be so desirable an object that we thought if it could be attained at all, it must be by correspondence between the several Conferences and Book-rooms represented at this Œcumenical Council. That is the reason why this resolution passed from the Business Committee to the Conference.

REV. A. EDWARDS, D. D. (Methodist Episcopal Church): It is very desirable, from a poetic standpoint, to have one Hymn-book, but I regard two other propositions as just as practicable—to pass a resolution that all Methodist artists throughout the world should use the same colours; or, nearer to the topic, that we, as Methodists, should have but one book of tunes throughout the world. It would be very easy to nominate 150,000 Christian hymns. Now, is it possible for us to identify 1,000 hymns (which are as many as one book ought to contain) that shall voice the praise of Methodists throughout the world? I feel very strongly on this. I had the honour of serving on the committee that revised the recent new book for the Methodist Episcopal Church, and perforce I had to look into the question. This morning I cannot sketch the argument, but I feel I am justified in using the word—can I use it sufficiently respectfully?—that it is almost an absurd proposition. I am very sorry that we do not adhere to the original proposition to have one Catechism. Let that express our Œcumenical spirit, and let us have the hymns and the tunes and the colour for our artists differentiated in our various hymns.

Ultimately it was decided to proceed to the next business.

MR. JOHN MACDONALD (Methodist Church of Canada) read an essay on *The Maintenance of Home Missions among the most degraded Populations*.

What can be done to better the condition of the masses of human beings who crowd together in all great centres of population, ignorant, indolent, vicious, and degraded? Is their condition hopeless? must they necessarily continue to inhabit their loathsome dwellings, secure their living by lying and dishonesty, be familiar only with profanity and impurity, corrupt and corrupting one another? How sad, for example, the sight which one witnesses at every turn in this great city! Among a Pagan people we look for ignorance and vice; but here, where God's temples rise in every street; where His Word is not only sold at less than the cost of production, but freely given away where there is not the ability to purchase it—in this city, where there are so many who love and serve God, what sight so sad as to see in such a city thousands of men and women from whom every vestige of all that is good and holy and pure has been effaced, and who, in this city of Gospel-light, seem to have abandoned all feelings of hope for this world and the next; to see multitudes of young lads already old in crime, and who, unless relief come to them, and come soon, will assuredly swell the ranks of the criminal class? Sadder still to see thousands of young girls, between the ages of ten and fourteen, drifting away to a doom which appears inevitable; to see flocks of helpless children growing up to form another generation of the degraded—such of them, at least, as will survive the hunger and wretchedness, the neglect and cruelty, to which they are subjected.

Sights such as these, without looking into the gin-palaces—those sinks of all that is degrading—the dark lanes, loathsome alleys, crowded lodging-houses, where thieves and pickpockets and the vilest men and women congregate, are enough to cause the deepest pain of heart, enough to beget the most profound thankfulness to God that our own lot is so different, and enough to lead us searchingly to ask ourselves, What have we done, what do we intend to do, to make this wretchedness and this sorrow less? Can these older and more hardened men and women be saved; these young lads, can they be rescued; these young girls, can they be snatched from a life of shame too sad to contemplate; these helpless children, can they be reached before sin, with its defilement, has done its work; can the bodies be saved as well as the souls? A simple glance at the report of the London City Mission will, perhaps, furnish the best answer we can give to these questions.

From it we learn that during the past year the 450 missionaries connected with the London City Mission have been the means of sending 3,563 children to school; of receiving 2,188 communicants; of reclaim-

ing 2,508 drunkards; of rescuing 500 fallen women; of inducing 5,746 to attend public worship; have made 314,380 visits; have distributed 17,569 Bibles and portions of Scripture, and 4,004,612 tracts. All this means so much which cannot be written in any report; words of regret, promises of reformation, tears of sorrow for wrong-doing, triumphs over sin, and death, and the grave; and yet when the great mass of sin and wretchedness is considered, what are 450 missionaries, and what these trophies compared with the numbers from which they have been rescued!

Wonderful is the work which has been accomplished by the Five-point Mission of New York. It is said that 1,000 girls between the ages of twelve and eighteen can be found in the Water Street drinking saloons of New York; and, a writer adds, to this same character and doom 40,000 destitute and vagrant children are drifting. To rescue them that mission was founded. Little girls picked up in the street, found in the gutter, taken from dens of infamy, many of whom never knew father or mother, have found the mission a home and a resting-place. And as far back as 1869, as many as 20,000 had been rescued from the slums of that city, and had found in society places which they have filled with respectability and usefulness, many of them becoming workers among, and wondrous benefactors of, the class from which they themselves were rescued.

The achievements of the shoeblack societies, as well as those of many kindred associations, have put to rest the question of hopelessness. None are too low to be raised, none too abandoned to be hopeless; while the individual instances in which those who were once neglected street arabs, vagabonds, and pickpockets, become men holding prominent and responsible positions, demonstrate that positions of trust and responsibility are open to those who are found in the ranks of the degraded, and that if determined to lead new lives, the past, however dark, does not bar their future advancement. Suppose, for example, that during the twenty-four years in which the street arabs have been organised as shoeblack societies they had been neglected, what might have been? It is safe to state that in one way and another they would have stolen 250,000 dollars; that their imprisonment would have cost the country at least 500,000 dollars more; that by being imprisoned with veteran criminals they would have become perfected in crime, and placed amid the class to benefit which is most difficult. What has been the result? In the prosecution of their daily labour during that time they have earned 1,000,000 dollars, and by the habits of thrift which they have acquired, and by the excellent and wholesome discipline under which they have been brought, the foundation has been laid for a life of respectability and usefulness, and the instances are not few where such results have happily followed.

Many instances of individual reformation and advancement are recorded in reports, while names are wisely withheld. "Not long

since," says a gentleman long connected with shoeblack societies, "a handsome man, fashionably dressed, called upon me and said, 'I called to see you, sir. I was a shoeblack, now I am the agent of the ——— Company in New York. I carry for them sometimes as much as 1,000,000 dollars; my salary is £500 a year.'" We read of four young men who, with their wives, were dining together in New York. One of the young men was the cashier of a leading New York bank, one a book-keeper in a large insurance company, a third confidential clerk in a leading mercantile house, the fourth a rising lawyer—all had been rescued from the lowest slums of New York.

While all this is gratifying, the fact remains that the dense mass of ignorance and vice never seems to lessen. A few have been rescued from the outworks, but they have been from the outworks only: the citadel appears as impregnable as ever. Now and again, one and another is rescued from the terrible vortex, and then the great wave rolls on, deeper, darker, and more angry than before. One would have thought, after what had been accomplished in connection with the Five-point Mission in New York, that the whole locality had been redeemed from its vileness and pollution, and its population elevated to the position of deserving and respected citizens.

We read in the *New York Daily Graphic* of August 8th of the present year: "Any one who wishes to see humanity in the most abject condition of midsummer wretchedness should visit the New York streets contiguous to the Old Five-points on a hot night such as we are now having. To remain in the wretched, dirty, stifling tenements is impossible, and the entire population precipitates itself on the scarcely less dirty and almost equally uncomfortable pavement. Men, women, and children, in all stages of undress, except such as would call for police interference, and in an indescribable stage of grimness, spread themselves out on the side-walk, and a pedestrian has to pick his steps through them the best way he can;" and, after describing the lager beer saloons, into which they find their way, the writer adds: "Finally they separate to their miserable abodes, or rather to the side-walks in front of them, or the roofs over them, and sleep the sleep of the weary and the worn-out, until the scorching morning sun rouses them to another day of languid toil."

How is this great wave of wretchedness and misery to be checked, and changed into all that is pure, and healthful, and life-giving? God's Word must be in future, as it has been in the past, the instrument in arresting the attention, awakening the conscience, and exciting the understanding, to the need of salvation. It must be put into the hands or brought to the homes of those who need it, by agents of unmistakable piety, tact, and shrewdness, by those who not only are bringers of the Word, but lovers of the Word, not only readers of the Word, but those who have its truths treasured in their memories and in their hearts. It is but a waste of time to employ any one in this work who does not

love it for its own sake, who has not experienced a change of heart, who has not a love for the souls of men. Herein lies the whole groundwork of the system :—

“The love of Christ doth me constrain
To seek the wandering souls of men ;
With cries, entreaties, tears, to save,
To snatch them from the gaping grave.”

To-day, as in the days of Christ, “the harvest truly is plenteous, the labourers are few.” Taking, by way of illustration, this great city, containing probably over 4,000,000, and adding to its population some 90,000 souls a year, it has, in connection with the London City Mission, 450 missionaries. But when the masses among whom they labour are considered, may it not be appropriately asked, What are they among so many ? Upon this point the Lord Mayor, while presiding recently at the Egyptian Hall, asked, “What are 450 missionaries for this great metropolis ?” and at the same meeting Lord Shaftesbury stated that 1,000 would not be one too many. If we rightly estimate the results sure to follow the faithful efforts of every devoted worker in this field, then we may safely conclude that in this wide world there is not one more full of promise. Amid the better classes of society, how rarely do we hear of men and women evincing anxiety about their souls !

Among the neglected portion of the population how different ! Cast out, as it were, from their birth, cut off from society, regarded as loathsome and vile, their dwellings shunned as pest-houses ; accustomed to look upon God, when they think upon Him at all, as One whose ways are unequal ; when they see their hovels visited by some earnest, loving Christian, when with their keen perception they discover not that patronising spirit which they abhor, not that spirit of curiosity which they resent, but a gentleness and a love which first astonishes and then arrests them ; when they realise that, cut off as they had supposed themselves to be, not from man and the world only, but from God and heaven ; when they hear words of tenderness which they cannot mistake, see a sympathy manifested for them and an interest taken in them to which they had hitherto been strangers, and discover that the visitor is but bearing to them the message of Him who “came to seek and to save that which was lost ;” when they begin to realise not only that man loves them, but that God loves them—better still, that Christ died for them ; what a new world dawns upon them ! how with new eyes and new ears they resolve to seek new hearts, to give themselves body and soul to Christ ! And then what new joys are awakened : not only in those who have been thus rescued from their defilement, not only in those who have been instrumental in leading them to Christ, but in the presence of the angels over every such sinner who repenteth.

Jock Hall, the ne'er-do-weel, whose story is so touchingly told by

Dr. Norman McLeod, is but a type of many a tramp who has been arrested by words of tenderness from some kindred spirit to Andrew Mercer, and found the story of the Prodigal, read to them by some sympathetic John Spence, the means by which they were led to Christ. Many a one as degraded as the pitman, when the amazing condescension of Christ became something to him which he could comprehend, has said in his simple but expressive words—

“It was not that I might spend my life just as my life's been spent
That He brought me so near to His mighty cross, and taught me what it
meant;
He doesn't need me to die for Him. He only asks me to live;
There's nothing of mine that He wants but my heart, and it's all that I've
got to give.”

How wonderful are the facilities possessed by the worker of to-day in carrying on his work, compared with those of the worker of fifty years ago! What thoughtful and earnest workers have suggested, earnest and loving Christians have supplied. What a wealth of consecrated labour is put forth to-day, in discovering new methods of benefiting those who do so little to benefit themselves! How brain, and hands, and hearts, and willing feet, are working to help the helpless! How painter and poet, gentle women and Sunday-school children, how large-hearted, whole-souled men and women in vast numbers throughout Christendom, think, and speak, and work, and pray, for the elevation and salvation of their poor outcast brethren! How the illustrated literature of the present day, not only such works as the *British Workman*, *Cottager and Artisan*, *Band of Hope*, and similar publications, but how the very leaflets are not only works of art, but treasuries of golden thoughts! How even the loom, the forest, and the mine, in useful, attractive, and inexpensive products, become helps to pave the way to dwellings hitherto difficult of access! How the gold and the silver, the fruits of the earth, the flowers of the field and the flowers of the garden, become aids to the agent, enabling him by new avenues to find his way to homes, and to the hearts of those who dwell in them, filling with light and cheerfulness dwellings hitherto dark and forbidding; doing this in that nice way known only to those taught by God's Spirit; doing this so that self-reliance is awakened and developed, not destroyed; in such a way that cleanliness is seen taking the place of loathsomeness, gentleness that of harshness, reverence that of profanity; to see those who had been strangers to God and heaven become readers of His Word, attenders upon His house, clothed and in their right mind, sitting at the feet of Jesus!

Forty years ago an English statesman (Sir George Grey), during the period of the Chartist riots, said that to the operations of the London City Mission were due “the peace, the comfort, and the safety of this metropolis.” If that could be said then, what might be said

to-day? If the little leaven of those days had produced results which warranted such an expression from such a speaker, what might be said if the leaven of the Kingdom were to-day working upon the entire degraded population of this metropolis, working among them until the whole was leavened? Is this too much to look for, to pray for, to labour for? When will it be, how soon will it be accomplished? Never was there a period in the world's history when it teemed with wealth as it does to-day; never a period when so much of this wealth was possessed by God's people; when there was so great a readiness on the part of Christians to employ their wealth in God's service; when there were so many willing to labour for their fellow-men. Why, then, is not the work accomplished? When will we witness on the part of the degraded a mighty turning towards God, not by tens or hundreds merely, but by thousands, so that whole districts, where now are heard only sounds of blasphemy, may resound with the praises of the living God? Not until the Church as a whole is thoroughly alive, not until the sectional differences which divide and estrange Christians are broken down, not until the class sought to be benefited fully realise that Christians are terribly in earnest in reference to their welfare, and that they mean work and not talk; that their reliance is in God's power, and not in man's arm. If there is one field in this world where more than any other such efforts are needed, that field is the one found in this great city. Here the deepest degradation, here ample ability to meet it in means and workers.

Let but the spirit which influenced the movement recently put forth in this city, which led the ministers of the various denominations to observe Sunday, the 10th of July, as an open-air mission day; let the spirit which animates the entire Church in carrying on this great work, showing to those whom they seek to benefit, that whatever differences exist among them which keep them apart, that in the great work of seeking the best interests of the poor outcast and degraded children of men, they are all one; let the Church unite in sending into this field without loss of time a greatly increased staff of workers; men await but the application to supply you with the means.

Better still, let every Christian man and woman in this great city become a worker, not offering words merely, not simply reminding the degraded of their condition, not merely offering Christ to them as their Saviour when the only feelings of which they are conscious are the gnawings of hunger, and the only shelter which awaits them for the night, the canopy of heaven. Let such workers cheerfully minister to them of their substance, giving if it be but a tithe of what they daily spend upon superfluities, realising that the poor perishing body needs help as well as the soul. Let the Christian women of this metropolis take their poor fallen sisters by the hand, many of whom are more sinned against than sinning, many of whom abhor the life, the sad life

into which they have drifted, not passing them by as though God had forsaken them, but remembering the words of Him who said to an erring one, "Neither do I condemn thee; go in peace and sin no more;" then, indeed, will results follow such as never have been witnessed in this great metropolis; and the glad tidings will be wafted to every quarter, and men and women everywhere will be led to labour as they have never done before for those that are outcast and degraded.

"In the long run all love is paid by love,
Though undervalued by the hearts of earth;
The Great Eternal Government above
Keeps strict account, and will redeem its work.
Give thy love freely, do not count the cost,
So beautiful a thing was never lost
In the long run."

REV. H. GILMORE (Primitive Methodist), in delivering the invited address on the same subject, said: I wish this subject had been brought before us in some other form than that in which the proposition given in the paper introduces it; for I cannot help feeling that as it is here stated it is capable of an interpretation which might lead to the supposition that we recognise the vicious class distinctions which obtain in English society, and which are certainly the most marked expression of the worldly spirit, and in direct antagonism to the teaching and spirit of our Lord Jesus Christ. I know, however, that no such thing was intended; and if I might venture to express the sentiment prevailing in this Conference, I would say that we know of no class distinction; that we regard men irrespective of their circumstances, their nationality, or colour, as brethren. Taking the proposition, as it is here stated, I ask myself, Who are "the most degraded populations," and where are we to find them? In endeavouring to ascertain what is meant by the terms most degraded, I presume one should not be guided exclusively by the mere etymology of words. We are here using the terms in a larger sense than perhaps their strict etymology would allow. We are taking into consideration the moral element, the personal and responsible element; and therefore I would say that the most degraded are those who, possessing the most favourable circumstances, are nevertheless in the greatest subjection to the lower impulses of their nature. Well, then, with that definition, when I ask myself who are the most degraded populations, I would answer without the slightest hesitation that they are the wealthy classes, who, not having the stimulus of necessity upon them, are often indolent, self-indulgent, and sensual. But I expect that is not the interpretation I am expected to give, as I find that you have to discuss afterwards the best methods of reaching the wealthy who are not converted, and therefore I assume that the interpretation I am expected to give is, that the most degraded, the greatest number of them, are to be found among the common people. Well, that is true, because proportionately there are more of the common people than

of the wealthy classes. And, sir, there is certainly deep degradation among the common people of this country. I have heard the statistics read out here, and the hopeful statements made concerning the recovery of the world ; but while I heard those statistics and those statements my heart was sick, for I was thinking of that great world lying all round us in the deepest darkness and degradation. Look at the condition of the great mass of the people in this large city ; the life to which the bulk of them are doomed, and to which I am prepared to say many of them doom themselves. That life is one of hardship and of the deepest degradation. They are almost in the first stage of human development, and are determined almost exclusively by passionnal impulses. There are very few of them that are conscious of any higher constraint than that which arises from their passionnal nature ; " What shall I eat, what shall I drink, and wherewithal shall I be clothed ? " being the principal motives controlling their activity. Oh, sir, if the Church of Christ would open her eyes and look around her, and see the state of the populations that are perishing for lack of knowledge, she would surely be constrained with joyfulness to sacrifice herself to save them, as her Master did. Well, then, I am to speak of the degraded populations among the common people. We begin with this assumption, that nothing will effectually regenerate and elevate them but the Gospel of the Lord Jesus Christ. I do not wish to argue that point. We are in perfect sympathy with every agency that is employed in any way to help them. It would not be parliamentary, I suppose, to refer to debates that have taken place in this house on previous days ; and yet I cannot resist the temptation of saying that I have no sympathy whatever with the sentiment that was expressed here, that to educate the people apart from what is denominated Christian instruction is not to benefit them. I am in sympathy with every effort put forth to call into activity the intellectual and spiritual powers of men ; still I will assert confidently that nothing will effectually regenerate the degraded populations but the acceptance of the Gospel of Christ. In it there is the presentation of the highest ideal ; there is brought to bear upon them the strongest constraints ; and there is supplied to them through the mercy of God the greatest amount of moral power. Now, the question is how to bring this Gospel to bear upon these degraded populations ; and I will state at once that I have no one method to put forward as the only method that ought to be employed. There are various methods employed, all of them good in as far as they are used in the right spirit. One method may be suited to one place at one time, that is not suited to another place or another time. The matter of method or organisation is a matter of little importance ; and I hold that Churches ought to be left free to use all methods that are in their judgment expedient. That which is of supreme importance is the spirit in which we enter upon this work. If we enter upon it in a cold, formal, perfunctory spirit, we shall fail, as we deserve to fail, no matter how perfect our machinery may be ; but if we enter upon it in the large, loving, human spirit of Christ, identifying ourselves with the people we

seek to serve, sympathising with their social and political aspirations, and rendering to them true brotherly helpfulness, then we will succeed, no matter how imperfect our machinery. To be possessed and moved by the passionate enthusiasm of humanity, by the love of Christ, I hold to be the supreme matter of concern in home mission work. I ought to state reasons for the maintenance of this work. I would urge the pressing need everywhere present, the danger not only to the individual but to society and the Church, and especially the urgent command of the Lord Himself.

REV. ERASMUS Q. FULLER, D. D. (Methodist Episcopal Church): I will say a few words in regard to home missionary work among the people of colour in our country. It is not needful to refer to the condition of things existing in our land before the late dreadful war; it is enough to say that at the close of that struggle we found upon our hands a vast population in want, without education, without help, without land, without anything save their hands and their freedom. What was to be done with those people was a very great question. The Government was not prepared to provide for them; the several States in which they had resided had been overrun with armies, and were not able to meet the demands thus thrown upon them. But through home missionary effort on the part of the Churches of our country a most wonderful work has been accomplished among that people. I might speak of our own branch of the Church in particular, but that would hardly be in line with the thoughts and the discussions that have occurred in this assembly. I will aggregate in a few words as well as I can the efforts of Methodism as a whole, North and South, in this great home missionary movement. Our own Church was not slow to enter that field, and other Churches have stood beside us during these years. At the close of the war there were about 200,000 Methodist communicants among the people of colour; now there are more than 700,000 of them. This is so large a figure that perhaps I ought to indicate the Churches where they are found. The 200,000 Methodists among the coloured people before the war were almost wholly in the Southern Methodist Church, but it was natural to expect that many of them should drift away, in the new order of things. They still have in the Coloured Methodist Church, however, more than 100,000 communicants; our own Church has 200,000; the African Methodist Church has more than 200,000; and the Zion Church has 200,000 more, or nearly; so that to-day there are more than half a million more Methodist communicants among that people than before the war. This work has been brought about by direct Christian effort, and through means of our home missions, almost entirely. We sent into that field, ministers and teachers, supported by our Home Missionary Fund—not distinguished from our Foreign, but used in that direction—and the African Church and the Zion Church also went into that field immediately, in the same spirit and for the same purpose. I wish to call your attention also to the fact that the improvement in intelligence and in Christian character has been quite as marked as the increase in the numbers in the Church.

REV. GEORGE BOWDEN (Wesleyan Methodist): In this discussion I trust we shall not forget that every Methodist man or woman should be a home missionary, and every several church should be a home missionary agency. The possibilities of Christianity in the case of a single woman are well illustrated in that of Mary Macarthy, a noble Irishwoman. She was the daughter of an Irish Papist, who used to harangue mobs in Hyde Park against the British Government. She was a woman with a frail body. Her time for work during thirty years was before eight in the morning and

after eight in the evening ; in the interval she was occupied as the forewoman in a fringe manufactory in the neighbourhood of this chapel. In this chapel she was converted. She loved the degraded population around her, and worked among costermongers, fallen women, thieves, and the lowest of the London poor. In her life she was the means of leading to Jesus and guiding safely to mature Christian life some 700 persons. This could be done, was done, by one Christian woman while continuing at her common toil.

REV. DR. HENRY POPE (Methodist Church of Canada) : I am the son of the late Henry Pope, who 65 years ago was ordained within these hallowed walls, and a few years since "his body with his charge laid down, and ceased at once to work and live," in the 89th year of his age, and the 64th of his ministry. I mention this fact in order to secure for his name honourable embalment in the written records of this grand Convention of that Methodist Church which he served so faithfully and loved so well. As his son in the faith, and successor in this holy ministry, it has been a high gratification to me to visit this shrine of our world embracing Methodism, and place therein my humble tribute of loyal and loving devotion. As I have attended the sessions of this Conference from day to day, the conviction has grown upon me that the benefits which shall accrue from it to Methodism, the Church at large, and the world, will be far-reaching and incalculable. Of all the subjects which have engaged our attention, perhaps there has been none of more vital interest than that of Temperance. What inspiration will be given to thousands of the best men and women among all the English-speaking people of the world by the intelligence that had it been within the business order of this assembly, a unanimously affirmative vote might have been recorded to the following effect : "Total abstinence on the part of Methodist ministers and laity the world over ; the employment of all legitimate means to educate the people up to this principle ; and the attainment of such legislation as shall prohibit the manufacture, sale, or use of all alcoholic liquors, except for mechanical, medicinal, and scientific purposes." Could they but have heard the noble pronouncement upon this question, a shout of gladness would have sounded out all along the line, and the banners of this reform would have been grasped with a bolder hand, and lifted higher than ever before. The subject under consideration this morning is cognate to that of Temperance, viz., "The maintenance of Home Missions among the most degraded populations." Some of us who have come over the Atlantic to attend this gathering fail to see many whose names have been household words in our Canadian homes, and especially in our souls have we sighed

"For the touch of a vanished hand,
And the sound of a voice that is still."

The late lamented Dr. Punshon once said in my hearing that he had an uncle who possessed a pair of peculiar eyes. With the one he could discern only remotely distant objects, and with the other those only which lay immediately near. Thus has it been with Methodism in its foreign and home missionary enterprise. Home missions are in full accord with our Methodist antecedents and traditions. Among the begrimed and horny-handed sons of subterranean toil in Kingswood and elsewhere, did the grand elders of our Israel achieve their earliest and most assuring triumphs, and find some of the brightest gems which have been placed in the crown of the Saviour. As a Church we have no sympathy for those saintly ineffables, who, claiming the Christian name, can, priest and Levite like, pass by on the other side, and leave the degraded masses to perish in their squalor and their sin ; but with a faith divinely bold, and such a love for

Christ and for souls as many waters cannot quench, we have gone in among the self-destroying and relatively injurious vassals of crime and vice, and in the name of Him who came to seek and save the lost have said to the fierce and foul spirits reigning within them, "Come out of them!" and in untold numbers have we rejoiced over them as "clothed, sitting at the feet of Jesus, and in their right mind." By the agency of City Missionaries, Street-preaching, Bible-women, Tract-distribution, and personal appeal, are these degraded thousands in our great centres of population on both sides of the water to be reached and rescued. We may well add the institution of Sabbath-schools and Temperance societies in the very midst of such communities wherever it is at all practicable.

MR. T. H. BAINBRIDGE (Wesleyan Methodist) read an essay on *The Important Work the Methodist Laity have performed in this direction; and the Great Opportunities which they have in the Future.*

No other denomination employs its laity so largely in direct spiritual work, and makes such extensive demands upon their time, talents, and treasure, as Methodism.

From the earliest times laymen have been Gospel pioneers. We read that among the disciples who were scattered abroad by persecution at Jerusalem, there were men of Cyprus and Cyrene (unordained men—laymen) who went preaching the Word of God. When they reached Antioch they "spake unto the Grecians, preaching the Lord Jesus." A great work of God was the result; and when the news came to Jerusalem, the Church there sent one of its best men to see the work and report upon it, the ultimate result being that the centre of the Christian world (so far as aggressive work was concerned) was changed from Jerusalem to Antioch.

The early Methodist laymen were a similar class of men, and this accounts for Methodism constantly "breaking out" in fresh places, and for its being, as it now is, the largest English-speaking Protestant Church in the world.

We presume our treatment of this subject should have included some reference to the *past history* of the work of the laity. Our time, however, is so limited, that we are compelled to devote it to the consideration of the latter and more important phase of the subject. The extent to which Mr. Wesley was indebted to the self-denying labours of his lay helpers is matter of history, and need not be repeated here. It is enough to insist upon the fact that lay help is of the essence of Methodism, and that deprived of it Methodism would be shorn of its chief strength.

Methodist Laity.—The spiritual destitution of the whole population can never be met by the ministry alone. The Holy Ghost knew this, and (as if He were afraid that to a separated ministry would be delegated nearly all the work) so the distinction between the ministry and the laity in the New Testament is not very clearly marked.

Ministers must, of necessity, be largely employed in consolidating the work already done, and therefore the aggressive work of the Church ought to be initiated—at least to a large extent—by the laity.

Our ministerial system presupposes and requires lay labour of many kinds. At least three-fourths of our meetings have been, and are, conducted by laymen.

By force of circumstances and pressure of Providence, Mr. Wesley was coerced into shaping the system thus. If, therefore, this lay help be discontinued, we must shape our church polity afresh; in fact, unmethodise Methodism.

We pride ourselves upon having the finest laity in the world; this is largely the result of lay labour in the past. The maintenance and extension of the Methodist Church must depend to a considerable extent upon their sustained efforts.

The laity have special advantages in dealing with the irreligious. In Sunday-school work, in button-holing individuals, in directing seekers, in speaking in the open air, and in all other mission work, the laity (male and female) occupy a vantage ground. Besides which, they are always on the spot, and so can steadily sustain their labours over a series of years, whereas our ministers are, with short intervals, on the wing.

Methodism.—It appears to us that Methodism has a twofold special mission, viz.—1. To take the Gospel to the poor and degraded; and 2. To carry the Gospel into sparsely populated localities. The number and spiritual efficiency of its laity give it, so to speak, *longer arms* than other Churches, and the evangelisation, not only of the neglected districts, but of newly-settled countries, can, therefore, be more easily accomplished by it than by other Churches.

It was the glory of Methodism in the past that it was Christianity in earnest, as shown by its members being “all at it, and always at it:” every one, without distinction of age or sex, making some effort to save those around them.

The danger of Methodism now and in the future is, that of settling down in respectable and prosperous churches, having good preaching, singing, and attendance, and paying to get the work done vicariously, by professional workers, which ought to be done by ourselves.

Our Church has largely increased in wealth, and with wealth has come the temptation to ease and self-indulgence. Probably no injunction is so much needed by our people at present, as “Let him deny himself.” Few things are more to be deplored amongst us than the fact, that the aggressive work of the Church is left so much in the hands of the less efficient members of our Church. This matter is so serious, that unless our better educated people will give themselves more largely to earnest Christian work, we shall (in these times of improved education) have the bulk of our local preachers and Sunday-

school teachers ministering to those who are actually better informed than themselves.

Methodism is suited *only* for earnest Christians. Our tests are so spiritual and experimental, that if a man has no real religion, they prove both awkward and distasteful. The class-meeting, the prayer-meeting, and the inquiry-meeting, are exactly suited for what Mr. Spurgeon calls "red-hot Christians," but are entirely unsuitable for those who seem to think that it is *infra dig.* to do Christian work.

Degraded Populations.—When we use the term "degraded," we understand those portions of our town populations which inhabit the lowest quarters. They herd together in the dirty, ill-ventilated, dilapidated dwellings of the courts, alleys, back slums, and the poorest descriptions of streets. They possess no home comforts; their life is one of continuous hardship; they have no relaxation but the public-house; they have no God, and they are ignorant of, or careless about, their eternal destinies.

Causes of Degradation.—Such a condition of existence is frightful to contemplate, and yet it is the condition of thousands of the population of Christian England. Of those who compose this class the greater number are *born unto it*, and the rest *sink into it* from the higher altitude of comparative comfort and respectability, carried down by the gradually accumulating weight of vicious habits and a godless life.

Of the former of these two divisions it may truly be asserted that spiritual feeling, as a rule, does not exist; that spiritual life has had no awakening. The very first conditions of salvation are absent in their case. They know nothing of God, and their every surrounding is spiritually benumbing. Circumstanced as they are, they never can, and never will, "seek" salvation; salvation must "seek" them.

Of the latter of the two divisions we have mentioned, the case is, perhaps, more hopeless still. It is always most difficult for a man to reascend into a position from which he has fallen through misconduct.

Necessity for Work among the Degraded Classes.—If, therefore, these degraded people are to be saved, the Church must not wait until they come and knock for admittance at its doors.

You cannot expect corrupt human nature to reform itself. You have to deal with drunkards, gamblers, dog-fighters, fallen women; and what conceivable motives can such have to leave their haunts of infamy, and seek the companionship, in worship, of godly people? Besides, as a rule, they do not believe in godly people. They mock at morality, and deride the decencies of life as a hollow sham. We must carry the Gospel to them.

If, then, they will not come to our services, and cannot be reached by the ordinary agencies employed by the Church, what remains? To those whose sympathies reach out to those outcasts Christ Himself supplies the marching orders. Christ says "Go;" and the right appreciation of all that is involved in this command will enable us to

solve this apparently insoluble problem, How to reach and reclaim the degraded population of our country.

Methods.—It has been said, and, perhaps, with considerable truth, that a serious indictment might be brought against the Methodist and all other Churches, viz., *that they are more anxious about keeping up their particular organisation than about the evangelisation of the world.* A hundred years ago this charge could not have been brought against the Methodist Church. *Then* her attention was all but monopolised with aggressive effort. *Now* it is mainly occupied in perfecting her Church polity; indeed, so much of the time, thought, and enthusiasm of both our ministers and people is taken up in carrying out the details of our organisation, that there is comparatively little left for aggression. The more degraded classes are not being reached in anything like large numbers by any of our Churches. In connection with some of our more flourishing mission-rooms, we succeed in influencing the mere fringe of dense populations of degraded people, and perhaps get one hundred members out of a mass of 10,000 people—*i.e.*, get one person converted in a hundred! This, however, cannot be called “reaching the masses!”

Numerous conventions have been held, essays written, and theories advanced as to how to reach the masses. The question may be asked, Is there any need to theorise on this subject to-day? Is it not a fact that the work is being done—effectually and successfully done—by what is called the Salvation Army?

Are not its rapid growth, and the remarkable effects produced by its labours among the neglected classes, matters of notoriety?

It is true, it is a humble agency, but may not the Churches learn important and salutary lessons from its methods and work?

From somewhat intimate acquaintance with the work itself, and with some of its principal agents, we have come to the conclusion that its unprecedented success amongst the neglected classes may be accounted for on the following grounds:—

1. They systematically parade the streets with banners and music. Their singing—both indoors and out—is of the heartiest description. The tunes are mostly old Methodist revival tunes, which have been discarded by the Methodist Churches as being old-fashioned and vulgar, many of them with lively inspiring choruses and refrains which are “catching,” and which easily fix themselves in the minds of those who hear them.

2. They recognise the fact that the people amongst whom they labour must, in order to be benefited by the services, *be made to feel at home.* Formality and stiffness must (at almost any price) be got rid of, and the services rendered homely, varied, and bright. The leaders do not, therefore, as with us, adhere to any *stereotyped form* of service, but, as a general rule, they stand aside, in order to allow some twenty or thirty other persons to take part in the services.

3. They very largely use, as a preaching medium, the experiences of new converts. As heathen countries will never be converted by the preaching of foreign missionaries alone, but by the efforts mainly of heathen converts themselves, so they act upon the principle that the degraded classes in English-speaking countries will never be saved except by the efforts of converts of the same class.

4. They teach their new converts to feel responsible for the salvation of others, and to put forth continuous and daily efforts for their salvation. They get every one to work immediately he is converted, and never let any one become an idler.

5. They teach entire consecration and holiness of heart as the present privilege of every one—even the newest convert. This is pressed, not very occasionally as in our churches, but almost every day, and certainly every week, as a privilege and duty.

6. They believe they are acting in harmony with the mind of the Holy Spirit, in accepting and utilising the services of female speakers. The devil having freely employed female instrumentality in demoralising men, they feel quite at liberty to use the same instrumentality on behalf of men's recovery. As a matter of fact, and especially in dealing with rough men, they find female agency the most effective.

In conclusion, that which enables the Salvation Army to retain their converts is, that (at every station) they have a meeting every night in the week, to which their converts can repair for spiritual help.

The Church has hitherto (at least to a large extent) been content to believe that the great outlying masses of our population are practically beyond its reach. The work of the Salvation Army proves the *contrary* to be true, and consequently throws the *responsibility upon the entire Church of employing systematised effort in the same direction.*

We pride ourselves, with justice, upon our faculty of organisation. Can we not organise something after the fashion of the Salvation Army, not to supersede our present services, but to supplement them; something which may be grafted upon our system, and which will enable us to utilise the large number of our members who, by natural and gracious endowments, are suited to the rough work of missioning these classes?

Mission-Rooms.—Large central chapels are well enough in their way, but, if the truth must be told, they are of but limited use for evangelistic purposes. They are places of worship, and they are necessary for that large proportion of people whose instincts lead them to meet for "worship," but who have no relish and no special aptitude for distinctive evangelistic work.

But almost every large chapel ought to have at least one mission-room, situated in a poor and destitute locality; and this mission should not be left to the tender mercies of private Christians, but should be under the direct guidance and control of the parent Church.

In this way Methodism may once again take up and repeat the words of the Saviour, "The poor have the Gospel preached to them."

Each mission-room should be the centre of a tract district, and should have a Sunday-school, a Night-school, a Mothers' meeting, a Band of Hope, and a Temperance Society connected with it.

One of the important accessories to the mission-room should be systematic outdoor singing and speaking, the mission being the terminating point of every procession.

Again, *why should there not be a short outdoor service and street singing in connection with all our large chapels?* Experience proves that persons thus attracted under the sound of the Gospel are much more easily brought to religious decision than those who have been getting Gospel-hardened by sitting under our ministry for a series of years.

As a Church we have come to attach far too little importance to outdoor services, although but for them Methodism would to-day have had practically no existence. The fact is, and the sooner we recognise it the better, tens of thousands of souls will, humanly speaking, never be saved, unless the Gospel be proclaimed to them out of doors. As regards the lay element in our Church, these outdoor services are exactly suited to the object of drawing out and utilising the energies and manifold gifts of our people.

District Missions.—The Methodist Church is essentially an aggressive Church. In it there has always been a demand for lay evangelists or revivalists.

Speaking for Wesleyan Methodism, until the establishment, some seven years ago, of what is called the "District Mission Movement," many of these evangelists were unaccredited and irresponsible, and their action was sometimes irregular and their work unsatisfactory.

The District Mission scheme provides for the employment of these lay evangelists (as well as ministerial evangelists) under a district committee, formed of six ministers and six laymen, the chairman of the district presiding at the meetings.

Both ministers and laymen, with this special power of evangelism, have thus been utilised for revival or mission work, and in many districts with the most gratifying results. In more districts than one in England the inquirers at their services have been numbered by thousands.

We regard the District Mission scheme as *the most important forward movement in aggressive work* undertaken by the Wesleyan Methodist Church for many years.

Every Methodist Church possesses ministers who are fitted by natural and gracious endowment as evangelists. God has put into their hands a reaping-hook. *Reaping* is their specific work. They can do nothing else so well. It is both the interest and duty of the Church to take advantage of that special talent. There are many thousands of persons to-day in Wesleyan Methodism who have cause to thank

God for the establishment of district missions; and if the other Methodist Churches would take up the same idea, tens of thousands would have reason for a similar thankfulness. The Rev. Alex. McAulay (the secretary of the Wesleyan Methodist Home Mission Society) has had large experience in the working of the District Mission movement, and is in a position to give information as to methods and results.

Mothers' Meetings.—Another very important evangelistic agency may be mentioned. We refer to mothers' meetings. A mothers' meeting, with a hearty religious service, comes in to supply a great need. It is the only opportunity that many a mother has of hearing the Gospel, for in spite of what is often said of bringing their children to chapel with them, twenty or thirty babies would not be tolerated in our quiet, orderly congregations.

Mothers often say that they used regularly to attend God's house until kept at home year after year by the children, and then they became indifferent and lost all relish for public worship.

The establishment of mothers' meetings has the double advantage of giving employment to the ladies of the congregation, as well as of influencing the children and husbands of the mothers who attend.

We just mention, cursorily, other promising fields of usefulness open to our laity, viz.: infirmaries and hospitals, workhouses, prisons, and work among female penitents. In several towns in England a great work is being done in infirmaries by young ladies formed into Flower Mission Singing Bands, who, while they cheer the patients by music and flowers, endeavour to lead them to the Saviour.

Sanctuary Methods.—We have spoken so far more particularly of the outlying population, which never, even by mistake, gets into a place of worship. There is, however, a wide and important sphere of usefulness for the laity in connection with our ordinary services, and with the ordinary routine of Methodist life.

Under this head we may mention—1. The work of bringing prepared hearers under the sound of the Gospel. We have all heard of Rowland Hill's "ferrets"—a number of workers, who issued forth an hour before the evening service to ferret out people and bring them to the service. This work has been organised, and effectively done, in connection with several of our chapels. A number of earnest workers have met an hour and a half before the evening service, taken a cup of tea together, had ten minutes' prayer, and then have sallied out in pairs to get outsiders to the services.

2. In addition to the haphazard invitations given in this way, we would advocate *directly personal dealing with those over whom some providential circumstances may have given us a special leverage of influence*—persons, for instance, whom we have visited in time of sickness, or helped in time of trouble. Each earnest Christian might thus always have one or two such persons *in tow*, and it would be well if many of us felt that we could not sit comfortably in

our pews on Sabbath evening unless we had made some such effort to bring the unsaved under the sound of the Gospel.

3. Cordial attention should be shown to strangers, in order that the pew system should not be a *barrier* to keep souls from hearing the Word, but a *wicket-gate with an interpreter*; and as many persons come to the house of God when in trouble, or suffering from bereavement, we should be careful *never to miss a tear!*

4. People should be spoken to after our services. It is no uncommon thing for ministers, when visiting in their dying hours those who have attended our public services for many years, to find them spiritually as dark as Hottentots.

This could not be, if godly laymen (who alone can do this work) were to find out the spiritual whereabouts of such persons by personal contact with them at the close of our services.

There is something very impressive about the number of Methodist lay agents. According to the statistics (already presented) the number of our lay preachers and Sunday-school teachers are as follows:—

Local preachers	84,450
Sunday-school teachers	577,500

To these add:—

Class-leaders (counting one class-leader to twenty members)	240,000
Tract distributors, cottage prayer-leaders, and visitors of the sick (say)	100,000
	<hr/>
	1,001,950
Deduct for duplicates, <i>i.e.</i> , persons numbered under more than one of the above heads (say)	250,000
	<hr/>
	751,950

So that we may calculate that *not less than three-quarters of a million of Methodist lay agents are engaged in Christian work*,—most of them every week.

The results of their work are, no doubt, very considerable, but they are altogether inadequate to the amount of work done.

How much of the work is performed in a perfunctory or slipshod manner! How much of it is done simply in fulfilment of a merely conventional usage! How much of the work will, in the great testing day, prove to be nothing better than wood, hay, and stubble!

What is wanted is to make the *quality* of the work commensurate with the *quantity*. If this were done, and each Methodist lay worker had as a motive nothing short of personal love to Christ, and was directly inspired by the Holy Ghost, what mighty results we might expect!

REV. G. B. McELROY, D.D. (Methodist Protestant Church), then delivered the invited address. He said: By one eminent equally for learning and

piety, distinguished alike for his Christian catholicity of feeling and sentiment and his heroic defence of Christian freedom, it was said that "Methodism is Christianity in earnest." We cheerfully accept the definition. A better one could hardly be desired, if, indeed, a better one—one more exhaustively expressive—could be formulated. The spirit of Christianity is the spirit of missions. "Go ye into all the world" was the parting injunction of the Master. More than this: Christianity is essentially and emphatically home missionary, both in its teaching and working. "Beginning at Jerusalem" is the record—that is to say, the Master, before He was taken away from the sight of His first labourers, directed them to begin their great work of evangelisation at home. As in the individual, so with respect to the masses, is the working of our holy Christianity—from within, outwards; from the home to the world; the thought, the heart, then the life—first the home life, then the lives around. Hence, if Methodism is Christianity in earnest, it must be in spirit and in work missionary, and first of all, and before all, it must be home missionary. So, indeed, it was in the beginning, more than a century ago. At its birth it was a grand, Heaven-born Home Mission. Brought to life in the halls of culture and intellectual refinement, cradled amid libraries, it went out among the masses of the uncultured and unrefined, who were carrying the ever-growing burdens imposed by the ignorance and sensualism superinduced by a cold and degenerate formalism. Wesley was the great home missionary of England. He literally obeyed the injunction, "Go out into the highways and hedges." His lay workers and preachers, touched by the fire of his zeal, drinking to the full his spirit of earnest consecration, and moved by his illustrious example, all became home missionaries. Unlettered as to books, but taught of God; without the training of the schools, but disciplined by the Spirit of truth; simple in the things of the world, but wise in things Divine; poor as to earth, but abounding in the incorruptible riches; uncouth in speech and phrase, but right royal in the thought born of love and sympathy—plain and pointed in their singleness of purpose, and like an arrow in its flight, they had but one aim. They prepared the fields and planted the seed, we are gathering in the rich and increasing harvest. We speak not in poetic license, but in grave and sober prose, when we affirm that for what Methodism has accomplished during the century of her existence, it stands indebted in great measure to its lay home workers, its unordained ministry; and this is true equally of both hemispheres. Where the regular ministry, so called, could not and cannot, because of circumstances beyond its control, go, the lay worker can readily go and carry with him "the old, old story;" and that story—ever old yet ever new; simple enough for childhood, profound enough for manhood—told as a heart experience—told, not as a history, but as a living, present truth; not as an abstraction, but as a concrete, embodied fact; told in homely phrase, by honest lips; ever carries its own power from the heart of the lay speaker to the heart of the lowly hearer. Trained in band and class meeting, and in love-feasts, to speak fully and freely of their inner life experiences to brethren who sympathise, Methodist laymen soon

learn to tell the story to others not in the full sympathy of brotherhood, and thus, almost without their being aware of the fact, they become workers in the home field—unconsciously they fall into the labours of home missionaries. We can hardly over-value our peculiar social meetings as training-schools for the development of home missionaries and home work; their decadence, wherever and whenever allowed, cannot fail to entail a great and serious loss of efficiency and success in every department of home work. When any branch of the Methodist family hushes the voice of her laity, she will, Samson-like, have placed her head in Delilah's lap, only to go forth as he did, "weak as any other." The strength of any association of people for the accomplishment of the purposes of the union, lies in the strength of the individuals composing it—just as the strength of a rope is the aggregate of the strengths of the several strands. The real strength of a body of Christians united in Church association is made up of what each furnishes—in the great Methodist rope, each member is a strand, or at least a fibre, and as such he is expected to lend his strength. "Each for all, and all for each," should be his working motto. This consciousness that he has a work to do—a work that no one else can do, and on his doing of which very much depends—should be cherished and cultured by every true Methodist. And happy beyond expression is the pastor who is blessed with a home working church—a congregation of home missionaries, who rank the cause above the individual, who freely sacrifice personal ease and gain that the great work of saving souls may go on with ever-increasing success. This is the need of our day, earnest work, the outgrowth of an earnest love. In this we are not what our fathers were: we miss that intense devotion to the work devolving on each one by which they were so signally distinguished. The field for home work is as open and as inviting as it was one hundred years ago—the form of the work has changed, but not the extent. We have more and larger cities, and these furnish ample and ever-growing fields of increasing interest: here, in slums and alleys, the enemy concentrates his forces; his magazines are here, and here are his most flourishing schools, his most skilful preceptors, his aptest scholars. The very advantages of city life and city living tend to intensify, to broaden and deepen its vices; the very growth of the means of living, the increase of wealth, and of the means of rapidly accumulating wealth, are made to minister to wickedness; the increase of life becomes a source of decay, even as the ripening of fruit ministers to corruption. Here, then, are fields for home mission work, fields large enough and varied enough to awaken the interest and fill the hands of our home working laity. The denizens of these places will not come to us or our churches; we must go to them. They will not come to receive life and healing; we must carry health and life to them. To elevate, we must descend; to bear them up, we must get beneath them. We must save them in spite of themselves—"compel them to come in." Then, aside from and in addition to this home mission work, how wide the field in towns and villages and rural districts! Truly there is work for all; the harvest is more abundant than the reapers. Every earnest Christian can easily find more than he can do; every member

of the Methodist laity is without excuse—there is work waiting to be done everywhere. He alone is a true Methodist, a true son of Wesley, who is an earnest worker.

What the individual does may be infinitesimal. What all do may be infinite. The secret of success lies in concentrated and continuous effort. All truth and true things are earnest—all falsehood and false things are active; “the devil goeth about.” In this we may learn from our enemy.

The time of success of the evil one is when the good sleep—“an enemy hath sown these tares while we slept.” The opportunity to do mission work for the Master lies on every hand—and opportunity and obligation ever go together. It is only drowsy indolence that will say, “No man hath hired us.” Life has no place for drones in its busy hive. There is no room for spiritual Micawbers waiting for something to turn up. Providence and humanity call for the earnest workers who are willing to labour to turn the something up, and such workers ever win success. The Father works, the Son works, the Spirit works, the arch enemy toils—then let every Methodist layman be an earnest co-worker with all good and against all bad—let him become and remain an ardent, devoted home missionary.

BISHOP J. W. HOOD (African Methodist Episcopal Zion Church): I know of no subject more important than that of Home Missions. Notwithstanding there are several branches of the Methodist Church at work in the South, yet there are large sections in which there is not a coloured Methodist Church or member. The great mass of the coloured people in these sections are under the influence of what we call the “Hard Shells.” They don’t believe in prayer. They say that God will accomplish His purpose in us without any effort on our part. And there are many other absurdities to which they cling. Before we can advance to future possibilities in other lands, we must dispel the gloom of this ignorance at our doors. Over these benighted souls, sitting in the valley and shadow of death, we must cause the light of the Gospel to shine. The field is white unto harvest, but the means to prepare and employ the harvesters are wanting. To secure the largest results from this important field will require the united effort of the entire Methodist family. Nothing better could come out of this Conference than a combined effort to lift up this degraded class. But we are told that a united effort is impossible on the other side of the water. I am very far from sharing that opinion. Where is that element that will not be harmonised? I have not found it here or elsewhere. Now I think that if we have unjust suspicions respecting any, they ought to be removed. There seems to be an impression that we of the South cannot work together. There could be no greater mistake. Between the Methodist Episcopal Church, South, and the African Methodist Episcopal Zion Church, there is perfect harmony. We have preached in their best pulpits, and to their best congregations, and they never refuse to preach for us. They have sent fraternal messages to our Conference, and we have reciprocated. When I commenced my missionary work in Wilmington, I received most hearty assistance from the Rev. Dr. Burkhead, who sits to my left. I know of no white man in America who is a better friend to myself and people than he is. My late distinguished colleague, Bishop Clinton, has often spoken to me of the aid rendered him in Alabama by the then Dr., now Bishop, McTyeire. I can never forget that we are indebted to that Church for the presence here of a coloured bishop, ordained by the hands of white men. I do not mean to say that white

men's hands are better, or that Bishop Holsey is better for being ordained by them ; but I state the fact as an evidence of the advanced position of that Church. I am ready to contribute my poor mite to the success of this great work, in harmony with all the branches of Methodism. The social question does not disturb me much. I have always endeavoured to secure what recognition I desired by exhibiting the highest type of Christian manhood, and have enjoyed the desired success. You may prevent the healthy growth of plants by attempting to hurry very much, and there is the same danger respecting the growth of public sentiment. We Methodists of the South are determined by our actions to say to the world, "Behold how good and pleasant a thing it is for brethren to dwell together in unity."

REV. CHAS. GARRETT (Wesleyan Methodist) : Mr. President, I have two suggestions to make as to the way in which the laymen can greatly promote the success of the home missionary enterprise ; and for fear I should forget the second while I am talking about the first, I will name both at the outset. The first suggestion I make is on the plan that has been laid down by the gentleman who has read the essay, that the laymen can do a very great deal to promote the sociability of the Church ; and my second is that the laymen can do a very great deal by each working among the class to which he belongs. Those are my two divisions. First, a layman can do a very great deal to promote the sociability of the Church. I believe that one of the greatest elements of strength in the early Methodists was the fact that wherever you went into a Methodist church you found yourself, not in a sepulchre, but in a home. A great deal can be done in the way of heartily welcoming visitors. In the early Methodist chapels no young man who went stood for several minutes at the door wondering whether there was any seat which he could enter ; there were scores of hands ready to be held out to meet him. And at the close of the service, those to the right and to the left were prepared to stand by his side and help him to live a godly, righteous, and sober life. That is one way in which the laymen can help us greatly. The preacher cannot do this, because he is in the pulpit. We should not leave showing strangers into a seat to chapel-keepers ; but every layman should be a chapel-keeper. Let no one even approach the door of a Methodist chapel without receiving a hearty welcome there. And then the sociability can be greatly improved, also, by having what we have in this Conference—some good hearty manifestation of feeling. Many congregations literally freeze the minister to death. You have no "Amen ;" you have no "Bless the Lord ;" you have no "Hallelujah," and yet the infusion of that into our churches would fill any of them. Men will draw to the fire when it is cold, they do not want a law to compel them to do it ; and if they find in a church hearty, earnest, genial—not extravagant—manifestations of feeling, they will find there a home, and say, "We will go with you, for God has spoken good concerning you." Secondly, laymen of all classes should work amongst their own class. Now, there is a sort of freemasonry in all classes. A doctor can speak to a doctor better than he can to a preacher ; and a preacher can speak to a preacher better than a medical man can speak to him ; and it is so all the way down. Now, if the converted men of each class were to give themselves to the conversion of the men of their own class, they would soon turn the world upside down. Does anybody doubt it ? Two illustrations will suffice. There is a large body of men in Liverpool called the carters. When Mr. Moody was over here two of those men were converted : God put it into their hearts to work amongst their own class, and they gave themselves to it ; they cared for nobody but the carters. When they were standing waiting for employment they had love-feasts. They stated their experience ; they pointed to

their homes; they referred to the change that had taken place, and one after another of the carters went with them, till to-day hundreds of them are Christian men. One more illustration. We have, in Liverpool, a body of police equal to any other body of police in the world—equal physically and in every other respect. Now, two of these policemen were converted; and they got this idea from God, "Work amongst the police." They had a meeting day by day, and talked to them, and bore testimony for the truth in the old Methodist fashion; and they sent and told their brother officer, "I found the Saviour last night. I am so happy that I do not know what to do." I could give case after case in which they have done so; and the result has been that they have taken rooms of their own where they meet for prayer and to worship God, and they bear the expense themselves; and to-day nearly 400 of the Liverpool police associate together for prayer and worship.

REV. A. J. KYNETT, D. D. (Methodist Episcopal Church): Mr. President, I have looked anxiously through this programme for a topic which would naturally lead some one to speak of a great work of Methodism which ought not to be overlooked by this Conference. Our programme is broad and comprehensive. It leads us to consider the itinerancy, lay preaching, women's work, Sunday-schools, temperance, education, publication, home missions, foreign missions, the history of Methodism, its results, influence, perils, unity and catholicity, and "as a bond of brotherhood among the nations." But with all this, for the consideration of one of the greatest and most valued departments of our Church work in both Great Britain and America, no provision has been made. I refer to the work of chapel building as you have it here, and of church extension as we have it there. When my eyes fell upon the words, "Home Missions," as suggesting the topic for to-day, I said, This is the place for considering Chapel Building and Church Extension; but, looking farther, I saw that the sub-topics on which papers were to be prepared, as if moved by deliberate aversion to this whole work, proposed to consider only "Home Missions among the most Degraded Populations." And as the work of Chapel Building in Great Britain, and that of Church Extension in America, cannot be said to be among the most degraded, though the most important and successful home mission work in the world, it can only be heard here by what I have feared some may regard as an intrusion. Sir, I would not serve as the instrument of such intrusion, were it not for what seems to me an important consideration. One of our wisest and greatest men, Bishop Ames, now in heaven, used to tell us that men sometimes teach as clearly by their silence as by their sayings. I for one am not willing that our people, when they shall read the proceedings of this Conference, shall infer from our silence that whilst we are interested in all the topics named in this programme, we take no interest whatever in Chapel Building or Church Extension; nor am I willing that posterity should infer, when they shall read the book we are to publish, that at the time of the first Methodist Ecumenical Conference there was no recognised work of this kind in all Methodism. This is no trifling consideration, for the public of the present and of the future have a right to expect to find in the proceedings of a Methodist Ecumenical Conference something of everything that specially concerns Methodism. It may be said, as it often has been, "Oh, it is nothing but brick and mortar." Sir, this City Road Chapel is nothing but brick and mortar, yet it is the homestead of the whole Methodist family, to which we have repaired from all parts of the world. What this is to all Methodism, such, and much more, every chapel and church we build is to the Christian household that finds shelter beneath its roof. I exceedingly regret that time does not permit me to speak of the great work of the Wesleyan Chapel Committee, the pioneer in this department for all Protestant Churches, and

still more that Providence—the Providence of the Wesleyan Conference, and of our committee on programme—did not so order events, that one of its honoured Secretaries should be here to-day, and from that platform tell us what God had wrought in Great Britain through this agency, and give to every branch of Methodism the benefit of the experience of the mother of us all. For more than sixty years this work has been carried forward under the supervision of the oldest Methodist Conference, and is to-day a model bureau of Wesleyan Chapel affairs. I trust we shall hear further concerning it. Then this Conference cannot be indifferent to that most remarkable work which is being carried on in this city, a work that has linked with the history it is making the honoured names of William Arthur, its founder, and Gervase Smith, its promoter, and Sir Francis Lycett, its most generous patron. Many of the most beautiful chapels in London attest its value, and to-day, as I see from the last report, *ten more are in process of erection*. These monuments, in this greatest city of the living, to the memory of that royal layman, Sir Francis Lycett, whose liberality led the movement, are more to be coveted than the loftiest ever erected in any city of the dead. Will not Mr. Arthur, and our genial secretary, Mr. Bond, to whose care this work is now committed, give us the full information concerning it which this Conference ought to have. In the Methodist Episcopal Church of the United States this work was organised by direction of the General Conference of 1864, and the legal incorporation was effected in March, 1865. The first money was received by the treasurer in October of the same year, and the first appropriation was made in the spring of 1866. During the fifteen years of active work ending January 1, 1881, the Board has collected and disbursed 1,641,473·66 dols. (or £330,000), of which 358,523·28 dols. (£72,000) belong to the Loan Fund, from which churches are aided only by loans. Of this Loan Fund 182,893·90 dols. (£40,000) have been returned and reloaned to the churches. The Board has aided in all 3,068 churches, most of them by donations, many by loans, and some by both donations and loans. The total of our Methodist Episcopal churches is in round numbers 17,300, of which 7,300 have been built within the last ten years, so that more than one-sixth of all our churches, and nearly three-sevenths of all the increase since our work began, have received aid from the Board. Place the churches aided by the Board side by side, allowing sixty feet front to each, and we have nearly thirty-five miles of churches. Put them in a line three miles apart, and they would extend across the continent from the Atlantic to the Pacific three times, or more than nine times across from the Gulf to our northern boundary; and we are now adding to this line at the rate of a thousand miles a year; and yet we are falling far below the necessities and opportunities that God opens before us. Credit the Church with all that it has done, and let the increase of the last fifteen years be continued, and it would require more than a century to supply each township with a church. Then we have City Church Extension in New York and elsewhere similar to yours in London, and other Methodist bodies are preparing to enter on this same kind of work. In the missionary work of the Church the living preacher and teacher is the central figure. In Chapel Building and Church Extension the homestead for the household of faith occupies the central position. He who said “Go preach,” said also, “teach baptising”—make disciples. The object of preaching is that men may believe, and believing be saved, and be “built together for an habitation of God through the Spirit.” In wise missionary effort the whole work must be regarded, and all provided for, “that God in all things may be glorified through Jesus Christ.”

MR. C. SHAW (Methodist New Connexion): One of the great questions before us is, how we are to have successors to the men whose labours are so broadly and so fully recognised to this day. We want successors to the

men who have sown the harvest, and we want such men to carry Methodism as vigorously and as triumphantly into the future, as they have brought it up from the past to the time in which we live. The other day the *Times* newspaper, in discussing the question of Methodism, while acknowledging its onward sweep and the splendid victories it had accomplished during the last 140 years, asked the question, whether Methodism had staying power? Now, sir, in thinking of that part of the question, I cannot discover any reason why Methodism should not be as permanent a Church action, and a Church order, and a Church influence, as any other Church in existence at the present time. When we consider the vast spiritual resources which we have in common with all other Churches, we can have no doubt or misgiving on that ground; but when we consider further that we command the lay element of our Churches as no other Church does, then I think we have very broad ground to believe that Methodism will have staying power, and will achieve great victories in the days to come. But while I approve of all the suggestions made in the paper this morning, there is another aspect in which this question comes to me. There are great outside movements going on, not of a directly irreligious character—great social and political movements; have we sympathy with these? Are we trying to leaven these, to influence these? You have to-day, in this great city, a Trades Union Congress—how many members of our Methodist Churches are members of that Trades Union Congress? Do they realise that we have a true and vital sympathy with them in the struggles and toils of life? Men have bodies as well as souls; they have harassing and hungry cares which demand their attention while they are in this world; and while they, perhaps, acknowledge the vast spiritual interests belonging to them, yet, living on the earth, they also demand provision for their material and temporal interests; and unless the Church gives this its broad and generous recognition, we may expect these men—the foremost men of their classes—to be indifferent to our Church endeavours and our Church enterprise. The Church for the future, if it is to be one of great success, must ally itself closely with these great social and political movements, in so far as these movements make for the righteousness of the nation, and for the broad interests of the people at large. We see even in this assembly a splendid tribute to what political action has done in association with the Church. Our coloured brethren here to-day are free; they never would have been free if they had depended simply upon the action of a Church; but it was the alliance of the Church with a great political movement that gave them their freedom, that gave them their emancipation, that accomplished that great and illustrious work of this century.

REV. J. TRAVIS (Primitive Methodist): Mr. Garrett's mission in Liverpool to the masses is a great success. There is nothing so successful in Liverpool. I feel the freer to say that, because I do not belong to the Wesleyan Church; and if I may be permitted just to interject a remark, I hope some method will be found by which Mr. Garrett will remain in Liverpool to carry on the work. Now, Methodism itself is evidence of the success of missions to the masses. What is Methodism in this country but the creation of home mission efforts? The wealth and social position of Methodism have not been inherited—they have not been given to us by powerful kings; but they have been created by the blessing of God upon the industry and thrift and integrity which religion always fosters; and what we want to-day to reach the masses is old-fashioned Methodism. The early Methodists did not go to the masses to patronise them; they did not divide them off in sections, with working-class lectures, and preach working-class sermons, and have working-class mission-rooms. They recognised that God's house is a place where rich and poor meet together and worship a common Father of them all. The early Methodists did not

bribe men to religion. We have been speaking about our difficulties in country places on account of our people being bought away. I am very sorry to say that this system extensively prevails in some of the large centres of population in this country, even amongst Nonconformists. Depend upon it, if we bribe the people we shall pauperise them, and destroy their self-respect, and unfit them for the higher duties of citizenship. Let us teach them, as Mr. Garrett has taught his converts, to support as far as they can their own rooms and missions. Then I wish to emphasise what Mr. Shaw said. I have laboured for twenty years amongst the working classes of Lancashire, and they say, "Christianity has done precious little for us." They say Christianity, as represented by the priesthood, is an enemy to human progress and civil rights. And is not that true? Has not every liberty upon the Continent, for instance, been secured in spite of the priesthood? And in our own country was not the humanising of the criminal code opposed in the name of religion? Was not slavery maintained in the name of religion? Have not the Bible and the barrel been blessed in the same breath in the name of religion? And has not religious bigotry been carried into the very homes of the dead? We may say what we like about this matter, but we shall have to show that we are in sympathy with the working classes in every upward tendency, and if we do we shall secure them, and our standing aloof from these social questions is driving them into the arms of infidelity. There is a certain man notorious in this country at this time who has more power over the working class than any minister of the Gospel in the land. And why? Because he associates himself very largely with their struggles in regard to social elevation. This is an important question, and I wish to emphasise it.

The PRESIDENT: I am afraid I must now consult the Conference. Our time is up; but Bishop M'Tyeire has a communication from an Indian chief, which bears directly upon this question, and I am sure the Conference will be glad to hear him.

BISHOP H. N. M'TYEIRE (Methodist Episcopal Church, South): It was for that purpose, to use an Americanism, that I struggled for the floor. I wanted to get it in before, but now, if you please, I will get it in under this head. When you had the question of the work of Methodism in elevating and purifying the masses, I had no opportunity. No reference has been made here to a class of people among whom Methodism has achieved, under God, some of its greatest triumphs. How it can elevate the white man, and the black man, and the brown man, we have seen; but Methodism has done a work among the red men. John Wesley, as you know, went to America to convert the Indians. We have, sir, in the Church of the South, 5,000 Indians in membership, and about twenty preachers, and we desired to get one of the aboriginal Americans to attend this Conference. I have a letter from a presiding elder of our Church, and the chief, Checoté, of the Okmulgee tribe. He was written to by me, and this is his answer, addressed to this body, which with your permission I beg leave to read.

"Okmulkee, Muskogee Nation, Indian Territory, June 21, 1881.

"MEMBERS OF THE ECUMENICAL CONFERENCE, LONDON, ENGLAND.

"DEAR BRETHREN,—My people have been desirous that I should attend the Conference, and it would afford me much gratification to be with you, but failing health will not permit me to take so long a journey, so I can only send greeting across the water, and prayers to heaven, for success in your great work. As an aboriginal American, and a member of the tribe which was the first to greet John Wesley on his visit to America in 1736, I am glad to be able to thank God that the Indians are among those who

have been greatly benefited by Methodism. If Wesley never preached to the Indians himself, yet Wesleyans have preached to us, and made their graves with our people. The seed sown by them is seen in the increasing number of Methodists in the Indian territory. Of the five tribes generally designated the civilised tribes, the Cherokee, Creek or Muskogee, Seminole, Choctaw, and Chicasaw, I can speak of one experimentally, for I am of them, and my work has been among them. When James Oglethorpe came to America, he found our people peace-loving and hospitable. The Chief of the Muskogees received him kindly, and presented him with a buffalo skin, adorned on the inside with the head and feathers of an eagle. 'The feathers of the eagle,' said he, 'are soft, and signify love. The buffalo skin is warm, and is a sign of protection.' Another member of the tribe, hastening to welcome the Englishman, exclaimed, 'The Great Spirit who lives everywhere and gives breath to all men, has sent the English to instruct us.' Oglethorpe could not have repaid the kindness of the Indians in a better manner than he did by returning to England and bringing back to our land the Wesley brothers. Though our forefathers were willing to receive instruction, and though they had exalted ideas of the 'Great Spirit, the giver, preserver, and taker of life,' they were entirely ignorant of Christ. The name Christian can now be applied to these five nations as consistently as it can be applied to the United States or Great Britain. The old superstitions of the past have given place to belief in the Scriptures; many of our native Indians are preachers, and a large portion of the New Testament has been translated into native tongues. The Muskogees are still at work translating, and it is thought the work will not be discontinued until the whole Testament can be read in the Muskogee language. Besides this, the Muskogees have a considerable amount of religious literature. Many of the old Wesleyan hymns, and a large number of more modern sacred songs, are now printed in the Muskogee language. By such means many persons have been reached who might have remained outside the Church had we no printed matter save that in the English language. Both branches of our National Council (Legislature) are each session opened with prayer, and the protection and guidance of our Saviour are recognised in all our Governmental work. That we have not yet raised ourselves to the plane of civilisation now occupied by the older communities, we are constrained to acknowledge. But we are striving to educate our children, and hope with the aid of our brethren to go on prospering. I pray the Lord may be with you, and help you in all your measures during the Conference. May you be guided by power from above, and be enabled to go on with your missionary work over the surface of the globe. In your meetings please pray for the Indians of the Far West. I may not be able to meet many of you in this world, but I hope to meet all of you in the next.—Your sincere Brother in Christ,

"SAMUEL CHECOTE."

[NOTE.—Checoté is 65 years old, and a native Creek or Muskogee Indian. The chief of that tribe; Tominee, had an interview with Wesley near Savannah, as may be seen in his Journal. During the first half of the present century the Indian tribes, once inhabiting Georgia and the Carolinas, have been removed by the United States Government, and settled on a reservation of lands west of the Mississippi river, known as the Indian Nation. Checoté is now, by election for the third time, chief of his tribe, which numbers about 14,000. The five tribes number about 60,000 souls.]

The Benediction having been pronounced, the Conference adjourned.

IN THE AFTERNOON the Conference reassembled at Half-past Two, the REV. WILLIAM ARTHUR again presiding. After the Devotional Exercises, the REV. DR. S. B. SOUTHERLAND (Methodist Protestant Church) read an essay on *The Best Methods of Reaching the Unconverted Sections of the Richer Classes*.

The time limitations of the essay are embarrassing. Under the circumstances, a brief summary only can be submitted; mere outlines of suggestion, instead of argumentative discussion; and, consequently, the hope can scarcely be indulged that our task will be satisfactorily performed.

The magnitude of the subject is unquestionable. Its broad proportions stand out distinctly in the express intimation of our Lord Himself, and in His full admissions as well. He who came into the world in the interest of all classes of men, whose loving heart yearned over all while He lived, and was broken for all when He died, clearly foresaw well-nigh insurmountable difficulties all down the line of His Divinely philanthropic contemplations, but evidently these difficulties were especially apparent in the case of the opulent classes. In all the wide reaches of moral territory, bounded by the beginning and the ending of a human life, which Christ on His embassy of infinite love proposed to explore, no mountain acclivity of the soul seemed so inaccessible as that precipitous with the riches of sparkling stones, or slippery with the riches of shining ores; no river so defying navigation as that whose depths conceal the riches of precious pearls, or whose waves roll up the riches of golden sand. Once, at least, surveying the scene, as vividly illustrated in the rejection of proffered infinite compensations of heaven for the temporary losses of earth, by one of otherwise blameless and beautiful life, Jesus, all pityingly, and yet all solemnly, affixed to the salvation of the rich the stamp of a human impossibility.

Nevertheless, while vast as may be the impediments to the conversion of men of wealth, the interests, both intrinsic and circumstantial, involved in the consummation, loom up at the side of the impediments in overtopping heights of importance. And thus it is that the very extent of the hindrances, instead of cooling ardour or discouraging hope, should serve the more fully to excite expectations of success, by throwing us in simple dependence upon supernatural power. Here planting ourselves, as servants of Christ, we may realise that the very perplexity of the problem is helpful to invention, and that from the naturally impossible to men may be evolved the spiritually possible of a higher manhood—manhood in Christ—by lifting man to God; that exalted plane of faith, where weakness is transformed into strength and the soul becomes capable of exploits whose music rings down the ages.

It cannot be otherwise than that, in grappling with a question so vitally related to the progress of the Gospel, its intervolutions, however embarrassing in the contemplation, will straighten out in the grasp of sinews whose supply of energy is from above.

Just here, perhaps, much as anywhere, this great Methodist Conference may find special sphere for beneficent practical results in friendly contact and fraternal emulations of many minds and hearts amid the genial sunshine of loving counsels and fervent prayers. Gathered where we are, the power of association should prove no unimportant factor in the objective aim.

“The actions of the just
Smell sweet, and blossom in the dust.”

And surely, on this consecrated spot we are standing by human dust that cannot fail to be inspiring in the study of methods in saving souls. It is the dust which, ere its transit from the sphere of vital human faculties, laboriously and grandly wrought at problems in the salvation of men by methods as bold and original in conception, as they were startling and successful in operation. This hallowed dust has blossomed in beauty for many a year, and is still redolent with perfumes that make every English breeze from Wesley's grave a welcome messenger to all the realms of the earth.

Here we are, gathered from lands far and remote, the representation of a people, with a patronymic, who are like the stars for multitude. Brethren, sons of God, and, under God, sons of Wesley, what hath God wrought! The Saviour prayed that His people might be “one.” The prayer is prediction as well. It will be fulfilled; is being fulfilled every day. In a good sense Wesleyan Methodists have always been one, but this is more apparent now than ever before. In this assemblage Methodists are, to-day, a visibly united family in the old homestead—England!—London! City Road Chapel! Strangers as to our respective dwelling-places, as to our faces, and as, in many instances, to our names, we have met; we have given and received fraternal salutations; warm has been the pressure of hands, loving the mingling of voices; and we are happy in the Lord. This Œcumenical, whatever else it be, is the *agape* of the ancient Church revived; it is a Methodist love-feast; it is the earnest of the great heavenly reunion of the “whole family.” Were Charles Wesley still in the flesh, he would sing with a deeper emphasis—

“We think and speak the same,
And cordially agree,
United all through Jesu's name
In perfect harmony.”

But we have come up hither to this shrine of Methodism for more than this. Our object is such as *he* would heartily approve whose platform of Christian confraternity was thus laid down: “I desire to

form a league, both defensive and offensive, with every soldier of Jesus Christ." This world assembling of the sons of Wesley is on this very platform. But, as Methodists, we make no apology for seeking, by means of this Conference, to give some special attention to the discipline and equipment of our own division of the great army. We would re-form our battalions, stand close, lock shields and cross pikes anew, in phalanx deep and strong, and thus not only present impregnable lines to the common foe, but make a more rapid advance into the territory, rightfully the King's own, but now under the usurping powers of sin and hell.

But this warful allusion in our reflections quickly passes; for, otherwise than as relates to the powers of evil, our meeting is strictly on a peaceful basis. The tutelar genius here presiding is agreement, concord, harmony, love. This, indeed, is much to say, seeing we severally represent such various policies of Christian and denominational progress. The time of sectarian war, if it has ever existed among us, has surely passed. Non-Episcopal and Episcopal, Itinerant and Connexional, Independent and Non-Connexional, all are here. But we be Methodists all, and brethren all. We can say with the Scotch Bonar:—

"Ours is the day of rusted swords and shields,
Of loosened helmets and of broken spears."

We can do more; adapt to the scene of the hour the English Tennyson's beautiful picture of peace:—

"The war-drum throbs no longer, the battle-flags are furled
In this parliament of Christ, this federation of the world."

And even more; in our united counsels there is new promise of the American Whittier's pleasing anticipations,

"Through the harsh noises of our day
A low, sweet prelude finds its way;
Through clouds of doubt, and creeds of fear,
A light is breaking calm and clear.
That song of love, now low and far,
Ere long shall swell from star to star!
That light, the breaking day, which tips
The golden-spined Apocalypse!"

As various branches of a common ecclesiastical stock, why are we here? Whatever may be the ultimate outcome, we have not come to arbitrate or adjust on governmental differences, but fraternally to confer on interests larger than our dividing lines, and interests, we assume, dearer to us all than our points of separation. We have come not to philosophise about church order or church expediency, but to pray for the common welfare and rejoice in the common prosperity; not to plan the aggrandisement of any distinct section of the household, but to seek the good of all sections; in a word, to enthrone

Methodism more firmly where stood the illustrious John and Charles Wesley—one kingly with crown of Christian labour, the other kingly with sceptre of Christian song, both united in the high enterprise of a world's conversion to God. And, as their honoured successors, "who knoweth whether we are come to the kingdom for such a time as this?"

If, as we fear, this preliminary should prove tedious, our apology is the occasion itself. Under auspices so peculiar and so joyous, projecting, as they do, bright lines amid the clouds and darkness of the future, we have been compelled, in appreciation, to indulge a prelusive pause. We could not speed with hot impulses to the subject under consideration, as the impetuous soldier spurs his barb into open battle. Here the object of attack is entrenched; and the essayist—for the time being a leader of sacramental ranks—before devising a plan of military operations, has required some moments for careful *reconnaissance*.

The rich have strong defences against the Gospel. Gold and silver, houses and lands, and all else that riches represent, make walls of solid masonry which seem impregnable. What should the rich care for the promised rewards of religion? They "have received their consolation" already. If any one have difficulty in the text, "The love of money is the root of all evil," it is easy enough for all to see that, while the possession of money, *per se*, may not be menacing to the soul, the common tendency of the possession is to produce the love; that, wherever exists the Jupiter of gold among the gods of earth, apprehensions may be justly entertained of full-armed evils springing from his head. "If riches increase, set not your heart upon them," is always a timely admonition. The rich, misconceiving the Lord's money, temporarily in their possession, as intrinsically their own, the false promise naturally leads to the subversion of a mere stewardship into an actual and irresponsible ownership. Such was the sad mistake of the unhappy wretch whose "ground brought forth plentifully;" and in the chronicle of that "night" summons for his soul, what a fearful dirge of prophecy has ever been on the winds of heaven for every rich sinner who, amid his increasing stores, is complacently saying of God's property, "*My fruits! my barns! my goods!*"

With this misconception of the meaning of the possession of wealth, naturally arises the temptation either to miserly hoard or profligately waste the gifts which, according to the express terms of the trust, should be carefully availed of for philanthropic and Christian purposes. Such moral treachery to both God and man is culpable enough, but it is not all of the sad story. It is but a landmark on the wilderness-way, whose terminus is absolute idolatry, with all that it implies of everlasting consequences; a dethronement of God, and an enthronement of Mammon,

"The least erected spirit that fell
From heaven."

The question of deliverance steadily grows on us as there is contemplated the vision of the precipice, breeze-shaken, on which stands the man, rich and unconverted.

But hope revives as we remember that the rescue of all thus imperilled, equally with others of the universally involved race, is provided for in the remedial system of infinite mercy. The testy Pilate wrote better than he knew when, in Hebrew, Greek, and Latin, he inscribed on the cross, "Jesus of Nazareth, the King of the Jews." The Jews, representatively the "chosen," the "elect" of God, were the human race, and the tripartite inscription was in perfect harmony with God's thought, plan, purpose, and predestination.

The commission reads, "Go ye into all the world;" go "to every creature;" go to rich and poor alike. True it is that Jesus preached mostly to the poor; but not a Gospel exclusively adapted to the poor. The general neglect of the poor touched the heart that was full of pity for all. Besides, in preaching to the poor, and thus becoming, as Horace Bushnell expresses it, "the poor man's philosopher," He simply went to the root of things, analysing original elements, and, in applying His ethics there, demonstrated their fitness to all conditions of men; showing that, if the cases regarded by other philosophers as hopeless were managed by His system, none need despair. A wise master-builder, He built *up*, up from the poor, His plan all the time including a superstructure which should rise, story by story, until all the upward ranks were reached by His saving beneficence.

The founder of every religious organisation which is potent to-day proceeded upon this Divine model. Certainly the great Methodist founder did this. He gave all Methodists a pure classic apothegm when he said, "The world is my parish." The world for Christ was his aim, but he was quick to see that, like His Lord, he must begin at the lower stratum of society. Hence, when the question is propounded, "What are the best methods of reaching the rich?" we would answer, from the example of the Master and His eminent servant, "Reach up from the poor."

As to the doctrines preached at the first at Jerusalem, Cæsarea, and Antioch, at London, Kingswood, Bristol, and Moorfields—conscious conversion by supernatural power, justification by faith, universality of the atonement—we would say, "Let us walk by the same rule." As to agencies employed at the first—a zealous ministry, a self-denying, holy people, searching the Scriptures, and stated assemblies for prayer, for experience—we would say, "Let us mind the same things." We have no need to reconstruct our doctrines; our need is to preach them untiringly, and, if we can, to preach them more distinctly and lovingly. There is as little need to reconstruct our usages. Our need is to observe them more faithfully. Methodism, as representing spiritual and real religion—Methodism, whose holy, self-denying, ceaseless activities won the meed of Dr. Chalmers' applause as "Christianity in earnest," has

long arms to "reach" men, even the remotest from God. As witnesses, we ourselves, as members of this Œcumenical Conference, come to the front; while millions are pressing up behind us, all of whom, including rich and poor, severed by land, by sea, by language, by education, by nationality, and by political government, have been reached, and are to-day, either personally or representatively, drawn together in fraternal union under the roof-tree of a common Methodist ancestry.

What is now needed in particular, for enlargement on every hand, is what our constituents are fondly hoping and fervently praying may be secured through the counsels and labours of this Conference, and that is a fresh and mighty baptism of the Holy Ghost. That Spirit is as inventive in methods as irresistible in appliances. With equal ease He reaches down to the lowest and up to the highest. The fact that, in the legitimate line of Church work, there is the impossible to men—however numerous they may be, however equipped with the truth, however their labours may be inspired by sincerity, and however they may be prosecuted by the most effective implements that genius, culture, scholarship, and whatever else human resources can supply—should only serve the more certainly to ally us in dependence, in faith, in the cordial and constant co-operation of prayer and labour, with Him with whom "all things are possible." Appeal the case to God.

"Assembled here with one accord,

Calmly we wait the promised grace,

The purchase of our dying Lord—

Come, Holy Ghost, and fill the place."

REV. R. GREEN (Wesleyan Methodist), in delivering the invited address on the same subject, said: I wish to say that this subject has been assigned to me. I did not choose it, for I have scant sympathy with the notion that presents society to the Church divided into classes. The Church which knows nor Jew nor Greek, should know nor rich nor poor. Social distinctions, however, exist, and I admire the efforts of the Church in reaching out her hand of blessing to every class of society. My impression is that the relation of the American Methodist Church to the wealthy classes differs greatly from what exists in England; but of the condition of American society I will not presume to speak. In this country we have little direct access to the wealthy who are outside of our own communion. Of our own wealthy members most have become so in Methodism. The tendencies of the present hour are against unconverted wealthy persons remaining amongst us; powerful social influences draw them off. They who remain amongst us are retained by the strong bonds of obligation, of gratitude, and of love of home. It is easier to say how Methodism may not, than how she may, touch the richer classes. Methodism has not often an opportunity of speaking to the wealthy from its pulpits. The wealthy do not attend Methodist services, nor are they reached by

distinctively Methodist literature. Methodism does not occupy the high places in the country, and only within the last few years has it been favourably noticed by the public journals. True, she has a few sons of sufficiently commanding ability to secure for their works an entrance into classes outside of Methodism. Voices true to Methodism have been heard in halls of science, and products of Methodist learning are to be found in the pages of Biblical criticism and scientific theological writing; while in other forms Methodist teaching has been veiled in imaginative story, and these have been read beyond the homes of Methodism. But in as far as writing assumes a distinctively Methodist type, it is a bar to its acceptance by the classes now contemplated.

Methodism never felt herself called to minister to the rich as a class. Wesley's hand scattered the seeds of the Kingdom over the wide fields of the poor, and still Methodism appeals to the poor after the highest of all patterns, but, like Him, does not forget the wealthy. The Methodist theology shuts out none, therefore not the rich. Christ arising amidst a people where the rich oppressed the needy, spoke His kindest words to the poor, but He was not exclusive. His loving heart yearned over the rich young ruler, and another ruler, though timid, heard words from His sacred lips which were beyond all price of wealth; words the merchandise of which is better than that of silver, and the gain thereof than fine gold. No repelling words met the seeker by night, save the requirement of open avowal and inward sanctity,—a baptism by water and by spirit. Christ condemned the sin, not the circumstance of riches. The kingdom of heaven shuts not out the wealthy, though its gates are narrow, and at those gates the heart of him who would enter must sell all that it has. Methodism speaks to all—not to the rich only or chiefly, but it does not omit them. If as Methodists we are to go not only to those who want us, but those who want us most, surely we cannot omit those who but “hardly” can “enter the kingdom of heaven.” The world that thinks wealth helpful in all things is startled to learn that “it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.” Yet, “with God all things are possible,” and we ought to magnify the grace of God, which has in our day enabled so many rich men to enter, and so many to remain within the kingdom of heaven. The rich men of our day, so far as we have to do with them, are not a disgrace but an honour to the Christian name.

It is not easy to exaggerate the importance to a nation of the faithful employment of its riches. Wealth gives special facilities for culture, for refinement, and for influence. The wealthy ought to take the lead in all that is good and ennobling, and ought to be patterns of what is right and beneficent. A corrupt hierarchy of wealth must lead the community to deterioration; the poor will be sacrificed to minister to their luxury or lusts. The ministrants to evil will them-

selves become evil. The very workmen who manufacture articles of luxury will imbibe a false taste, while extravagance in living by the wealthy will generate a desire for the same in the poor, and lead to multiplied evils. The rich suggest the pastimes and lead the fashions of the day. Sad for a nation is it when the example of the wealthy tends but to evil. Then the only hope of reclamation lies in the disintegration of wealth and its possession by the frugal, industrious, and moral.

But how may Methodism promote the conversion of the wealthy? First, the conversion of the wealthy must be as the conversion of the poor. There is but one gate into the kingdom of God. "Ye must be born again." Secondly, the Gospel requires no less from the wealthy than from the poor. It demands from each the bowing of the knee to the Lord Jesus; the confession and abandonment of sin; a humble trust in the Atonement, and an obedient life. It may be difficult for full hands to receive the gift of eternal life; it may be difficult for him that lacks nothing to cherish a sense of dependence; it may be difficult for him who is tempted by luxury to take up the cross and follow the self-denying One. But it must be done. The rich man, with his heavy responsibilities, with his illusive temptations, with his grave exposures, if unconverted, is an object, not of contempt, but of tender pity. Earthly things are deluding him, and he is losing the durable, through the deceitfulness of worldly riches.

The question arises, thirdly, Is it needful to employ other than the ordinary and sanctioned means, or are those in common use sufficient and suitable? With the examples which are around us, these means cannot be said to have failed. Certainly no new Gospel is needed, for the old is better, and the preaching of the Gospel needs no alteration to meet the case of the wealthy, nor is it permissible to temper the severity of the law. Yet, as the wealthy are likely to be the more cultured, it is desirable to avoid the careless and rude speech which, offending the tutored ear, may close it against the voice of Truth. Rudeness may amuse the rude, but it shocks the thoughtful, as irreverence repels them. Fourthly, The wealthy buy and read costly books which assail religious faith. Sanctified talent, scientific or otherwise, may be employed to rebut these. Fifthly, For their good to edification, we must guard against fearing to declare to the rich man the obligations which his wealth imposes, or to remind him of the dangers with which that wealth threatens him. Sixthly, It behoves us to teach the vanity of earthly things, and so to encourage the aspiration towards a spiritual future as to reduce to their just proportions the riches that may flee away. Seventhly, We must not court the rich, nor place too high a value upon wealth, learning to show contentment and thankfulness for our little. Eighthly, We must guard against the supposition that the strength of our cause is to be assured by the abundance of our possessions.

But the problem of this age, in England at least, is not how to deal with the wealthy, but how to deal with the artisan class. Certainly, for Methodism, this latter is of prior importance. In the great and gracious revival of religion which we have witnessed within the Church of England (and over which we must, if wise, devoutly rejoice), it is observable to how great an extent that revival has affected the wealthier classes of society. Methodism has less occasion to mourn that she cannot do all, than to rejoice in that He who divideth to each Church severally, as He will, has made the complement of her work to be found in other communions. Methodism will find her best work and her highest glory amongst the poor and the middle classes of society. Methodism must hear a loud and definite call from the artisan class, whose moral condition demands the Church's most careful attention. The low condition of religion arising from the lack of religious fear, and of reverence for Divine things; the habitual neglect of public worship, and the spreading carelessness, which is practical infidelity, give to this class a priority of claim on the wakeful effort of the Methodist Church. The development of the hitherto buried talent, the improved education, the quickened intellectual force, the investiture with political power and influence, and the opening of avenues to the highest distinction, make it imperative on the Church of Methodism, if she would faithfully serve this age as the fathers of Methodism served a past age, to awake to the necessity for a new, a direct, a patient and unwearied effort to adapt her means and expend her energies in an endeavour to reach and to rescue those who, if they have not the wealth of the present hour, are likely to be sharers of that wealth in the immediate future. The true and best condition towards which we should labour is that in which the poor and the rich shall meet together in the one house of that God who is the Father of them all.

REV. DR. F. A. MOOD (Methodist Episcopal Church, South) : I wish to say a few words in support of the view presented by Dr. Southerland. In the early operation of the Methodist Church in the United States, especially among the blacks, we were brought in constant conflict with the claims and demands of the Protestant Episcopal Church. I have the honour, sir, to have been for several years, as a member of the Methodist Church, South, a missionary to the blacks; and I discovered a very peculiar state of affairs, resulting from our missionary operations. Families of the wealthy owners of slaves frequently attended the ministrations of the missionary, and the consequence was that from time to time there were conversions among the wealthy class, that owned the large plantations along the coast of South Carolina. These numerous conversions, through the agencies of the Methodist preachers, awakened considerable alarm in the minds of the rectors and bishops of the Protestant Episcopal Church. I know that on one occasion, when a rector went to the bishop to know how he could stop the invasion of Methodism among the wealthy class along the coast of South Carolina, through the agency of the missionaries of the Methodist Church, South, the bishop heard him kindly and calmly, and asked him what he demanded. "Sir," said he "I am a Protestant Episcopalian, and minister to that Church,

and I wish my members to be reared in that Church ; but they are being brought to the Methodist teaching and Methodist doctrine under the operation of the Methodist missionaries. I wish to know how that invasion may be stopped." The bishop was helpless under the circumstances. "Sir," he said, "I cannot help you. We cannot get Protestant Episcopal ministers to minister to the blacks ; we are compelled, if they will receive religious instruction at all, to transfer their instruction to the Methodist missionaries." I mention this fact in support of Dr. Southerland's view that the wealthy may be more successfully reached, perhaps, through our ministrations to the humbler classes than by any other means. I can only say that, since the emancipation, the results of these labours have evolved certain marvellous facts—that persons converted under the ministration of the missionaries of the Methodist Church, South, during the existence of slavery, have only announced their attachment to Methodism since the emancipation took place. The universal poverty that followed the emancipation broke the bonds of social distinction, largely erected through the means of their wealth, and they found themselves unexpectedly on a plane with the Methodist missionaries who had ministered to them for years. The consequence is that in that State since the war we have access to the families belonging to the Church in a manner, and to an extent, that we never dreamt of before. I simply mention these facts in support of the view of the essayist that, after all, the most successful and the most complete way of reaching the upper classes is by laborious efforts among the lower classes of society.

REV. L. S. BURKHEAD, D.D. (Methodist Episcopal Church, South) : I desire to say a word in connection with the first essay and the speech of Dr. Mood. There is but one method of salvation, and that is by faith in our Lord Jesus Christ, who died to save the rich and the poor. The only way to save any man, whether rich or poor, is to preach to him the simple Gospel of Christ. In order to do this effectively, the ministers of Christ must comprehend human nature in all its different phases, whether in a state of poverty or abounding in wealth. The great work is to be wrought by the Spirit of God. The Holy Spirit must apply the simple truth recorded in the Scriptures. There is no one special method of preaching this truth by which all ministers can reach the same results. But every man who is a Christian, who is thoroughly consecrated to God, who studies the Gospel and preaches it out of a heart warmed by the love of God, will be able to find the key to some minds and hearts, and will lead them to Christ, among the rich as well as the poor. My brethren, unless the ministry and Church are pure and holy, they will be inefficient. We must be pure in order to exert moral power over others. A man will be able to win souls to Christ in proportion to his own moral purity, and to the aggressive force with which he brings this moral power to bear upon others. My experience coincides with that of Dr. Mood, that wealthy men are often led to Christ by the simple Gospel ; the same Gospel that saved the ignorant and poor saved also the rich. In North Carolina, the missionary to the slave often led the master to Christ. There is a great work still to be done in North Carolina among the coloured people, and I wish to speak to this point. The coloured people must be educated and trained for Christ. My friend Bishop Hood has a plan to build a college in North Carolina for his people. I heartily endorse his enterprise. In North Carolina we need money, and the sympathy and co-operation of all good men to aid the coloured people and build up society. Bishop Hood and our friend, Rev. Y. C. Nind, were earnest advocates for the prohibition of the liquor traffic in the recent contest in our State. We honour them for the noble stand they took on that great issue.

REV. ALEXANDER REID (Australian Methodist Church) : There are

special difficulties in persuading the rich to embrace the religion of the Son of God ; but, on the other hand, there are direct and special incentives offered by the Gospel to rich men and women to become the children of God, inasmuch as they are thereby put in a position to make use of the material wealth entrusted to them as stewards of God and for mankind, to a far greater extent and to a far more beneficial purpose, than they could possibly do while they are out of Christ. I think there can be nothing so like to heaven upon earth as the life of a godly man who is in possession of wealth ; because he not only sympathises with Jesus and seeks ever to gratify the heart of the world's Redeemer in the alleviation of the ills from which humanity suffers ; but, he at the same time, experiences the purest joy of which it is possible for a human heart to be the subject ; and I can conceive of a wealthy man as almost reluctant to go to heaven simply because of the holy luxury of living for Christ in this world, which God's Son honoured with His presence. If we are to reach the rich by argument which will tell upon their cultured minds and their educated tastes, we must just adopt some of the methods that we use in preaching to the poor. We use arguments which we expect to tell upon the poor, and so we must use arguments which we expect to tell with the rich ; and if we go to them and show them that the only right use of their wealth, even from a selfish standpoint, is to give themselves to Jesus Christ, so that they may make the most of their possession, and the most of themselves, we have, at least, the beginning of an argument which, under the Spirit of God, may lead to their full and hearty consecration of themselves to His service. I think if we look around in this England, and in the colonies so far as I know them, there is as great a proportion of men of wealth enrolled under the leadership of the Lord Jesus Christ, as there is of men of a lower position. The proportion of the wealthy who are working for Jesus now in England is very large, compared with the condition of society years ago. What joy it gives some of these, as Christian workers, to go round amongst their tenantry, or to summon from a distance men who have been owned of God to toil amongst those who are in their employ, and to gather all those agencies around them which are likely to promote the welfare of those entrusted by God to them as stewards. Is there an argument that will tell more potently upon human hearts than this ? I think that the man who is inaccessible to an argument of this kind, if he were to get to heaven to-day, would be thankful to get out of it to-morrow. He who is disposed from love to Jesus to live for those whom Christ has redeemed, has in the world at this moment one of the fairest opportunities that heart can conceive—an opportunity which angels might envy. Indeed, we might expect some of these to be asking God to give them the privilege of going down and working side by side with those men of wealth, of culture, and of position among our old families, or the families that have elevated themselves by their Christian industry.

REV. T. B. WOOD (Methodist Episcopal Church) : I should like to refer to one point in connection with this subject which has not been touched upon ; and that is the peculiar difficulty that grows out of the fact that the rich especially are inaccessible to other than systematic professional labours. This has been found particularly true in South America. In that country our work is carried on amongst all classes, including the rich and the poor. We follow there the method described by the essayist, taken by him from the founder of Methodism, and taken by him from the founder of Christianity ; that is, we begin with the poor and we preach upwards. But the classes are found so completely distinct there that wherever is done for the poor is, to a certain extent, on that account excluded from the attention of the rich. The latter pay little or no attention to anything that is intended for the former. Higher education is confined to the rich ; the

reading classes are almost wholly among those classes which regard themselves as utterly distinct from the poor ; and when they find a congregation composed largely of the poor, they regard it as utterly separate from anything that relates to them. The work among them, therefore, is to be carried on to a certain extent separately. Now, for the rich and poor alike, immense importance is to be attached to the efforts of the laity ; but we have found by experience that the efforts of the laity are far more successful amongst the poor than amongst the rich. The moment any positive evangelical operation, carried on by a layman, comes in contact with the rich, the fact that it is non-professional makes it lose its influence with them. The fact that a man is only a licensed preacher and not an ordained minister, excludes his labours from many houses and many hearts which might otherwise be reached. We may learn a lesson upon this whole matter from Romanism, which, to a certain extent, is learning a lesson from Satan ; for the knowledge of human nature which is displayed in the manner in which that powerful system holds its votaries is an important lesson for us. We discover in South America—which is a country wholly given up to the dominion of Romanism, except where anti-Romish Rationalism has partly emancipated some minds—that Rome holds its dominion over rich men through their families. I believe that at least half the well-to-do men in all South America would to-morrow cease to be Romanists, or to have anything to do with Romanism, were it not for domestic influence. The social ties are tremendously strong, and multitudes are bound by golden fetters, which are very heavy, so that they become enslaved completely by their social position. But there are thousands who would break the bonds of *social* influence were it not for the powerful bonds of *domestic* influence. We discover in that country that such agencies as schools, the press, a periodical and permanent literature that is attractive to the families of the well-to-do, break their prejudices, open their eyes, and occasionally open their hearts ; and we find that when the Gospel once gets into a rich man's heart, it converts him as quickly as it does a poor man.

REV. J. BOND (Wesleyan Methodist): When associated with Messrs. Moody and Sankey's committee in London, I was struck with the fact that it was possible to get any number of workers to visit the East-end of London, but exceedingly difficult to find any persons who would visit the squares and terraces of the West-end ; and never was I more impressed than then with the utterance of our Lord about the difficulty of rich men entering into the kingdom of heaven. I think there are some ways to which reference has not been made to-day by which we may get at some of the richer people. I believe we want but one Gospel for them as for the poor, and that Gospel should be preached with as much simplicity and earnestness to the rich as to the poor. I believe with Mr. Green that we should avoid those things that would offend the prejudices of the rich, but I think that we may reach the ungodly rich very much, if we can inspire the rich laity that we already have with an earnest evangelistic spirit. I believe that rich men may reach rich men better than any other class of persons ; and if we can induce in our rich people an earnest evangelistic spirit, and can lead them to bring together such meetings as drawing-room meetings, and the like, whereby their social influence may be exerted upon their neighbours, we shall find that that is a way of touching the hearts of the rich by whom we are surrounded. My friend said the problem of reaching the poor and the artisan class was an extremely difficult one, but I believe this is a more difficult problem still. The late Henry Reed, whose memory is very precious to us, and whose reputation as a Christian evangelist has gone right through the world, was very happy in reaching rich people by bringing his own social influence to bear upon them. They were invited to his house, they had

drawing-room meetings there, and in that way he came face to face with the rich, and, talking to them individually, brought them to the acceptance of Christ.

MR. T. LAWRENCE (Primitive Methodist) : The wealthy classes cannot be reached by the ordinary agencies at our disposal ; they will not come to our places of worship ; they will not read Methodist literature ; and I very much question whether we should be very successful if we were to organise special methods for the West-end of London, or for the wealthy in any of our cities. I think, however, that the upper classes can be reached, not only by converted laymen of their own class, but by the lower order of the people, shall I say ? I do not think that religion deprives us of any of our rights, or absolves us from any of our duties as citizens, and there are times when men who occupy a social position above most of us come to ask us for our votes to put them in positions of honour. Now, I do not say it is necessary that there should be an identity of belief on theological questions, but I do say I would make it an invariable rule to put no man in a position of honour who had not morality in his creed, to say the least of it. The upper classes make the laws, and ought to be patterns of morality. I have myself seen the sorry and miserable spectacle of men occupying high social positions meting out the terrors of the law to poor people for offences against a law they did not keep themselves. We all believe that "righteousness exalteth a nation," and that "sin is a reproach to any people," and while I would not introduce political questions prominently in an assembly like this, I do think that we ought to have men in the position of law-makers and administrators who themselves respect the moral law, and personally I should hesitate to give my support to a man who solicited my suffrages whose life was not a moral life. The gentleman who stands at the head of political affairs in this country is no less distinguished by his genius, than he is by his religious principle, and I believe it is that which has given to William Ewart Gladstone most of the influence that he has with the people of this country. I have no doubt it is also the principal bulwark to our throne, and I would to God that we could guarantee the same religion in high places for the future that we have now. I throw out these points as practical suggestions bearing on the subject under discussion.

REV. T. B. STEPHENSON, B.A., LL.D. (British Wesleyan Methodist Church), read the following essay on *Methodism and its Work for Orphans, for the Aged, and generally for the Dependent Classes*.

I need not spend one moment in proving that Christianity is everywhere philanthropic. Christianity is, in fact, the only true philanthropy. Humanitarianism, though it often disowns its father, is the child of religion. Even the philanthropic sentiment which prevailed in certain lofty minds before the advent of Christ was itself derived from the coming glory. Like the dawn, it was sunlight before sunrise. And since the Sun of Righteousness arose, wherever Christianity has powerfully asserted itself, there all the social virtues have begun to flourish anew. Men have learned to look upon each other as brothers as soon as they have learned to look upon God as their Father.

The Methodist revival of the last century illustrated all this by the eagerness with which it turned the hands of the converts towards all

works of mercy and charity. Hence, amongst early Methodists are to be found some of the heroes of the great social war against vice, poverty, disease, and sorrow. It must be acknowledged, however, that the force of Methodism did not for many years manifest itself mainly, or even largely, in social enterprises. Nor is this wonderful. Methodism had to fight for its life; it had to make for itself a home and a position; and its energies were in the main, though not exclusively, devoted to building its churches, establishing its position, working out for itself a system of Church government, and declaring the Gospel of its Master, Christ, over an ever-increasing territory. Its very success as an evangelistic agency occupied it at full stretch, to meet the demands in church building, in missionary enterprise, in the creation of its literature, defensive and aggressive, and in other ways—ways all of which seemed necessary to its self-preservation.

In one particular, however, Methodism has from the beginning risen, at least partially, to its duty. That is in caring for the sick and the aged of the household of faith. It has felt from the beginning that its own members who, through any circumstance not implying moral delinquency, might be plunged into poverty and need, have a sacred claim upon its liberality and care. At the most solemn and representative service of its worship—that service which shows forth most clearly at once our loyalty to our Head and Lord, and our fellowship with each other in Him—Methodism has consistently contributed for the relief of the poorer brethren. As Methodists have become more numerous, the claims upon their liberality under this head have increased; but so also has the liberality of the Church increased. I have been unable to get trustworthy statistics as to the amount contributed by the Methodist churches of Great Britain at their sacramental services, but a careful estimate leads me to believe that the Wesleyan Methodist Church of Great Britain devotes not less than £30,000 a year to the relief of its own poor. Now this employment of money is a most valuable and effective method of helping a considerable section of those for whom my subject claims your attention. Many an aged man and woman is kept from dependence upon the charity of the public, or from the relief afforded by the law, by means of a grant made from the Leaders' Meeting. Indirectly, also, help is afforded to a considerable number of the children of our poor people, and I am of opinion that this mode of helping the aged is to the extent of, perhaps, four-fifths of such claimants, by far the best. Almshouses, as we used to call them in England, or homes for the aged, as they are more happily called in America, very often involve the severance of old people from their friends. To take advantage of the help which these institutions afford, the old man or the old woman must, to a considerable extent, alter the habits of a lifetime; and whilst in some cases a shelter and provision in a home gives to the aged poor the best form of relief, in the great majority of cases a small grant of money, judiciously given from time

to time, and which would enable the old life to run on its old lines, gives the maximum of comfort at the minimum of cost.

In another respect also this mode of charity claims our admiration. No machinery for the administration of a great charity can be so effective as that of the Church. The Leaders' Meeting knows the character and belongings of those whom it helps, as no other charitable board could. It gathers the money to be devoted to these purposes without any expense of advertising, and without employing a single paid official; and each church caring for its own poor thus becomes a most effective society for the relief of the aged.

Nevertheless, I should not like to be understood as wishful to minify the need for Homes for the Aged, or to disparage their usefulness. I am confident that for a certain proportion of the aged saints, the Church can make no adequate provision without giving them a home. I believe that such institutions, where they exist, have been found most blessed in their usefulness; and I am sorry to say that, in this respect, we of the Old World are far behind Transatlantic Methodism.

But there is much else in this class of work to which Methodism is called to address herself: for Methodism has now surely attained her majority. She has ceased to be a mere appendage to any other Church. She takes her position amongst the Churches of the nations; and there is a sense in which she has become—and she ought to recognise herself as being—one of the great national Churches in both hemispheres. A Church, however, which claims to hold such a position cannot afford to shirk any part of the work which the nation may properly claim from the Church. You may have a mere preaching society which can afford to be without its charitable and educational organisations, but you cannot have a great, strong Church, striking its roots deep into the very substance of the population, which ignores or forgets that round it there lies a great mass of humanity, troubled and tortured by perplexing problems, for which there is no solution apart from faith and prayer. That Church organisation which has nothing to say on the questions of pauperism, drunkenness, improvidence, orphanhood, juvenile delinquency, and all allied questions is not the Church that the nineteenth century wants. This the instinct of Methodism has discovered. Very early in its history some attempts were made to meet the need of the orphan children, which, however, did not result in anything great or permanent; and all along the line of its history there have been individual Methodists who have been connected more or less prominently with large philanthropic schemes. But (speaking now for British Methodism) it must be confessed that nothing definite had been attempted for the benefit of orphan or outcast childhood until within a comparatively recent period. Some twelve years ago, however, Methodism set itself to this work, and within that period it has devoted close upon £150,000 sterling to work of this class. It has created a system of orphanages and refuges of which the largest

representative is in this city of London, and it has recently devoted a large sum of money to the erection of an additional orphanage which will shortly be built in the Midland counties.

Now, there are three classes of children within the purview of this question for whom in different ways the care of the Church is needed. First, there are the orphan children of its own godly poor. These have a most sacred claim upon us. Let me illustrate by a case to which I can bear personal testimony: A local preacher whose wages have never amounted to a pound a week is stricken down by fever; in a fortnight his wife dies also; the relatives undertake the care of five out of the seven children, but two are left for whom there is nothing but the workhouse. Have not these children a claim upon the care of the Church? I not only believe they have, but I believe the time will come when Methodism will say that not only some of them should, but all of them shall, be accepted as a sacred charge. The Jews of this city allow none of their co-religionists to be chargeable upon the funds raised by taxation for the relief of the poor. They accept the charge of their own poor as a duty from God. The day ought to come when the orphan children of all our poor who have died in the Lord, and whose relatives are unable to undertake their maintenance and education, shall be folded to the heart of the Church, and cared for with a mother's love.

Secondly, there are various classes of children for whom legal provision is made. The management and control of the institutions in which such children are to be trained is very largely given to local authorities—Boards of Guardians, it may be, or committees of management. In some cases these are elected to represent the taxpayers of the community. In other cases they are voluntary associations of men for the support and management of a definite institution. But all cases of this class are recognised and inspected by the Government, and, to a very large extent, if not altogether, the State provides the funds. I cannot believe but that our Church, through its most intelligent members, ought to take its full share in the doing of such work for the nation. There are many defects, not to say abuses, in the management of some workhouses, which would surely cease if, in large numbers, Christian men would consent to serve upon the boards, and bring to this service of the public and of the children, Christian conscience, Christian principle, and Christian tenderness.

There is yet another class of children for which the liberality of the Church is specially demanded. They are the children of vice; children who may be orphans, or may not; but if they are not orphans are more to be pitied than if they were. They are children whose circumstances expose them to so many and so deadly moral perils, that unless some strong hand is put forth to lift them out of their present surroundings, and place them on a new level, there can be before them no prospect of a Christian or a decent life. Now, for those children the Church

can do what the law cannot. The Church can deal with a child on the one ground that the child's soul is in peril. The Church may do, and ought to do, that which the political economist, or the secular statesman as such, would not feel himself justified in doing. There is many a child in this city, many a child in New York, who does not actually want bread, who will manage to keep alive, at least for some years to come, either by honest or dishonest expedients, about whom the Christian man as he looks at him is compelled in his heart to say, "The parent of that child is not fit to be trusted with him ; the law cannot interfere. The law, if it did interfere, could not make that parent do his duty, because the law cannot give him the moral qualifications which alone could fit him to do it. The child, if left where he is, will certainly drift into evil, and become, morally, a wreck. For the sake of Him who took the children of the streets into His arms and blessed them, I will take hold of that child, and though it cost me labour, cost me money, cost me pains, I will try to bring the heart of that child to Jesus, and so win the life of that child for society."

When the network of the law has been improved to the highest state of efficiency which the ingenuity of Christian legislators can devise, its meshes will still be so large that many a child needing care, love, and attention will slip through and be lost. In all our great populations, after our educational systems have been brought into most effective working, and our reforming agencies have been set into the fullest movement, there will still remain a large number of children for whose rescue Christian love alone can suffice.

These three classes of children are all cared for in the system of Institutions which is the most recent outgrowth of British Methodism. During the last twelve years nearly 1,200 of such children have been received and benefited.

The limits of my paper will not permit me to give illustrations of this work, and I cannot even pause to point out its advantages, but I will suggest what are the three great principles which lie at the foundation of all such work.

First, Religion—earnest, heartfelt. For whatever may be our views and theories as to the place of religion in popular education, none of us would be disposed to question that in an institution which must be, to the children resident in them, home as well as school, religion should be the controlling element of the daily life. And it is this deep and far-reaching principle which justifies the Church's work of this class. In truth, because the work must be religious, it is emphatically Church work, and, for the same reason, only the Church can do it. Secondly, I believe the best means of accomplishing it is by the adoption of what is becoming known as the "family system." That is, the separation of children into groups, to each of which group shall be assigned a separate house, in which the children, with the officers in charge, constitute a separate family. In this way the utmost personal

oversight and individual dealing is secured, together with the largest allowable amount of freedom and happiness to the child. Thirdly, Such institutions should be industrial. The children should not only be taught in an elementary school, but they should be trained by systematic employment to a certain skill of brain and finger, and to the habit of steady and systematic work. Give a child these three things—the fear of God, the love of home, the habit of steady industry—and you put into the hands of that child capital which, if he will but use it, will be sufficient to provide for all his needs through life.

One more remark, and I have done. This field of labour is peculiarly inviting to Christian women, emphatically to Christian ladies. The work is difficult, and requires the highest qualities of head and heart. There are multitudes of Christian ladies—by which I mean women of education and refinement, and Christian principle—who spend their lives sometimes almost frivolously, and generally with little system in their work, who, if they would devote themselves resolutely and heartily to the care of the neediest children of the land, would find therein a joy and blessing, which none can understand save those who have once tasted it.

REV. DR. JACOB TODD (Methodist Episcopal Church) gave the invited address. He said: Mr. President, Within the limits of the time allotted to me it is not possible to consider separately the several classes of dependent persons included in the subject under discussion. We must, therefore, group them together and regard their appeals to the Church as a common call to duty. Nor is it at all necessary, in order to determine our duty in the premises, to separate and classify them; for whether they be fatherless children or friendless old persons, our obligation to them, in both cases alike, rests upon precisely the same foundation. Charity, the queenliest of all the Christian graces, is a heaven-born virtue, and traces its right to reign in the Church directly to its Divine parentage. It is not begotten of any relation which the poor sustain to the rich, and is not made binding upon the Church by any claim which the dependent classes have upon their more fortunate brethren. Justice is a duty which we not only owe to another, but one which he has a right to exact of us. Charity, on the contrary, while it is a duty no less binding upon us than justice, invests no man with a right to demand it at our hands. It is a duty which we owe, not to man but to God. It is made binding upon us by the twin injunction of the Divine example and command. Jesus said while on earth, "If any man will come after Me, let him deny himself and take up his cross and follow Me." He thus made the imitation of His example obligatory upon the Church throughout all time. Since His ascension the Church is His only representative upon the earth. In the days of His flesh, He miraculously fed the hungry, relieved the suffering, and took the children in His arms and blessed them; but now He works His wonders among men only through the agency of the Church.

Jesus still is manifested in flesh, but the Church is now His body, and we are all "members in particular." The one great office of the Church is to incarnate the Spirit of Jesus Christ and copy His example, and thus keep Christ for ever walking our earth in human form, and blessing our race through human hands. The example set us eighteen hundred years ago in Palestine is to be repeated and multiplied until through the Church, His mystical body, Jesus shall feed all the hungry, relieve all the suffering, and take all the children in His arms. Not only are we left to infer the duty of charity from the example of our Lord, but His command enjoins it directly and specifically. The test which He required of Peter's love was, "Feed My sheep," "Feed My lambs;" and, lest any one should limit the obligation to His professed followers, it is elsewhere said, "If thine enemy hunger, feed him; if he thirst, give him drink." As if to invest charity with the highest possible sanctity, He condescends to identify Himself with the poor and needy, and to regard all acts of mercy performed for them as done to Himself; declaring that from the judgment-seat He will say, "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." To provide for the dependent classes of society, therefore, is not a question of policy—is not something left optional with the Church. The Church is held to this duty by the grasp of the Divine example and command as between the two jaws of a vice. Whatever obligation is laid upon the Christian Church, as a whole, presses as a duty upon Methodism, she being a branch of the Christian Church. Her claim to be considered a living branch of the Christian vine can be measured only by the kind and amount of fruit which she bears. Christ's test is, "By their fruits shall ye know them." But, in addition to the obligation which she shares in common with all other denominations, she owes a duty to the poor arising from her past history. If she was not born in poverty, she at least grew up among the poor, and was identified with them. The place assigned to Methodism by Providence seemed to indicate that she had a special mission among the labouring classes, the bone and sinew of the nations, and ever since she has been regarded as the Church of the masses. She has not been confined to any one class of society, but has gathered her members from all, until to-day the great, the rich, and the mighty bow at her altars; but the poor still claim a special relation to Methodism, and look to her for recognition and assistance. In her prosperity she must not forget the pit whence she was digged, nor neglect the classes among which she made her first converts. When Israel reached the land flowing with milk and honey, God commanded them in the treatment of their servants not to forget that they themselves had been in bondage in Egypt. The God of nature is also the God of grace, and the same law of evolution which obtains in the natural world rules and determines the unfolding of the Church. Every branch of the Church must pass through four stages of development, and in the following order: First, it must be

evangelistic, next constructive, then educational, and finally charitable. The first great charge of the Master is, "Preach the Gospel to every creature," and "Disciple all nations." But the converts having been made, they are not to be left like sheep without a shepherd. "God setteth the solitary in families," and commands us "Not to forsake the assembling of ourselves together." The converts thus made must be organised into local societies, and these, again, must be consolidated into a denomination. Church buildings must be erected, stated means of grace established, and order and government instituted. When this has been done, educational institutions must be founded, and men apt to teach must be appointed to fill their chairs, that candidates for the ministry may study to show themselves workmen that need not be ashamed, rightly dividing the word of truth, and that the whole Church may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Sunday-schools must be established for the religious training of the young. The Press must be employed to supply wholesome reading for the popular demand, and publishing houses must be established to furnish a pure literature for the people. These three stages in the Church's growth are all important, but they are only preparatory to another. Any Church which stops here and goes no further, rests in the blossom, and never produces the mellow fruitage of Christianity. It is a barren fig-tree certain to be cursed, and that deserves to wither away, because, with all its promise and opportunities, it furnishes no food to the hungry.

The last and crowning phase of the Church, without which she is but "sounding brass and a tinkling cymbal," is charity. God has promised to be a father to the fatherless and a husband to the widow; and the Church was established upon earth for the very purpose of realising this promise to the dependent classes of society. Any denomination is a caricature of Christianity which does not build a home for the homeless beside the church edifice, and asylums and hospitals under the shadow of its colleges and publishing houses. The divinest form on earth is charity in the garb of a servant. Her presence more than anything else will convince the world of the divinity of our holy religion. When John the Baptist sent to Jesus to ask "Art thou He that should come, or do we look for another?" the Master simply replied, "The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them." And in that answer John found the highest possible proof of Christ's Messiahship. Miracles of power, learning, and influence will never convince the world that the Church is of God; but let charity in all the Churches, like her Lord, go about doing good, and men will take knowledge of us that we have been with Christ and have learned of Him. Methodism has passed through the first three stages of Christian development, and is just entering upon the last. She has gone over the lands as an evangelist, and with a tongue of fire has preached the Gospel of Salvation until she numbers her converts by millions. She has organised and builded until her churches and mission stations girdle the globe. She has grappled with education, and has

succeeded in planting her schools and colleges, and in scattering her literature among all classes of society. But as yet she has scarcely begun the work of providing for the dependent poor. A few charitable institutions have already been founded, but these are but a tithe of the number that is needed. The cry for help is coming from thousands. An army of fatherless children, of grey-haired old people, of the sick, the suffering, and unfortunate, are looking wistfully up to the Church for assistance, and as yet we have but scanty shelter to offer them. This one thing yet remains for Methodism to do in order to her symmetrical development. The cry of the poor, "Come over and help us," is ringing in her ears, and Jesus stands at her door, attired as a servant, and, pointing to the abodes of want and misery, whispers, "Follow Me." Methodism must respond to the call and lend a helping hand to the poor if she would live either in the favour of God or in the confidence of men.

REV. JAMES HOCART (French Methodist): I want to avail myself of two or three minutes to give a piece of information. We have in Paris a very modest establishment bearing the name of *La Maison des Enfants*, a home for French homeless children. It is the first establishment of its kind under the influence of Methodism, seeing it has been originated by the daughter of a Methodist minister. This home, as all other undertakings in Methodism, is the child of Providence. It was totally undesigned. It commenced four or five years since with one child, then two, then three, and so on. Every one of these children has been morally imposed upon us; not one has been sought out by us. And as an indication of one of the classes of children which are entrusted to us I will state that one interesting little boy is the son of a father who committed suicide by drowning. Six weeks afterwards the mother did the same, and at the same time cast her child into the waters; he alone was saved, and is now being brought up in the home. This institution is providential in its necessities. There are at present hundreds of thousands of children in France unprovided with homes. All the orphanages, whether Protestant or Roman Catholic, are overflowing, and it is very difficult to get a child into one of them, so that a new institution of this kind was absolutely necessary. It is providential in its utility. Most of the children which have been received into our little home would have been brought up as Roman Catholics, and now they can vie with our children brought up in Protestantism, as to their knowledge of the Scriptures. They would have been brought up in Roman Catholicism, or what is worse doomed, as you have just heard from Dr Stephenson, to a life of degradation. The girls in the home are now trained up with the hope that they will make good, faithful servants, and some, who display a rare intelligence, may become teachers of youth. The boys may, we trust, in infidel and corrupt Paris be, at a future day, the strength of the Church as Christian men. Men are now the want of the Church in France, and we hope to have in them pious workmen, pious tradesmen, and, perhaps, if it be the will of God, good ministers. I had it in my heart to mention this fact, and to say that the first children's home in France, established by Methodists, was originated in the preacher's house, but that is now full to overflowing, and a new house has had to be purchased in order to enlarge the work. Forty or fifty children have been declined through want of room, and to our great grief many of them have been sent to Roman Catholic establishments. If we have not had in France ragged-schools in the proper sense of the term, we have had schools for the

poorest of society, and if I had time I should have liked to have shown the importance of maintaining these schools in the present state of French legislation with regard to public instruction, religion being entirely excluded from the State schools. We have had what might be called ragged-schools—schools for the children of the needy, schools for the offspring of families disposed to socialism, schools for the children of the most irreligious parents, and the point to which irreligion and infidelity in many of these families of the lower classes is now carried is this : they want civil baptism, civil marriage, civil funerals, that is, religion entirely banished from society, by excluding it from the family in the great events of life, birth, marriage, and death.

REV. DR. RIGG (Wesleyan Methodist) : I never like to lose a fair opportunity of identifying myself with my friend, Mr. Stephenson, in regard to the movement for establishing children's refuges and homes. I think there has been nothing more manifestly providential in the history of Methodism than the history of that work, and there has been nothing which has been more marvellously helped. I quite agree with what my friend has said, that the Methodist Episcopal Church in the United States has been in advance of us in respect—not, perhaps, of just such an institution as that which he established, but in general in respect of children's refuges and of homes for widows. I remember with the greatest pleasure some hours that I spent at Baltimore in an institution where there is a home for the widows of Christian people. It is one of the duties of a great national Church, as Mr. Stephenson, indeed, has said, to provide such institutions as these for orphan children and for destitute widows of the people of that Church, so that there may be no resort whatever to the poor law, to State refuges, or State help, in regard to any of those that have ever come honestly and truly and for their lives under the shelter of the Christian Church. Of course, we have a duty over and above,—a duty beyond. Just in proportion as Christian Churches do their duty both within their borders and as far as possible beyond their borders as well, the problem of dealing with pauperism will be less difficult for the State, and the moral tone of the country will be to the same extent improved. I could wish that such were the power and authority of the various Churches in the land, that there would be nothing left for the State to do, but at present we cannot hope to see that day. I trust, however, that we may do our very uttermost as Methodists towards bringing it near. Perhaps Mr. Stephenson will forgive me if I say one thing more. Methodist Churches not so large as our own cannot be expected to be as forward as we are in England in the particular respect of which he spoke. I feel sure my friend will feel that if there should be any orphans that are orphans indeed, in any of the Methodist churches in this country, and such orphans come under his eye, and their claims come before his committee, he will feel that it is his duty to regard them as children of brethren in a very close sense in the Lord Jesus Christ.

REV. C. KENDALL (Primitive Methodist) : I am obliged to Dr. Rigg for the remark which he has made with respect to smaller and younger communities than his own. I, of course, represent a body of Christians which has been characterised as poor. Indeed, in our early years, not having much money, we did our best to get along without money ; but we ultimately discovered that even for ourselves money was an indispensable thing. I rose to say this much, that we have just now got into our heads and hearts, I believe, that we will do our best to originate an orphanage within the bounds of our community. We have, as delegate at this Conference, a respectable gentleman, and I will try to be his mouthpiece, for he has even more modesty than myself, and has never, I believe, made an effort to get on his feet. The gentleman to whom I have just alluded has

made to our community, through our weekly paper, a very generous proposal, that he will give a considerable sum of money for the purpose of originating an orphanage for the Primitive Methodist Connexion. Of course he has done this with the hope that his proposal will meet with a liberal response. Now, Mr. President, I do trust that we, being the second Methodist body, numerically considered, in this country, will rise and build in this respect. I might say that, some few years ago, I felt great interest in this question; and I took it upon me to write a letter to our newspaper, advocating the origination of an orphanage for our community. I trust that the proprietor of our paper, if he have that letter, will, in the interest of our community, republish it, for I am without a copy of it myself. I rejoice in the great work Mr. Stephenson is doing. I trust that he will go forward, and that his example will prove contagious to all the Methodist bodies in this country, and that by-and-by it will be demonstrated that we not only care for the souls of the people, but that we care for their bodies as well, and in this respect follow the grand example of our blessed Lord and Master.

BISHOP SIMPSON (Methodist Episcopal Church): I regard this subject as one of immense importance to Methodism. I agree fully with Dr. Todd, who closed by saying that Methodism was just entering into its fourth and grandest development. We learned in America something from our German brethren, who, while they were few in number and comparatively poor, started the first orphanages in American Methodism. They were followed by an orphanage started for the coloured children in New Orleans, largely under the care of Dr. Newman. Since that time, the benevolent ladies of New York and Philadelphia, and Baltimore, who had, before that time, established homes for the aged, have been moving in the direction of orphanages; and now a very benevolent gentleman in New York has moved in the direction of a hospital. The same purpose has also been indicated to me by a gentleman in another section of the country, showing, I think, that the Church is entering on this grand sphere. If you will allow me to say it, I want to drop a word about the last subject under discussion—namely, how to reach the richer classes. I believe it is largely through this benevolent work, and wherever, in my observation, men have been induced, or have been inclined by the Spirit of God to make foundations of this character and to do something large in benevolent work, they have not only been more warm supporters of the Church themselves, but their families have taken a deeper interest in the Church. I am not sure that one reason why we have not reached more of the rich element is, because we have really not shown to the world the need we have for them. I think we have been a little chary in asking their aid and in making great plans which they could see, and which would enlist them and their sympathies on our behalf. Now, if I may allude to the matter in New Orleans to which I referred, a French gentleman, a Roman Catholic, from Paris, was the chief donor of money for that institution. He went there and found that our friends, few and poor, had started it; and he left money in the bank, which was to be given if they would meet it by a corresponding sum—10,000 dollars; and when Dr. Newman wrote, asking a little extension of the time, and said to him that this was a Methodist Church organisation, a fact of which, perhaps, he was not aware, the gentleman replied that he was very glad of it. Although a Catholic, he did not want the money so given that Catholic priests could control it. That was money coming from an unexpected quarter; but the God of the orphan had the money, and the control of it, and it was given. I believe if the Church shows itself ready to go forward there are thousands willing to help; and for myself, as I look abroad I can see that in this will come, I think, one of the richest developments of our Methodism. We have noble men, who have been giving to colleges, en

dowing chairs, and this is the only large outlet we have for their sympathy ; but very many of them have but little interest in educational institutions. It is difficult to convince them of the need of them. There is something wanted that can touch the hearts and sympathy of all under all circumstances, and these homes for the aged and orphans, and hospitals for the sick, will so touch the heart. Our Christian women are doing a great work in this matter, and our Christian men may unite with them in doing good.

MR. WALTER CLARK (Methodist Episcopal Church, South) : No subject has been before us during this Conference which has more touched my heart. If there is any work which is peculiarly the work of Methodism, it is this work, and it has been its work from the beginning. Our great founder set the example in this direction. He had his different orphanages, and we find reported in his journal again and again his turning aside to visit these different orphanages. But I have risen simply to say that we are doing what we can in the Methodist Episcopal Church, South. Our annual conferences, a number of them, have established orphanages. In Georgia we have two annual conferences, the North Georgia and the South Georgia annual conferences, and in connection with each of these conferences there is an orphan home. I listened with the greatest interest this morning to the address of the Rev. C. Garrett, who told us about his work in Liverpool, and especially about the work among the police of Liverpool. I wish to state a circumstance which touched my heart more than anything I have seen since I have been in England. It was during the session of your Conference in Liverpool. As I was passing along the street one day I saw two policemen standing in the middle of the street. They appeared to be deeply interested about something. I drew nigh, and found that one of them was holding in his arm a little child—a beautiful flaxen-haired child, but evidently showing that it belonged to the lower class of society. That child was fast asleep, resting as quietly as if it had been in its cradle or in its mother's arms. I watched those policemen to see what they would do. They held a consultation for some time, and then the child was transferred to the arms of the other, who took it and bore it off; the little one, not knowing of the transfer, resting quietly and peacefully in the arms of that great, strong policeman. It touched me, sir. It showed me that those policemen were men of heart, and that the system which takes care of the orphans of the land is a noble system. There is no better work that Methodism can do than taking care of its poor, especially the orphan poor. Let us, then, rally to this work. I would like to say a word with reference to Mr. Stephenson's Home. It gave me great pleasure to visit that Home. He has been doing there a great and noble work, and I think has turned out, up to the present time, some 1,200 or 1,400 children, who have been saved from poverty and vice, who have found good homes, and are now useful and industrious citizens.

REV. DAVID MORTON (Methodist Episcopal Church, South) : It seems to me that we are shut up to this duty in America by the consideration that the numerous benevolent societies and secret societies which exist in that country have taken the matter largely in hand, and in very many localities are actually outstripping the Church in making provision for the orphans and the widows. As a result of this state of affairs, a comparison disparaging to this state of things is instituted in the minds of very many persons. I hold in my hand at this time the tenth report of a Masonic Widows and Orphans' Home and Infirmary in Louisville, Kentucky. Those homes, grounds, and buildings have cost considerably in excess of 100,000 dollars, and they have an endowment fund of 125,000 dollars more. They are caring at present for more than a hundred orphan children, beside, perhaps, twenty or thirty widows. This is not the only institution of the kind in

our country ; it is the only one, I believe, under the fostering care of that especial order in our particular part of the country ; but there are many in the hands of other organisations and benevolent societies. Very many of our church members are members of these organisations. I have nought to say against them ; I am proud to confess my connection with one of these orders. I am glad to acknowledge that I am directly associated with the management of this great Institution, but at the same time it is not to be questioned at all that in the mind of very many persons the Methodist people and Christians of other denominations are allowing these purely secular organisations to outstrip them in this work, and as a consequence they are getting the advantage of us in very many respects. I am glad to find that the Conference looks upon this subject in the light in which it does, and I trust it will result in the inauguration of a great revival that shall sweep over the entire Methodist Connexion, and bring our people to a realisation of the fact that Christianity is the grandest system of philanthropy that the world has ever known.

REV. C. H. KELLY (Wesleyan Methodist) : It is well to remember that many Methodists are doing very splendid work in connection with reformatory and industrial schools. I should like to ask the attention of British Methodists especially to this point. The boys who are taken before magistrates charged with various offences are sent to prison for, say, three weeks, and then to reformatories for five years. Now there is no reformatory directly under Government control ; they are under Government inspection ; but they are conducted by philanthropic and Christian people. Some of them are established by private individuals, and by the labours of the boys in many instances they are largely supported. In several cases Wesleyans are at the head of these institutions, so that every week hundreds of these lads are marched to our chapels, and our ministers have access to the institutions, and so good work has been done. It is well that our friends should know that this is a field still open for enterprise, that the whole cost does not come from private benevolence, but is partly borne by the State, and that an immense amount of good may be done among a class of children very much neglected. I am quite sure it would be wrong for us, in dealing with this subject, to overlook this fact, and that mention ought to be made of the exceeding great and blessed work that is being done quietly by men and women whose names are not known, members of our own and other churches in this department of Christian toil.

The PRESIDENT : I should like to be permitted to say one word, not in the way of a speech, but simply a testimony, a word of personal regard to what has taken place in our own history, the institution of Mr. Stephenson, and other movements of that kind. I look upon them as God's blessing to us to supply for us and through us a lack that we have permitted to arise, and I believe great blessing will come out of it. But I particularly wish to say this, that last year when I had the honour of visiting the United States as deputed by my own Conference, some of the happiest hours I spent there were spent in visiting the homes for the aged. At Cincinnati I was taken by my excellent hostess, Mrs. Sargeant, from her charming home to the home for old people ; and at New York I was taken by my own daughter to a delightful day among the old people in the park ; and above all, at Philadelphia, I was present when the old Methodist body, soul, and spirit of the great city met together in a great field outside the city, and a happier set of people and a happier day I never saw, all rejoicing over, and all finding means to support this home for the aged. I almost hoped that our friend Dr. Todd was going to give us some account of one such day spent in the City of Philadelphia, the city of brotherly love. I believe, as we go on, such institutions will more and

more arise among us, and a very great blessing from heaven will attend those labours.

This concluded the discussion on the subject, and the Conference then proceeded to pass the following resolution concerning the State regulation of vice :—

“That this Ecumenical Conference, while ready to support all legitimate and effectual means of alleviating human suffering, and all Christian regulations for the preservation of public order and decency, hereby records its solemn and emphatic protest against any system for the State regulation of vice, as being absolutely inconsistent with the moral teaching of our Lord, and as being utterly demoralising in its results. The Conference further expresses its deep conviction that no method of dealing with the social evil can be of any real service, unless it is based upon the principle that the same moral standard is imposed by Almighty God upon both sexes.”

The resolution was passed unanimously without discussion.

REV. DR. WALDEN, on behalf of the Publication Committee, stated that the sub-committee on publication, having considered the question of publishing the Journal at a lower price than that already named, reported that, if the Conference would furnish the sum of £200 towards the expense of producing the first edition, the volume would be furnished by the publishing houses at a retail price of 5s., members of the Conference to receive one copy each at 4s.

The question was referred to the Business Committee, and the Session closed with the Benediction.

TENTH DAY, Saturday, September 17th.

President—REV. BISHOP DANIEL A. PAYNE, D.D., African Methodist Episcopal Church of America.

SUBJECT:
"FOREIGN MISSIONS."

THE CONFERENCE resumed this morning at Ten o'clock. The REV. JAS. HOCART, of Paris, conducted the Devotional Services.

REV. DR. WALDEN brought forward a resolution with regard to the responses to those bodies that had sent written letters to the Conference.

In reply to inquiry, the REV. J. BOND stated that the Business Committee had not yet been able to deal with the resolution on the Temperance question.

It was reported from the Business Committee that they did not recommend the adoption of the last suggestion of the Publication Committee, but adhered to the action already taken by the Conference. Also that the following resolution as to Woman's Work had been adopted :—

"Resolved, that this Conference recognises the usefulness of those Christian women who are engaged in providing orphanages, homes for the aged and worthy poor, and in other forms of philanthropic work ; and the Conference hereby expresses its interest in such work, and its sympathy with those engaged in its promotion."

The report was agreed to.

The resolution on the Opium Traffic was then considered :—

"That the growth and manufacture of opium in India and its export to China under the direct sanction of the Imperial Government, and as virtually a Government monopoly, is a serious obstacle to the spread of Christianity in China, and injurious to the credit and influence of England throughout the Eastern world."

REV. J. BOND moved the adoption of the resolution.

REV. E. E. JENKINS (Wesleyan Methodist) seconded the motion.

REV. S. L. BALDWIN, D.D. (Methodist Episcopal Church): I wish to say that if I were asked, after twenty-three years' experience in our mission-field in China, "What is the greatest obstacle to the progress of Christianity there?" I think I should be obliged to reply, "The opium trade." I do not consider that idolatry itself is so much in the way of our progress just now as this thing, for I may go into any Chinese audience and say the hardest things I choose against idolatry, and almost always there will be men in the audience who will stand by my side, and who will say to their countrymen, "Surely, it is a foolish thing for us to worship idols." But when I am speaking of the morality of the Christian religion, it is very often the case that some man will rise in the audience and say, "Teacher, what you say is very true. We believe in the doctrine that you are preaching, and Confucius taught us that doctrine many hundred years ago; but you are not the people who practise it. Where does all this opium come from? Have you never pushed open the doors of these opium dens all around your church, and looked in and seen the haggard faces and the wasted forms of the victims of that traffic? Where does this opium come from? Was it not brought here by a Christian nation? Was not the traffic forced on us against our will? and did not our Emperor sign the treaty which legalised it, protesting before heaven that it was against his will, and that he did it only under compulsion? And then you come to us and preach to us that we ought not in any way to injure our fellow-men. Your doctrine is good, but your practice is not consistent with it." And this is not a mere captious objection; it is deep-seated in the heart of the Chinese people; they feel that a great wrong is being done to them in this matter, and it is one of the most important things for the Christian world to consider at this day how to remove this great obstacle out of the way of the progress of missions in China. Now, in our country, we have come to this point in regard to the matter, that the United States Government has recently ratified a treaty with China, which provides that no American citizen shall engage in any way in the traffic of opium; he shall not buy or sell it, and it shall not be carried between the ports of China in any American steamer. We believe this is a step in the right direction, and we hope the time will soon come when every Christian nation will give the same amount of moral support to the Chinese Government in its effort to put down the traffic. Sometimes doubt is expressed as to whether the Chinese Government will faithfully carry out the restrictions, and whether the result will not be that they will grow more opium in China. But, I believe with our best-informed public men, including Sir Thomas Wade, the British Minister, and our own Minister, that the Chinese Government would rigidly prohibit the growth of opium within the limits of the Chinese Empire, and then we should soon come to the abolition of this traffic. I hope a strong, earnest voice will go forth from this Conference on this subject, and that all Christian bodies will unite in a consistent and determined effort to bring the traffic to an end.

REV. E. E. JENKINS, M.A. (Wesleyan Methodist): We are not here as an Œcumenical Conference to arraign any Government. I should feel at liberty to speak in strong terms concerning the action of our own Government if this was only and purely an English meeting; but I rejoice in this

opportunity of Americans and Englishmen uniting together as Christian men, patriots of their respective countries, and philanthropists as well as Christians, in agreeing, first, that the opium traffic in China is a serious obstacle to the spread of Christianity among that people. There can be no doubt in the mind of any thoughtful person that this is so; and some of us who have visited China, and have seen and estimated the difficulties, feel more strongly on this subject than we can well express. On this ground, sir, I am glad to have been preceded by an American missionary of many years' standing, who has briefly and succinctly, but very graphically, described to us the evil of opium indulgence, and the iniquity of the opium traffic in China. I am afraid the fault is our own very largely. When I say "our own," I speak of Englishmen. I cannot forget the history of the opium question. However I may attempt to be neutral on the subject, I cannot speak of it without my mind being touched with indignation and pain when I review, as I can now distinctly, step by step, the progress of this most iniquitous traffic. I shall be excused if I blurt out a strong expression. As for the resolution itself, it has been worded with great care; and I think Dr. Peck's objection, taken the other day with regard to another point, has been anticipated, and, I hope, met in this resolution. One thing let me say, that in the House of Commons, where an annual debate—thanks to some noble men among us—brings this subject before the Christian world—in that Parliament there is scarcely a man who will venture to affirm that this is a moral traffic, who will venture to affirm that England has no spot upon her hand and no stain; who will venture to affirm that, if it were possible, it would be inexpedient to abolish it. The strong argument with which we are encountered by the Secretary of State for India is this: How shall we get the nine millions or eight millions of revenue, especially when India is supposed to be on the verge of bankruptcy? Well, sir, I do hope that the time is not distant when the Government of India will at least take its first step towards discouraging the traffic in opium from India to China, will not, in a certain sense, farm the opium land, and make advances to opium growers. I think the revenue is a very precarious one. The acreage of the opium poppy is increasing fast in China, and, as Christian men, I believe it is our duty to protest against a Christian Government monopolising an iniquitous traffic.

REV. J. W. LEWIS, D.D. (Methodist Episcopal Church, South): Mr. President, I approve of the object of the resolution, and I approve most fully and most heartily of the condemnation of that traffic; but I do protest against this Conference delivering itself in any wise against the English Government and its administration. I am in favour of a resolution that will express in general terms our opinion as to the result of the opium culture and the opium traffic, and I heartily agree with the brother who has just preceded me and the one who preceded him in the belief that it is wrong, and that the moral sentiment of Christendom ought to declare against it; but I am opposed to specifying any Government; and as a foreigner upon British soil, I have not any criticism to pass upon the administration of the British Government. Now, if that part of it be struck out and there should be a general expression on this subject, just as the United States Government has done, condemning it, not as agreed on specifically by any one nation, but upon general principles, I should be glad to vote for it.

REV. J. WENN (Primitive Methodist): I should like, if it be in order,

to move an addition to the resolution. I thoroughly go with the resolution so far as it does go; but I do not think it goes far enough. So far from sharing the view of my brother who has just sat down, I think we ought to be prepared to sustain our positions respecting any traffic, whether in England or America, if it be an immoral one, and to call upon those who are responsible for promoting such traffic to put it down. It may be boldness on my part, but I confess I should not be quite so squeamish respecting the American Government if that Government were upholding a traffic of this sort. The addendum I should like to move is this: "And we most respectfully but earnestly call upon the Government to deliver this country from all further responsibility arising from such an iniquitous traffic."

REV. W. ARTHUR (Wesleyan Methodist): It seems to me that that addendum would be strictly for an English Government—we call upon the Government, that would mean the Government of England. We are Œcumenical; but as to the original resolution, it does not seem to me that it departs from the lines by which an Œcumenical Council ought to be guided. Its reference to our Government is purely and strictly historical. This traffic, it says, is carried on under the direct sanction of the Indian Government. That is the very smallest part of the truth that could be said. It does not say that this traffic was inaugurated, initiated, stimulated, defended at tremendous cost. Now, my view of the part of an Œcumenical Conference is certainly that it should guard itself very carefully against any intermeddling with the affairs of any one nation; but that it should feel itself perfectly free to raise a protest in the eyes of all the world against any wrong-doing, be that wrong-doing performed by a Power however dignified, or defended by forces however considerable. Now, this traffic the public mind, not only of Christendom, but of all heathendom, recognises and fastens upon as a blot upon any Christian Government upon the Christian morals of the world. I feel it wherever I mingle with foreigners. Any one who was at the Conference of the Evangelical Alliance at Basle a few years ago, must have felt there how deep, how intense, was the sentiment of all Christians that we could gather there upon this question. And, sir, I feel that, as patriots, our duty is not to boast of our respective countries; for, of all things, there are few for which I have a more perfect contempt than for the thing calling itself patriotism, which consists in a man praising his own country people to the face of his own country people, and abusing other people behind their backs. That I take to be to make enemies for your country, and not to make friends for it. The highest kind of patriotism is first to serve your country so as to elevate its righteousness, by doing which you will exalt the nation, and then to serve your country by so treating the people of all other countries as to make friends for it, and not enemies. I hope, sir, that we shall pass this resolution which the committee has brought in. One thing I feel very strongly, which was said by Mr. Jenkins. He said truly that in the House of Commons men do not defend it on the ground that it is not wrong. They acknowledge that it is wrong, morally; but that it is necessary in order to get money. I feel that that plea made and admitted in the high halls of the legislature of my country lowers the moral standard of every conscience in the country.

BISHOP PECK: As I first raised an objection to the original resolution, I feel it incumbent on me to say that the present form of the action proposed, reported by the Business Committee, seems to me to obviate that objection,

and as it is approved by our distinguished brethren of England, my difficulty is removed by the phraseology of the resolution as it now stands. I beg merely to inquire whether the preface to the resolution mentioned by Dr. Baldwin is still a part of it—stating that the traffic in opium is a formidable difficulty in the way of missionary enterprise. I think we ought to precede the wording as reported, otherwise I feel satisfied with it, and can vote for it as it stands; but the addition of the statement that it is a formidable obstruction to the progress of missionary work is the pivot on which our meddling with the affair turns. I wish that that might be put in.

REV. E. E. JENKINS: I think it is included.

REV. H. GILMORE (Primitive Methodist): I have an addendum to propose to this resolution. I think we are all agreed in regard to the immorality of this traffic, and that that which is morally wrong cannot be politically right. All that we do, however, in the resolution before the meeting, is simply to express an opinion concerning the moral character of the traffic. Now, I think it would not be amiss for this Conference to express to the Methodist people generally a wish that they should exercise their influence personally and politically to induce their several Governments to have nothing to do with this traffic; and I will propose an addendum to the resolution to that effect: "That we urge upon all the Methodist peoples to use their personal and political influence in order to induce their Governments to abandon all connection with the opium traffic."

REV. J. TRAVIS (Primitive Methodist): I will second that.

REV. DR. SOUTHERLAND (Methodist Church of Canada): I just wish to say that when the original resolution was read, it struck me as stopping too soon, though I cannot say that either of the additions proposed exactly meets my own views of the case. I do not think that the original resolution speaks too strongly by any means. It is doubtful if it could speak too strongly on a question of this description. But when we stop with merely expressing our own judgment or conviction that this traffic is wrong, I think we stop a little too soon. Instead of the proposed additions, the thought in my mind was like this, that we should call upon all the Churches of Christendom to use their best endeavours to create such a state of public sentiment as will render the continuance of this traffic an impossibility; and I am the more disposed to that course, because I think the time has fully come when the utterances of Methodism in her councils, be they Ecumenical or otherwise, ought to be heard, and will be heard, by universal Christendom. I can understand the view the mere politician takes; and I suppose, in his mind, this question, "How shall we meet the tremendous deficit in revenue which would be caused by the abolition?" may seem unanswerable; but I think we have a more serious question to face and answer, "How shall we meet the judgment of Almighty God, which sooner or later must come upon a nation that legalises a traffic of this nature?" And if we can rouse the Churches to more energetic effort in creating a right state of public sentiment, I have good hope that it will be with this traffic, as it has been with certain other evils that formerly existed among the nations, that public sentiment will very soon demand its entire abolition.

REV. DR. GARDINER (Methodist Episcopal Church of Canada): I do not think it is the province of this Conference to counsel the people of Methodism in their political line. I believe it is the business of the several Churches. I think, therefore, that the original motion is very much to be preferred to the proposed amendment. I hope the amendment will not obtain.

REV. J. SLATER (Primitive Methodist) : I am in favour both of the resolution and the addition by Mr. Gilmore, and I prefer that the addition should be made, on the ground that it seems to me that the original resolution is like a sermon without an application. I should like to state what has not been stated in this Conference in relation to this matter, that there is a very strong agitation growing up in the country against this traffic. The head-quarters of the organisation are in this city, but auxiliaries to the society are being formed all over the country, and a very important guarantee fund is being raised. Some gentlemen have already put their names down for thousands of pounds in aid of the agitation for the suppression of this unjust traffic. I think if we were to adopt in this Conference the course recommended by some gentlemen, we should not be acting consistently with our conduct at previous sessions. We have not been afraid to denounce the drink traffic, and I do not see why we should be afraid to denounce this traffic in a resolution. I have yet to learn that we ought to be afraid of any Government because it is deriving revenues from that which is immoral, and this traffic has not only been forced upon the Chinese against their will, but is—I am correctly informed, I believe—continued to be forced upon them against the will of the Chinese Government, and the Chinese people; and it is one of the worst and most ruinous traffics in any part of the world.

MR. J. EDGE (Wesleyan Methodist) : I differ from the last speaker. He has stated that the resolution is like a sermon without an application. I think differently. It is a sermon that is all application, as every sermon ought to be.

REV. J. TRAVIS (Primitive Methodist) : I just wish to say one word in reply to Dr. Gardiner. He says we are not here to advise Methodist people in regard to their political action. We are not here to advise them in regard to party politics; but the principles of morality should be carried into politics, and if we have a degraded Methodist politician, what on earth becomes of the Methodist Christian? I think we ought to exert all the influence we can, personally and politically, to put down such a traffic. No nation can live that gets its revenue out of the vices and immoralities of the people.

REV. E. E. JENKINS (Wesleyan Methodist) : I would just like to state that political action will be sure to take place without any express instruction from us when this resolution goes out.

Eleven o'clock having arrived, an animated discussion followed as to whether the debate should be adjourned to Monday, or whether the order should be suspended to allow a continuance of the debate. Ultimately the original resolution was agreed to, with the addition proposed by the Rev. J. Wenn.

REV. DR. WALDEN (Methodist Episcopal Church) : I rise simply to ask what Imperial Government is meant? There is more than one Imperial Government, and there is nothing in the resolution to show which is intended.

REV. J. BOND (Secretary) : I dare say the Conference will allow the word "British" to be put in.

The names of the enlarged committee for preparing a pastoral address were then read by the secretary, and the report of the Business Committee was agreed to.

The Conference then proceeded to the consideration of the topic for the day, "Foreign Missions."

REV. J. M. REID, D.D. (Methodist Episcopal Church), read the following paper on *The Results of Methodist Missions in Heathen Lands*.

Even a glance at the efforts of Methodists for the evangelisation of the heathen will suffice to indicate, at once, how much and how little they have accomplished in this direction. It may appear little as compared with the achievements of some other branches of the Church of Christ, but it has been much, considering the lateness of our denominational origin and our peculiar circumstances.

Methodism was born of God less than a century and a half ago, and evidently for a special purpose, namely, that of vitalising institutions well-nigh dead, arousing dormant spiritual energies, making manifest latent Bible truths, irradiating the old Gospel with a forgotten beauty, and carrying all this new-born glory to the lowliest home and the humblest heart. For many years it scarcely had an autonomy, but was rather a force Divinely excited and active within the bosom of existing Churches. Even by the time it had acquired a name and form there were not half a dozen Protestant missionary societies in existence that were engaged in work among the heathen. Its own contribution to this work could only be quickening the religious life of the Churches, which always develops missionary zeal and activities, or in the co-operation of individual Methodists with some of the few missionary organisations that had struggled into a sickly being through the sterile spiritual soil of the age.

Isolated instances there were, indeed, among Methodists, of which Dr. Coke was the most illustrious example, of unparalleled devotion to the interests of the heathen, and these antedated by several years the origin of the Wesleyan Missionary Society in 1817, and entitle British Methodists to date, as they do, the actual beginning of their mission-work at 1813, or even as early as 1769. John Wesley, who himself went, while yet unconverted, as a missionary to the Indians in the wilds of Georgia, could not in his converted state give birth to a people who had no heart to feel for the heathen. Methodists were not such, but in the very nature of things they could not carry life to those afar off till they had themselves struggled into life.

The blessed Master Himself never went beyond His own land to preach His kingdom, for there He must first lay its deep and broad foundations, and even His commission to His disciples, which was as wide as the world, contained the added obligation to begin at Jerusalem. There was Christly wisdom in the policy of our fathers, for which they had both the example and the precept of the Great Master Himself. The spirit of the fathers is shown by the watchwords that from

the beginning have been ringing with exceeding emphasis along our whole denominational line. They are such as these: "The field is the world," "The world is my parish," "Go ye into all the world," "He tasted death for every man," and such like. The fathers seemed eager to change these words into Christian realities. They have done it, until John Wesley, from out of the excellent glory, can now say, "My parish is the world."

When Methodism leaped across the ocean it became apparent that it was peculiarly adapted to meet the exigencies of a new world. It could go uncalled, unsalaried, and ungowned, into any field. It needed no cathedral for its services, nor ritual for its prayers, nor manuscript for its sermons. It was salvation, unfettered by conventionalities or antiquated restraints, let loose among the common people. It was the Gospel on horseback, outstripping the pioneer's waggon, to be on the spot to welcome him, homesick and weary, to his wilderness home, and cheer him with songs of joy and hopes of heaven. It could found a Church without a bishop in a State without a king, that should afterwards achieve some of its greatest victories under Episcopal supervision and beneath Imperial sway. Like a willow whip, it could live and grow with either end stuck in almost any soil. To these qualities of the Methodist itinerancy the United States is chiefly indebted for the cementing of its ever-receding border into a homogeneous Christian society. It would have been sin for Methodism, a sin unto death, to have been blind to the Divine purpose, or to fail to exhaust its resources and energies in this heaven-designated field.

The nations were coming to America—coming by thousands and scores of thousands. They are still coming, some of them from heathen lands, and building their idol shrines in that republic of universal toleration. The limited resources of our people in the New World were so fully taxed to provide the bread of life for these, that those afar off must wait for their coming.

As Methodism spread, all the apparatus of Church life was to be created, and that by a people literally without a purse. This was true in England and Ireland, but more emphatically true in the broader domain of the United States. Even now the Methodist Episcopal Church is dedicating to God more than one church for every day in the year, not excepting Sundays, and yet not fully meeting the demands of her growth. Moreover, all branches of Methodism have had to build and endow within the century their universities, colleges, seminaries, hospitals, and charitable homes. It has not been easy for us to add to this all that our hearts prompted us to do for the heathen.

There were, however, thousands of heathen in the wide home field to whom American Methodists went as promptly and as joyously as to others for whom Christ died, and among them were achieved some of the greatest and most glorious successes—great enough at the time to thrill and inspire all Christendom. Such was the work among the

Wyandots of Ohio, the Creeks, Seminoles, Choctaws, and other tribes, chiefly in the more southern fields. All this before a Methodist missionary organisation existed in the United States. This early work among the aborigines was chiefly supported by the sacrifices of the preachers, by funds personally solicited by Bishop Asbury, who always carried a subscription-book for the purpose, and by aid voluntarily tendered by individuals, congregations, or Sunday-schools. Only a few local societies existed to aid in missionary work of any kind. Through these labours many Indian nations have been Christianised and are still being Christianised. We are even now triumphing over heathenism in Yakima and other fields beyond the Rocky Mountains in the United States, and also far to the North-West in the British Dominion, even to the borders of Alaska, while the Methodist Episcopal Church, South, is holding faithfully much of the fruit of our former united toils garnered into an Annual Conference.

The coloured population of the United States and the West Indies, largely neglected by others, became special objects of interest to Methodists. They were numbered by hundreds of thousands, who had been forcibly and iniquitously transferred from well-nigh bestial heathenism to unrequited toil. Faithful Methodist preachers so diligently cultivated this field that we find to-day by far the greater number of this people in the various Methodist communions. They have furnished worthy bishops to the Church, and noble missionaries to their fatherland, and I believe them to be the chief human reliance for the redemption of the Dark Continent. It would not be right in this account of what Methodism has done for the heathen, to leave this work entirely unmentioned.

The Missionary Society of the Methodist Episcopal Church was organised in 1819. Its first foreign mission was opened in 1833, when Rev. Melville B. Cox went to Liberia, and, beside his work among the colonists, attempted something for the surrounding heathen. In 1847 this society entered China, that vast heathen empire. They entered India in 1856, and Japan in 1872. These are their chief heathen fields. To assign 1839 as the date of the origin of the foreign work of this society, as some tables do, seems therefore to be a manifest error. The very latest must be 1833; but labour among the heathen, if we take into account the heathen of the land, began with the earliest domestic mission-work, which the annual reports obstinately persist in putting at 1814, or five years before the birth of the society.

The same or similar laws have governed in the case of all the lesser bodies of Methodists. Engrossed by more immediate claims, most of them have as yet been unable to enter heathen fields, and several of them are entirely without missionary organisations. Of the twenty-seven bodies represented in this Ecumenical Conference, but nine have entered foreign heathen fields, namely, the Wesleyans of Great Britain, the Methodist Episcopal Church, the Methodist Episcopal Church,

South, the Methodist Church of Canada, Methodist New Connexion, United Methodist Free Churches, Primitive Methodists, United Brethren, and Australian Methodists.

I say *foreign* heathen fields, thereby excluding from this statement work among Americo-Liberians and the American Indians. Several of these Churches, however, as yet occupy but a single heathen field—the promise and prophecy, as we trust, of still more. Thus the Canada Wesleyans and Evangelical Association are only in Japan; the Methodist Episcopal Church, South, only in China; the Primitive Methodists only in Africa; the Methodist New Connexion only in China, &c.

The residue of our list of Methodists have yet to begin work among the heathen. The African Methodist Episcopal Church have lately taken a noble step in entering Liberia, which we anticipate may lead to most aggressive work on their part among the Ethiopian heathen. The labours of this Church, however, will at least for a time be mostly confined to Americo-Liberians.

A careful statistician finds the Methodist communicants of India, Ceylon, and China to be 13,157, with 315 ministers and 156 local preachers. Most of these should be placed under the category of heathen work. The Methodist communicants in Africa, Australia, and Polynesia are said by the same authority to number 126,790 members, with 612 ministers, and 3,823 local preachers. A goodly portion of these grand results, not easy to be specified, will be confessed to be trophies gathered from heathen fields. The remarkable figures thus given we are sure do not overstate the facts.

But the quality of the work is as remarkable as its extent. I might as well try to show you the Atlantic in a spoon as to hope to tell you in twelve hundred flying seconds what Methodism has done for the heathen. The Wesleyans of England rightfully bear the banner, not only for the thoroughness of their giving, but also for the heaven-directed sagacity with which they have made their expenditures. We can hear the islands of the Pacific clapping their hands from afar because the Wesleyans came to them with the tidings of salvation. In 1813, four years before the Wesleyan Missionary Society was organised, Dr. Coko was authorised by the Conference to associate with himself six others, and proceed to establish missions in Ceylon and Java; and the mission thus founded has to-day nearly five thousand members. The society entered New South Wales in 1815, and five years later Van Diemen's Land. In two years more they went to the Friendly Isles and neighbouring groups, and one year still later to New Zealand. In twelve years more they undertook the conquest of cannibal Fiji. In three years more they were in "Australia," and in yet another year in West Australia. Not all heathen work, but bearing upon it.

The bare mention of these undertakings, like the naming of Waterloo,

leaves no necessity for explaining what has been the result: five hundred, it may be, of the beautiful isles of the Pacific, so lately heathen, are now gemming the crown of the Adorable Redeemer, and the Wesleyans were no unimportant part of the agencies by which this has been accomplished. Tables once covered with human flesh are now spread with the emblems of a Saviour's dying love, and lips that once keenly relished the awful feast are now proclaiming the melting mercies of the blessed Christ. It is truly wonderful that in Fiji, but yesterday horribly heathen, and murderous as only Thakombau could be murderous, out of a population of 120,000 there should be 102,000 regular attendants on Divine worship, and that 42,000 children should be receiving instruction in the 1,500 Christian day-schools that have been established in the land. The victory is so complete that almost every trace of heathenism has been effaced.

Australia, more properly a continent than an island, has now its four Conferences, and Methodists are found everywhere within it. Our British brethren are also pushing from the South far up into the Dark Continent, and they have their Sierra Leone side by side with the American Liberia, both Churches seeking to operate eastward upon the almost impenetrable darkness of Equatorial Africa.

Methodism is one of the most effective of the evangelising agencies of India. American Methodism has there two Conferences, with all the apparatus of Church life, and a large body of native preachers; and British Methodism is scarcely, if at all, behind them. The whole land, from the Himalayas to Cape Comorin, now receives the Gospel at our hands. We have helped to extinguish the fires of the suttee, and to abolish infanticide. We enter as an important factor into all impending changes, as we have done into those already accomplished.

American and British Methodists are both of them in China—the Wesleyans in the south, and the Americans in the central and northern parts. The Foochow Annual Conference of the Methodist Episcopal has by some been pronounced the most thorough mission in the world, possessing in itself helpful and self-perpetuating qualities in such degree, that if the missionary society should be forced from her child, it would survive the separation, and the Fokien province continue to have a prosperous Methodist Church. And this is but one mission of this Church out of four in the Chinese Empire. One other has its centre at Peking, and its appointments extend right up to the Great Wall on the north. Another is in the interior at Kiukiang, midway between the sea coast and the empire's western boundary; and the last of the four has just been established in Tschuen, the most westerly province of the empire.

The mission of the Methodist Episcopal Church, South, centred at Shanghai, has like excellent qualities, and is a power in China rapidly extending itself. Our doctrines and usages have been well received in this celestial land, and we have taken deep root, and spread widely.

Taking the Methodist family together, we now compass the whole land. The Chinese, scattered over the United States and parts of the British Empire, are being taught and converted through Methodist and other missions, and the converts are returning to China to exercise no little influence on the Cantonese part of the empire. Canadian and American Methodisms have been but a few years in Japan; but their united successes have been great, and inspire good hope that we shall be well represented when this vast insular Empire of the Rising Sun shall fall into line, as it soon will, and swell the triumphal train of the Blessed Jesus as He marches on to the conquest of the whole world.

This essay must at least advert to the literary labours of Methodist missionaries among the heathen. They have not been behind others in producing books for the instruction of natives, and to facilitate their own successors in acquiring the languages in which they must preach. They have taken their full share in translating the Word of God, printing it, and distributing it; they have written, translated, and scattered tracts by the million; they have founded schools and colleges; they have been foremost to introduce among the heathen, especially women, the study and practice of medicine, and may boast of being first to send medical women to the women of heathen lands. The volumes produced by Methodist missionaries to the heathen would alone make a library, without which the world would be much the poorer.

We conclude that Methodism has fully committed herself to the great work of teaching the heathen to cast their idols to the moles and the bats. Her calling and condition have permitted thus far only the initiative of what she will some day undertake, by the favour and help of the Highest. Assembled now from all parts of the world, she may well ask—

1st. Whether the perishing condition of the heathen does not call at this period of Methodist development for an immediate increase of effort, notwithstanding the many other engrossing demands upon us?

2nd. Whether there be not several bodies of Methodists that have not yet entered heathen fields, who should at once prepare to do so?

3rd. Whether those who feel too weak of themselves for such an undertaking should not seek alliance with some other Methodist body already in these fields, through which they might co-operate, and whether the influence of so doing would not elevate and intensify their own Church life?

Finally, ought any considerable body of Methodists at the present time be without some missionary organisation, either their own or in fellowship with others, and, if possible, one embracing a heathen field?

REV. E. E. JENKINS (Wesleyan Methodist), in giving the invited address, said: Mr. President, Within the few minutes allotted to this address, I shall not attempt a review of Methodist missions, nor present for

valuation the arithmetic of statistical returns, nor will I exhibit the subject in the several aspects in which it may be considered, of difficulty, of failure, and of progress. I will occupy my time in placing before the Conference a result of foreign missionary operations, which will come back to the home Churches as a new evidence and defence of the Gospel. In addressing myself to this task, it will be necessary to go outside Methodist missions; and when the topics discussed at this Conference from day to day relate almost exclusively to Methodism, we can afford for once to extend our view to other Churches, and connect their position with ours as divisions of the one elect host and army of Christianity. It has happened, and no thoughtful observer can be surprised that it should happen, that the progress of science has awakened a parallel inspection of Christian evidence. The scientific fact brought to light is immediately associated with some Biblical doctrine whose authority it is supposed to affect; and during the last fifty years—that is, from the time that geology and biology ascended to the rank of sciences—Christianity has been regarded with increased assurance as passing, in the progress of things, from its early place as a truth, deeply grounded in history and experience, and standing unmoved like a rock to measure the tidal rising of other sciences, to an unhistorical position, retaining its hold of society for the present, because tradition has hallowed its formulas, and also, inasmuch as it has incorporated itself with the literature, the institutions, and the governments of those communities which have grown up under its inspiration. It has, therefore, come to pass that a considerable number of scientific and literary men in England, Europe, and America, affect to consider the religion of Christ as no longer in the van of progress, but as falling out of the march of human thought, and that, being illogical now, it will be impossible in the future. I do not think I misrepresent our opponents in putting their case thus—that if our minds were cleared of the old growths of ancestral attachment, of reverence for usage, and of transmitted imaginations of the supernatural, and Christianity were to present herself to us *de novo*, the modern educated mind would not entertain her credentials for a moment. That she is indebted for her place among us, and her influence over us, to great names, to great institutions, and to financial implications both wide and deep; that the progress of scientific revolution, begun in the schools, and advancing on the masses, must effect the removal of these supports, some of them disappearing by effacement and some by adjustment; and that the Christian faith will, in a future and not remote generation, cease to be a living thing, and will take its place among the classic relics of antiquity. This argument is specious, subtle, and indirectly impressive, because, first, being an argument drawn from position, it seems to admit of no direct reply except the uncritical, “We shall see;” and, secondly, it is not urged by our opponents as an objection to Christianity.

They affect to regard it as the *status quo* to be accepted *ad interim*, and this assumption pervades more or less palpably the literature of science, of criticism, and of journalism. The refutation of this argument we entrust to Mission Churches. If Christianity continues with us for the present because she is held fast by ancestral attachment, by reverence for usage, by transmitted imaginations of the supernatural, and by structural incorporation with society, she ought not to be able in the present day to find a place where none of these things exist. For although among peoples of elementary superstition, the religion of Jesus might repeat her triumphs, and create again these very ties which bind her to us (and if she is a lie and not a truth, scientific men ought not to give her the chance of doing so), yet there are nations with a religious civilisation much older than our own, and equally lettered and elaborate. If Christianity be another idolatry—for if there be no personal God all worship is idolatry—her disciples should not hope for success in measuring her against the philosophic polytheism of Brama, or the colossal hierarchy of Buddha, or the political monotheism of Mohammed. These great systems are as deeply rooted in the hearts, in the literature, and in the societies of their respective disciples as are the doctrines of Jesus in the nations of Christendom. It should be impossible at this time of day to propagate the venerable delusions of the New Testament among the votaries of the Vedas and the Puranums, because the pantheism of the Veda and the scientific scepticism concerning a First Cause prevailing in Europe, have so close an affinity that they are the same thing, but reached by two different paths. The Aryan poets felt after God, and their devout musings met Him everywhere, and they called Nature God. The modern philosophers feel after Nature, and their scientific researches find the Divinity nowhere, and they call God Nature. Moreover, there is another reason why we ought to despair of planting the Gospel in India, if that Gospel is falling back before the advancement of science. The Hindus are nearly abreast of us in modern education. Every new literary work finds its way into the schools and book-marts of Calcutta, Madras, and Bombay; every new fact in science is telegraphed to the Indian universities. Sir John Lubbock's recent review of the scientific history of the past half-century, and all the transactions of the British Associations, have been read with learned appreciation by thousands of Hindus. The philosophy of Spencer and of Mill are better understood in India by the average student, and by readers whose tastes are allured by psychological speculations, than they are among similar classes in England and America. If now it be maintained and assumed that the Christian faith is losing its power in England, and must ultimately lose its place, because science is invalidating its credentials, and time will gradually liberate us from the yoke of its associations, then since science has forestalled it in India, and there is no bondage of sentiment and of usage to bind it to the

Hindus, it looks like an enterprise of knight-errantry to attempt a Gospel crusade in the East. And yet it is a fact which we must leave our opponents to explain, that the most popular book in India to-day is the discredited Bible—popular not merely as a deposit of ancient literature, and, in its Anglo version, a well of English undefiled, but as a revelation of man, as a new authority of duty and of life, as discovering to the student new springs of strength and of peace, and opening a distinct and coherent prospect of immortality. But more than this, I hesitate not to affirm that as the Bible is the most popular book, Jesus is the most popular name in India, not the most loved and honoured, but next to Vishnu and Buddha, the most widely known, the most frequently upon men's lips; and without any exception, from a human point of view, the most powerful. Jesus is the avowed leader, and the New Testament the avowed text-book, of the most recent philosophic school of India. The chief leader of this school, a gentleman who has not professed the Christian religion, said, a few months ago, that so far as he could see, the future sovereign of India would be Jesus of Nazareth. I desire you to connect with this the flourishing Christian Churches which have taken root in India, the swift circulation of Christian truth outside churches, sweeping through schools and colleges, and penetrating the sacred enclosures of Hindu life, and then I think you will conclude with me that the home Churches will be richly recompensed for the sacrifices they have made for heathen lands by the accumulating and irresistible evidence they will receive from mission churches of the indestructible vitality of the Gospel, and of the help which they will thus render us in contending, against the infidel assumptions of infidelity, for the faith which was once delivered to the saints.

REV. J. L. HUMPHREY, D. D. (M. E. Church): I wish to speak of the objection we often hear with regard to the slowness of the progress of Christianity in India. I need not remind this Conference that it is impossible to show the actual progress of Christianity in any land by mere statistics, and especially is it so in reference to India. But I wish to call attention to a few figures which I think bear upon this subject, and at least afford us an approximate view of what God has been doing in that wonderful land. But before reading the few figures which I have before me, let me call attention to a few circumstances which are apparent to every close observer, indicating the wonderful progress of the Gospel in India. In the first place, if you go back to the time when that distinguished man—who became such by his scholarly attainments and devotion to Christ in India,—William Carey, went to India, and if you go back to the time when Henry Martin, the devoted servant of the Lord Jesus, went there, and if you compare the condition of the morals of the representatives of Christianity in that land in those times and the present, you will see a wonderful advance in this direction. It used to be said in the early part of this century, of European Christians who went out to India, that they seldom took their religion with them beyond the Cape of Good Hope. How changed is society in this respect now! I state from years of experience that some of the best and the brightest examples of consecration and devotion to God are often met with in the military and civil services in India. I will speak also of progress among the natives in

moral sentiment. The degradation of these people in past times cannot be imagined by those who have not witnessed it, and yet, as years have passed, we can see an elevation of moral sentiment among the masses of the people. There is now some sense of responsibility as regards speaking the truth manifested in a public way, so that in the courts there is far less of false swearing than has been the case formerly, and the great principles of morality that we rely upon are seldom dissented from in our preaching in the bazaars, and elsewhere among the people. The thoughtful among the people have generally this impression, that the country is destined to be a Christian country at no distant day. The old men say, It is not worth while for us to change; but the boys will become Christians ultimately, and there are thousands upon thousands of cultivated young men, leading minds in India to-day, that have been taught in mission-schools, that are not Christians, but who would embrace the religion of Jesus Christ but for the peculiar impediments and obstructions put in their way by the horrid system of caste. That system is relaxing its hold somewhat, though it is still formidable in its character. We have been accustomed in India for several decades past to collect, as far as possible, the statistics showing the number of Christians in evangelical Christian communities. I think Dr. Mullens, the distinguished secretary of the London Missionary Society, collected these statistics for three decades. In 1851 we had 127,000 native Christians in India in evangelical churches and missions. In 1861 we had 213,000; in 1871 we had 318,363. Now, in 1881, we clearly have in India proper half a million of Christians.

REV. JAMES CALVERT (Wesleyan Methodist Church) said: Forty-three years ago English Methodists were aroused, and deepest interest created, by a powerful appeal on behalf of cannibal Fiji. Earnest and believing prayers were offered, liberal gifts made, and three of us, with our wives, were sent to join the two who were already suffering many things and working there. The Fijians are a fine race, and industrious. Eighty of the two hundred and twenty islands are inhabited. Their houses, canoes, mats, cloth, and mosquito curtains, their fishing nets, crockery, baskets, sinnet, clubs, and spears are superior. They were pre-eminent for their wars, fearfully damaged by polygamy, guilty of strangling and infanticide, and degraded exceedingly by the prevalence of cannibalism to an extent beyond any other people—eating up, on some occasions, as many as a hundred persons. The renowned Ra Undreundre relished human flesh intensely, gloried in his shame, and kept count by placing a big stone in a row for each of the 872 of whom he ate after he became a man. One day I obtained and buried eighty-four limbs, all ready cooked, with teeth-marks left upon the liver. We found the Fijians as bad as human beings could possibly be when left to themselves and to the undisturbed control of demon spirits in all past ages, “being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity.” A small band of Wesleyan missionaries, without prestige or high notions, or any human protection, have been employed in Fiji for forty-six years. God wonderfully preserved our lives; and no one of us was sacrificed for thirty-two years, when Thomas Baker was slain and eaten with seven native Christians. We laboured constantly every day, and all day long, in every possible way, and prayed to God earnestly and perseveringly for the salvation of any and all. Reading-books and portions of the Scriptures were provided at once; and God was with us, and confirmed with signs following the word spoken. Some were convinced of sin by the Word and Spirit of God. They bitterly repented, earnestly sought and found mercy, and, when saved, were very clear in their experience. They were very diligent and regular at all the means of grace, and especially attentive to their meeting in class. And as soon

as any were converted and gained life in their souls, they were deeply earnest in prayer and effort for the benefit of others. We had several blessed revivals that told much upon our work; and a grand and glorious work of God has been wrought upon that long-neglected and deeply-degraded cannibal race, which, being real, deep, and abiding, none can gainsay, but is most manifest to all who honestly examine it. The labourers have never exceeded twelve. The glorious Gospel, proclaimed in a straightforward and earnest way, has done its old work. The Spirit accompanied the truth with His convincing and saving power, and the results, on a grand scale, are marvellous. Cruel practices and degrading superstitions are extinct. Many thousands have been savingly converted, bore well persecution, trial, the loss of all things, and martyrdom in a few instances; they maintained good conduct, died very happy in Christ, and are for ever with the Lord. Marriage is sacred, the Sabbath well kept, family worship regularly conducted, schools established everywhere, law and good government firmly laid, and spiritual churches formed. A native ministry is raised up and trained for every branch of the Church's work. The language has been reduced to written form; a grammar and dictionaries have been printed; 5,000 copies of the entire Bible, and more than 30,000 of the New Testament, with innumerable portions of God's Word, have been supplied, and purchased by the converts; catechisms with Scripture proofs, a large edition of Bunyan's Pilgrim, two editions of an invaluable system of Christian Theology, by John Hunt, have been widely circulated and very profitably used. And now, though the scourge and calamity of measles took away 40,000 of the people, our returns are 1,132 chapels and other preaching places, 1,603 schools, forty-eight native ministers, and 996 catechists and head teachers, all of whom are paid for by the people for whose benefit they labour; 2,252 school teachers, 1,405 local preachers, 2,733 class-leaders, 38,019 scholars, 102,384 attendants on public worship, 23,274 members of society, and 5,438 on trial for membership. This work in Fiji stimulates and enheartens the universal Church, and Methodism especially, for mission-work; it proves the Gospel to be still adapted to man, and still the power of God unto salvation; and it is a grand specimen of what will assuredly be done in India, China, Japan, Africa, and in all the world. The work of missions to every creature is still in its infancy. Oh, that the love of Christ may constrain our truly missionary portion of Christ's Church to much greater and more extensive efforts and triumphs for Him who promised to draw all men unto Himself! Let us arise to attempt great things for God, and expect great things from Him, with whom is the residue of the Spirit. The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. He hath said it, and He will bring it to pass.

REV. DR. BUCKLEY (Methodist Episcopal Church): It is somewhat difficult, under the classification of topics relating to foreign missions, to touch anything of great practical value to the operations of missionary societies, and the work of maintaining the spirit of our home Churches with regard to them. I shall try, however, to touch for a moment upon two or three points which seem to me of great importance, relating to the utilisation of returned missionaries. In the first place, I hold that the utilisation of returned missionaries for the perpetuation of stimulus and interest in this subject is of far more importance than it is generally supposed to be. Returned missionaries are of several classes: men at home on leave of absence after many years' service; men at home with impaired health; men at home in good health on account of the health of their families; and men who have come home to stay. These men ought certainly to be more efficient than many of them are in stimulating the feelings of the Church with respect to those great results, of which they

are supposed to be cognisant by personal knowledge. I hold that some of these men themselves are to blame, because they make serious errors in instructing us concerning statistics and geography, rather than giving us vivid accounts of the work of grace in the sections in which they have laboured. Again, I hold that the managers of our great missionary societies do not make that use themselves by suggestions, by recommendations, by throwing the whole weight of their influence behind and under the returned missionary which might be done, in order to give him access to the hearts and minds of the people. In the next place, I believe that the general presentation from official sources of the great results of missionary labour lacks variety and animation. In making this statement I have no particular person, or society, or class of persons, in view, but I speak from the observation of a great many years. Too often the official reports to the Church of its results are, to say the least, very dry, and they lack variety and animation. I hold that ordinary lawyers, with matters under their control to represent to a jury of twelve men, matters that have as much to stir the soul in them as these results ought to have in them to stir the souls of Christians, would create an excitement and perpetuate from week to week, and from year to year, an intensity of feeling, which we do not see with regard to these matters. It is not for me to say any particular person is to blame, but it is for me to say that many official representatives succeed in presenting this cause in a very dry way. Let their statistics of facts be set out in papers and circulars; but let the public addresses of secretaries and official representatives be diversified, fresh, and animated.

REV. DR. RIGG (Wesleyan Methodist) read an essay on *How to Avoid Waste, Rivalries, and Confusion arising from different Methodist Bodies occupying the same or contiguous Fields.*

The question which has been stated, and which is to be considered by us to-day, is essentially the same as one which has been often the subject of Missionary Conferences, and as to which evangelical missionaries in all parts of the world have long ago come to a substantial agreement—at least, in their own convictions.

As to mutual relations and co-operation, as to waste of power on the same ground, and as to mutual rivalries, no rules could be laid down for the guidance of the different branches of the Methodist family in their missionary enterprises, but such, in general, as are founded on the same principles of Christian brotherhood and equity which should regulate the mutual relations of all evangelical missionary societies that come within reach of each other. Only that in the case of the different branches of the Methodist family, just in proportion to the nearness of their kinship and the closeness of their likeness to each other, is likely to be at once the bitterness of their mutual unhappiness and the scandal of their disagreement, if they come into collision or jealous competition with each other.

Three-and-twenty years ago the principles which ought to regulate the relations of missionary churches with each other in the same field were excellently set forth by the Rev. G. M. Pope, of the Propagation

Society, in a paper which he read before the first South Indian Missionary Conference at Ootacamund (in 1858).

After premising that "the maintenance of friendly relations among the various missionary societies is of so great importance that scarcely anything can render the disturbance of them in the missionary field expedient," and insisting on the obligation of the law of love between missionaries and missionary societies, having recognised also the spirit of brotherly Christian affection as the best preservative against unkind controversies and unfriendly rivalries, he lays down the following rules.

When the missionaries of one society are in possession of a field of labour, other societies should not, as a general rule, enter it without their cordial consent. Where the field is so wide, Mr. Pope urges that new-comers should be pioneers, and enter into new fields. Such advice (I may here observe parenthetically) could not but come with special force when urged by a missionary of the Society for the Propagation of the Gospel—of all Protestant missionary societies the one which might have been expected to be the least liberal, the most exclusive.

He admits, however, that some exceptions to this rule may be necessary—as, for example, that the presidential or capital cities of a vast region may need to be occupied by all the bodies that have missions anywhere within the area in which such a city is the chief centre of influence. He further allows that an exception may sometimes be properly made in the case of missionaries who devote themselves to particular departments of labour, as, for instance, medical missionaries, or itinerating missionaries of a special class. Such labourers may often, he thinks, co-operate beneficially with the missionaries of various Churches throughout a wide region; but not without a distinct understanding having been secured between such special agents and the representatives of the various missions established on the ground. He would make, also, a further exception in the case of towns or districts of country which, standing far apart from the nearest missions established within the territory to which such towns or districts belong, may be more conveniently reached from the base-line of another mission, established in a different territory; or might, with advantage, be taken up as a special and separate mission by some new-coming Church or Society.

Indeed, even where such an isolated sphere of labour had already been entered by a missionary society, but could not be effectively occupied, he thinks that a new evangelical organisation coming forward to occupy it should be welcomed. He goes so far, indeed, as to intimate that, with a view to more convenient collocation or mutual adjustment, certain wide portions of the missionary field might well be resurveyed, and new arrangements and combinations be agreed upon. He lays it down as an absolute condition of good-will and well-working among the different societies that the missionaries should absolutely abstain from

proselytising, and as far as possible abstain from anything and everything in the nature of mutual controversy.

Upon these rules thus laid down by a distinguished missionary of the Propagation Society, the Protestant missionaries of different names have, with but few exceptions, and those recent, steadily worked for a generation past in India. Different parts of the territory have been assigned respectively to different societies, and the missionaries have recognised each other heartily as fellow-labourers in a common cause.

The results, as we know, have been most gratifying and impressive.

Similar principles have in general guided the various missionary societies in their African operations, especially in Southern Africa.

In China, perhaps because of the stupendous vastness of the field, and the wonderful magnitude of the chief cities, these principles have been much less strictly observed, although not altogether lost sight of. Very recently the Society for the Propagation of the Gospel and the Church Missionary Society have in that empire come to a beneficial mutual arrangement.

Earnest missionaries, however, of other denominations in China complain of waste, and that while in one city there are fifty missionaries of many different societies, there are immense regions of the country left without any missionary whatever; and there are urgent demands on the part of more than a few of the most fervid and energetic among the missionaries that among the various societies an understanding should be arrived at without delay, by means, in the first instance, of a truly representative Missionary Conference, as to the boundaries of their respective provinces of labour, and that, where necessary, some redistribution should be made of the agencies now at work.

As to Japan I have little information, but Dr. Maclay, who is to follow me, will give us the fruit of his personal knowledge.

It must not be kept out of sight, however, that the arrangements of mutual abstinence and exclusion agreed upon among the different societies have not always worked satisfactorily. It was agreed, for example, between the Wesleyan and the London Missionary Societies labouring in the Pacific, that the Tonga and Fiji groups being left to the Wesleyans, the Samoa group should be left to the London Missionary Society. But, after not a little difficulty and misunderstanding, it has been found impossible to adhere to this agreement. Some of the Samoans had been evangelised by the labours of Tongans, converted by the instrumentality of Wesleyan missionaries, and these Samoans, having thus received Methodist forms and influences of evangelical life, would not be content with any arrangement that took these away from them. In truth, they had not only become Methodists themselves, but they could not be restrained from spreading Methodist forms and influences among others; they became Wesleyan missionaries. The arrangement, accordingly, which the parent Wesleyan

Missionary Society had entered into has been disregarded by the Australasian Wesleyan Missionary Society, which now has independent authority, and which has relieved the parent body of all direct responsibility in regard to the Polynesian field. And if the arrangement to which I have referred has thus broken down in Polynesia, it may be doubted whether, in somewhat similar circumstances, the understanding arrived at among the societies in South India has not sometimes been too rigidly carried out. "More than once," says a well-known Indian missionary of our Society in a communication with which he has favoured me, "during my recent appointment to Madras, I was importuned by native Christians in Tinnevely, some of whom professed to have been converted in our South Ceylon Mission, to establish among them a Wesleyan Mission. Assurances came, which seemed highly probable, that large congregations might soon be raised, chiefly among the heathen. To have complied with this attractive invitation would have been to intrude on a field long successfully worked by the Church Missionary Society, and would certainly have incurred the general condemnation of the missionary community. Of course the overtures were declined."

The decision to decline the overtures may have been perfectly right in this case. There may not have been funds to spare for this particular extension. It may have been within the power of the Church Missionary Society to do the work which the Wesleyan Society was unequal to perform. But if the Wesleyan Society had had the means to establish a mission which, so far as could be judged, would be likely to prove spiritually successful, and, in due time, self-supporting, it is at least open to question how far it was right to decline the overtures of these natives seeking of their own accord for the establishment among them of a Wesleyan Mission.

It seems needful, also, to remark, in order to a distinct and true appreciation of the lessons to be learnt from missionary experience in India, in regard to the question before us, that in some cases the societies seem to have had assigned to them a wider territory than they can effectually cultivate; and it may reasonably be doubted whether the entrance into such territory of some other Church or Churches ought not, under proper arrangements of mutual respect, to be welcomed by those at present on the ground. As a Wesleyan—speaking, however, only in my private and personal capacity, and in no sense or degree officially—I will even venture to say that the resources of our own society have seemed to me to be unequal to the adequate occupancy of the Mysore territory, and that promising openings into wide regions of heathenism have too long been neglected because of our want of means to make provision for entering them. The like also is said by experienced missionaries to be true as respects the London Missionary Society in the territory which it occupies in the South of India.

These observations, which include the results of a wide induction, will enable us to approach with intelligence, and with some impartial and independent light for our guidance, the delicate subject which asks to-day for our practical wisdom in order to its settlement—viz., the relations of Methodist Missionary Churches to each other when brought into mutual contact—and in danger, it may be, of mutual collision—on the mission-field. This question has originated in facts for which no clear logic has been found, facts which have actually arisen in the missionary field, and chiefly in India. In the numbers of the *Harvest-Field* for last December, last January, and last July, the matter is discussed by Methodist missionaries, who appear to have been looking to this Ecumenical Conference, sometimes, I fear, with exaggerated and impossible expectations, as to a body whose influence may be available towards a solution of difficulties which they feel to be of a serious and more or less threatening character.

There are two names around which, historically, two sets of facts group themselves in India. With the name of Dr. Butler—an American Irishman, beloved and honoured on both sides of the Atlantic—is associated the observance of the established Indian rules of missionary procedure, and all that is brotherly and pleasant in experience and in remembrance. With the name of the Rev. W. Taylor, of Californian and South African fame, is associated, at least in the minds of many, the thought of intrusion and irregularity, and much that is more or less disturbing and perplexing. Both were—as both still are—ministers of the same Church, the American Methodist Episcopal Church, but Dr. Butler represented the American Methodist Missionary Board, whereas Mr. Taylor represented only his own convictions and his own methods and enterprises.

Dr. Butler, in the year 1856, occupied a centre in the north-west of India, with the cordial good-will of the existing missionary bodies in India, having first of all taken counsel with the Wesleyan missionaries of Madras and Bangalore—I may say, of South India. Mr. Taylor took counsel with himself alone, and went on lines altogether special and personal.

Mr. Taylor's principle was, in the first instance, to form self-supporting churches of Europeans and Eurasians; churches organised in entire independence, at least in the first instance, of all other churches, although loosely united with each other from the first through their common relationship to Mr. Taylor, and eventually brought into some relation both with each other, and with the American Methodist Episcopal Church in the United States, by being collected under a distinct Conference, and visited by the same Bishop of the American Methodist Church who visits the regularly constituted and organised Indian Conference of Missionary Churches, which has been formed through the labours of Dr. Butler and his successors. Mr. Taylor appears to have succeeded, to some extent, in his object of

forming self-supporting churches, having obtained American pastors for them, who accepted the position on the understanding that they were not to look to any foreign or distant sources for support. It may well be believed that Mr. Taylor has set an example of energy, and that some of the pastors he has brought over have set an example of self-denial and self-reliance, from which missionaries and missionary churches may have something valuable to learn. But he has done little or nothing in the way of founding native missionary societies, while he has divided existing Anglo-Indian Churches in the process of founding his own organisations. Moreover, by introducing a second Conference into India, which has never, in any of its churches, owned any organic connection with the previously existing Conference, and which proceeds in its organisation on different methods and principles, while he has given his mother Church an opportunity of showing her wonderful elasticity, he has at the same time set an example of unco-ordinated action within the same Church which has its dangerous side. In what way these churches of Mr. Taylor will be able, in consistency with his main principle, to carry out effectively or extensively missions among the heathen, remains to be seen. That principle is that no church, not even a missionary church, should be statedly, and by any organic arrangement, dependent, even in its inception, in its first initiatory stages, upon another church or system of churches. On this point I will only say that Mr. Taylor herein reminds one somewhat of Edward Irving; and that if from both these powerful men missions and missionaries may have some fine inspirations and some valuable hints to gain, yet that both alike seem to teach what is incompatible with the very basis of missionary organisations, and cannot be sustained by the authority of apostolic teaching.

The principle of Methodism, at all events, from the first has been, that as the circuit centre helps to support the work in the needy and distant village; as the Connexion, as a whole, helps to maintain the needy and dependent circuit, and is evermore originating some new mission at home; so the whole Home Connexion is bound to establish and to maintain, according to its power, the work of evangelisation in foreign, and, above all, in heathen lands.

In China, I am not aware that any difficulties have as yet arisen from the presence of at least four different Methodist Missionary Societies within so vast a field, but it seems to be desirable that timely arrangements should be made to prevent any collision or inconvenient complication in the future.

In Italy the American and the Wesleyan Methodist Missionary Societies come into contact with each other, but not, I apprehend, into anything like collision or misunderstanding. Capital centre as Rome is, in Europe, for American travellers and students of art, it is not to be wondered at that American Methodism should have its representative at Rome. We may be sure that Mr. Piggott would not

be happy to lose the comradeship of Dr. Vernon in the eternal city. If American missions are destined to general extension in Italy, it is not to be doubted that the spirit of the American and Wesleyan Churches towards each other will be not less magnanimous than that which enabled Abraham and Lot to agree as to the territory which each respectively should occupy.

A more difficult question is presented by the relations of the different branches of Methodism—in this case three branches, two American and one English—in Germany. So difficult, indeed, is this question, so much is to be said *pro* and *con*. on the various aspects of it, that I cannot pretend, especially as the limit of my time is already almost reached, to deal with it in detail. One thing only I will say, which seems to me to be a vital consideration, included within the general scope of my theme, and to have a direct bearing on this particular branch of the subject. The case is essentially different when any Church is asked to retreat from ground it has occupied, to hand over churches it has founded, from the case of refraining to occupy ground for the first time with a view to create a church. If it was accounted a violation of political liberty for the inhabitants of Savoy and Nice, without any will of their own, to be transferred—transferred really by the stroke of a diplomatic pen—from king to emperor, from Italy to France, is it consistent with the principles of true religious freedom, with the spiritual rights of human souls and human churches, for societies and congregations to be transferred—in virtue of a negotiation between foreign and distant Church powers—from one Church jurisdiction to another? I confess, to me this appears to be a very serious question indeed, and would suggest that whatever arrangements in any case might possibly be made, whether in Germany or elsewhere, for the transfer to other ecclesiastical authorities of existing mission churches, means should always be taken to ensure that nothing should be done of this kind without the genuine concurrence of at least the great majority of the societies and congregations so to be transferred.

This point being duly guarded, so great and obvious are the benefits which would result from the consolidation of the Methodist work in Germany, with a view to its development, as speedily as possible, into a truly national, self-regulating, and self-supporting German Methodist Church, that I cannot but hope the subject will receive the best attention of the American and British Churches directly interested.

There is one proposal, lately made in India, which some may be surprised that I have not made a principal point of discussing in this paper. It is that American and Wesleyan Methodism throughout India should be united, and placed under the direction of one united Conference, to be independent alike of British and of American Methodism, but to derive support from both. My limited time, however, to-day did not allow of my dealing with any but practical ideas. In the case

of missionary churches planted among heathen races, unsupported by any natural basis, national or colonial, of fully organised British or American Churches, powerful enough to be not only self-supporting, but effectively missionary—in the case of such weakling and dependent missionary churches in a country like India—the idea embodied in the proposal to which I have referred did not seem to me to be practical.

How imperfectly I have dealt with my subject, I know full well. But to have dealt with it fully and effectively would have required not minutes but hours. I have done what I could in the time.

REV. R. S. MACLAY, D.D. (Methodist Episcopal Church) said: The best and perhaps the only adequate way to avoid the evils referred to in the topic now under discussion, is to avoid the cause or causes which are likely to produce them. It may be true that hitherto these evils have not assumed alarming proportions; and yet probably we are all prepared to admit that, at least in some degree, the evils referred to really exist, or are to be apprehended. If it is even only approximately true that the policy, or absence of policy, underlying our present plans for aggressive church work tends to produce evils similar to those already referred to, it is certainly well for us to give the subject our most serious consideration. I am aware that, in the judgment of many able men among us, the policy, or absence of policy, with regard to this subject, according to which the Churches represented in this Conference are now acting is the best, and, indeed, the only course for us to pursue. It is said that the evils referred to, wherever they exist, have arisen from indiscretion or perhaps maladministration; and that any attempt at present to modify our plans or to institute a common policy in regard to the subject will inevitably create difficulties greater than those of which we now complain. But even the most strenuous advocate of our present policy will probably admit that the evils in question, wherever they exist or may be imminently possible, are sufficiently important to demand the most earnest attention; that such evils constitute charges of the gravest character against any policy of which they may be legitimately predicated; and that if these evils do not result from indiscretion or maladministration, but indicate the necessary tendency of the policy itself, it manifestly is high time to take the matter into our most searching and prayerful consideration. Emergencies and questions of high importance, in connection with our missionary work, have already arisen, for the adjudication and control of which no adequate regulations exist; and it is quite certain that consequent upon the expansion of our evangelistic work, both in the home countries and also in lands beyond the seas, more serious complications may arise in the near future. Ordinary prudence would seem to indicate that, at as early a day as practicable, the Churches here represented should jointly enunciate such principles, and enact such rules with reference to the subject, as shall meet the requirements of the case. Without attempting at present an exhaustive treatment of the subject, it may, perhaps, be appropriate for me to offer a few suggestions having reference chiefly to the prosecution of the missionary work in which we are

engaged. In the first place, if the other suggestions in regard to this subject that may be offered are impracticable at present, may it not be practicable that in missionary operations the Churches represented in this Conference, while retaining their present organisations and denominational characteristics, should combine their efforts and make common cause, at least, in initiating and supporting educational, literary, medical, eleemosynary, and, perhaps, other departments of Christian work? Secondly, If the preceding suggestion is deemed inadequate, is it not practicable and desirable that, with reference at least to missionary efforts, the Churches here represented should adopt some plan in accordance with which the countries, or portions of the countries, to be evangelised shall be distributed so that to each branch of Methodism co-operating in the great missionary movement a separate and adequate field shall be assigned for its occupancy? Thirdly, If the preceding suggestions do not meet all the requirements of the case, is it not practicable and desirable that the branches of Methodism represented in this Œcumenical Conference should come into closer communion, and, at least in their missionary work, unite in raising up one common Methodist Native Church in each great mission-field—a Church which, loyal to the unchanging and unchangeable principles of God's Holy Word, identifying and emphasising the original spirit of Methodism, and in non-essential points adapting itself to race and national idiosyncrasies, shall be an element of power wherever established?

In support of this suggestion it may be urged that it will be an eloquent expression of Christian brotherly love and confidence; that it will tend to remove a prolific source of objection to Protestant Christianity; that it will accord with the growing spirit of catholicity among the Churches, both at home and abroad, at the present time; that it will tend to bring us nearer to other Protestant communions; that it will partially, if not wholly, remove the evils now under discussion; that it will enable us most economically and effectively to utilise the appliances and resources at command in the prosecution of our missionary work; that it will at once emphasise and illustrate our belief in the essential union and unity in Christ of all true Christians; and that it will be at least an approximate fulfilment of our Saviour's prayer "that they all may be one." Whether or not the suggestion offered is practicable at present, remains for us and the Churches we represent to say. The objections that may be arrayed against it are numerous indeed, but perhaps not unanswerable; the obstacles in the way of its accomplishment are formidable indeed, but perhaps not insurmountable. On the other hand, the considerations supporting it, and the results to be legitimately expected from it, are so beneficent and important, and harmonise so completely with the spirit, the instructions, and the example of the Great Teacher, that it is impossible to repress the desire for its immediate accomplishment, or to conceive of any other answer to the important question now before us that will so adequately meet all the demands of the emergency contemplated, and the salutary influence of which will be more acceptable to Him whose we are and whom we delight

to serve. In the event of our continuing to employ in our aggressive Church-work the policy we have hitherto pursued, I beg leave to offer a few remarks on the subject. First: With regard to initiating new missionary work, it is extremely desirable that no branch of Methodism, without previous consultation and agreement between the two parties, shall enter a mission-field where another branch of the same Church is operating, and employs appliances and resources even approximately commensurate with the demands of the field. Secondly: With regard to mission-fields where two or more Methodist missionary societies are already operating, it is of the highest importance that whenever in the territory thus occupied one society has commenced work, and employs in its prosecution a corps of labourers sufficient to meet the reasonable claims of the place in question, no other society shall enter it. Thirdly: With regard to arrangements for the translation of God's Holy Word, the preparation of Scripture commentaries, the translation or composition of hymns, and all other efforts to provide a Christian literature for the native churches, in countries where two or more branches of Methodism are operating, it is extremely desirable that the efforts in this direction of any one branch should be utilised and supported by the other branches. Lastly: That while adhering to our denominational organisations and characteristics, we ought, as far as possible, to endeavour to hold in abeyance minor points of difference, and to bring prominently before the minds of the native Christians under our care the great points of doctrine, method, and usage concerning which we are in accord, to the end that these Christian converts may be united in mutual love and confidence. A little over one hundred years ago Methodism, guided, as we believe, by the Holy Spirit, commenced her career by planning for the conquest of a continent, and, with God's blessing, the approximate execution of the programme has made her great. At the opening of a new century let us, in humble dependence on the same Divine Spirit, and by a judicious use of our resources, rise to the grandeur of our opportunity, and plan wisely for the conquest of the world.

REV. A. C. GEORGE, D. D. (M. E. Church): No more practically important question for Methodism, I suppose, can be brought before this Conference than we have to consider to-day. There is no doubt but that those engaged in these mission-fields at the ends of the earth are looking to this Conference for the expressions which it may make on this subject. I was intensely interested in the very fervent, practical papers which have been presented to us. There are a few principles with regard to this missionary work which ought to be kept constantly in mind. If we could somehow transfer through all our missionary societies, boards, conferences, and churches this feeling, that we are operating in foreign missions not to convert a country to the Methodism of the British Wesleyan Society, or the Methodist Episcopal Church, or the Methodist Episcopal Church, South, or to any other particular family of the one great Methodist denomination, but to Methodism—that the result must be in the end a Methodist Church in India, a Methodist Church in China, a Methodist Church in Japan, a Methodist Church in Germany and Italy, wherever we go, then a feeling of oneness and commonness in the ultimate

end would be realised, and a great many of the difficulties which arise, in these several fields, and which are likely to arise, would be avoided. We should not enter Germany, for instance, as Wesleyan Methodists, as Methodists connected with the Methodist Episcopal Church of the United States, or with the Evangelical Association; we should not enter the same town or the same quarter of the town and undertake to establish two or three Methodist Societies, of necessity in each other's way, impairing the common resources, and exciting almost certainly some jealousies and rivalries. There are, as the essayist said, great cities like the capital of the world, where two or three distinct Methodist organisations may very appropriately have a head, a capital, a centre of operations; but, nevertheless, we are to create a Methodist Church—I do not say a Wesleyan Methodist nor a Methodist Episcopal, but a Methodist Church—in Italy, in Germany, and in those other countries. I think if this is kept in mind we shall keep out of each other's way; we shall avoid a waste of our resources, we shall remove the occasion for feelings of rivalry, we shall regard ourselves as different armies of occupation entering a great country for its subjugation to the one great central power which we all represent, and we shall expand our means and our energies, therefore, only in respect to the ultimate result. The suggestion is made that in certain things—literary, theological, educational institutions, seminaries for theological training—there may not only be conferences amongst Methodist missionaries representing different Methodist societies in different parts of the world, but practical co-operation. Why may we not have one theological training-school in India, in China, in Japan, in which all these different Methodist bodies may be represented, and towards the support of which they may all contribute? I do not suppose it is possible in many cases to make a distribution of territory amongst different denominations—different branches, I will say, of this great Methodist denomination, for we are one—that can be strictly and absolutely adhered to, but there are certain exceptional cases that must be charitably considered. One was referred to by Dr. Rigg, for instance, where he speaks, I believe, of a certain stipulation with the Church Society. Persons converted under the ministrations of certain missionaries going beyond their geographical territory into another locality will gather together and will naturally seek ministration and help from the same source, and the prosperity of the common cause is to be secured by yielding to a certain extent. It will be found wise and practicable to yield in some measure to the demand. I believe that is a question, with all its difficulties and with all its embarrassments, that we only need to look in the face, to consider it calmly and kindly in all its bearings, and in all its great possible practical results. If we can thoroughly harmonise our work in foreign lands it will, perhaps, be a rebuke to us at home, which we deserve to receive; it may be that voices will come to us from these foreign fields, saying, "Is there not some waste of men and of money, of resources and opportunities, amongst you in England and in America? Would it not be well for you more thoroughly to co-operate?" I think one of the blessed results of practical understanding and unity and co-operation in the foreign field will be that we shall come more practically and thoroughly to harmonise and co-operate at home, and that the unification of the great power of Methodism, not only in Christendom, but heathendom, through all lands, will be the grand and glorious result.

REV. E. H. DEWART, D.D. (Methodist Church of Canada): Mr. President, I believe there is no topic placed on the programme for discussion in this Conference that awakens more profound interest throughout the Methodist world than the one that is now before us for discussion, and that our people are looking more anxiously at to see what solution or what suggestion

may be proposed. I do not think that it is among the teeming masses of heathenism that the evil is seen at the worst ; but in the mission-fields of our sparsely-settled districts the evil is still more apparent. I know, for instance, in my own country, a village of about 2,500 or 3,000 population, in which there are three Methodist churches—good substantial buildings—and three Methodist ministers, each of them having small congregations ; and it does seem as if a good deal of money was paid for the simple purpose of having the privilege of worshipping apart, for I can see no other good really to come of it. I would not for a moment express any sympathy with those who are constantly speaking against denominational feelings. I believe that without denominational loyalty and denominational attachment we cannot successfully maintain our position and promote our work. But there is something higher and dearer and more important than loyalty to our denominational interests, and that is loyalty to one common Christianity and to the cause of our common Master, and all our missionary operations, and all our adjustments of our work, and all our occupations of our different fields, should be in harmony with the grand sentiment, "One is your Master, even Christ, and all ye are brethren." With regard to the proposal to meet this difficulty by establishing Methodist Churches in Germany and other foreign fields, there is—however fine this may sound as regards liberality—a serious practical difficulty, and that is that our different missionary societies will not continue to contribute the funds necessary for the support and prosecution of the work after they cease to have any direction over it. This may become accomplished in the future when the missionary societies in these different countries are sufficiently strong to maintain themselves and to prosecute their work with vigour ; but it seems to me there is a practical difficulty as long as these Churches are not self-sustaining and sufficiently vigorous in the occupation of the fields that are allotted to them. I believe there can be very little done for the present in the mere withdrawal of missionaries from certain quarters ; but upon the lines indicated by the papers read, and by the speeches already delivered, I believe much can be done—that is in the general policy pursued. For it is not a mere waste of labour and of money that we have to meet in this question, but there is a waste of moral influence and religious power also through our contentions and rivalries ; and I hope and trust that though we may not be able to withdraw missionaries in order to form churches, an influence will go forth, especially upon the missionary authorities of the different Churches we represent, that will enable them to work upon the general lines of unity and amicable understanding, which will prevent that loss of moral influence and that waste of labour and money which we all so much deprecate in the past.

REV. J. C. BARRATT (British Wesleyan Church) : It must be admitted that in Germany there have been waste and friction arising from occupation of the same fields by various Methodist missionary bodies. Let me give one illustration. In a certain city of South Germany at the time to which I refer, two Methodist missionary bodies had been established for some years—the one body seventeen or eighteen years ; the second body about half as long. At that time the third Methodist missionary body at work in Germany sent in a preacher, the only ground for which, as given, was this : "Members of our own community have removed from various parts of the land, and are now found centred in this city." But surely that cannot be a sufficient reason for establishing a new section of Methodist agency in any place occupied by one or two such bodies already. If each Methodist body possesses all the essentials of Methodism, surely the Methodist Churches not represented in such a city may send their members to the bodies already existing there. If this reason be followed out to its logical sequence, we must have a multiplication of triple representations of Methodism, for, in

nearly every large town and city of South Germany, members are to be found belonging to each of these Methodist Churches. What is the remedy? We are told amalgamation, organic union. I can only say that, beautiful as the ideal of a National Methodist Church is, at present it seems to me to be impracticable. I can speak with reference to one of the Methodist bodies represented in Germany, and I am within the limits of truth when I say that seven-eighths of the preachers and people are not prepared for such union. As to a second Methodist body represented there, certainly the majority are against such an organic union; and I submit that if any blessing is to come out of such a union, the impulse must come from within, not from outside agitation. As soon as this becomes a necessity, and the affinities draw together, then the work of union will be easy, and unquestionably will be most blessed. I think that the remedy for this state of things is the cultivation of the spirit of brotherly love between the preachers of the various denominations, and the fair and legitimate use of every opportunity that offers for united action, so that it may be seen that these various Methodist bodies are not opposing forces, but that they are branches of one great Church—that they are various corps of one great army. I will only add an expression of a hope that when France is to be occupied—as we were told the other day would most probably be the case by another Methodist body—sufficient care in the selection of centres and in the organisation of the working plan will be taken to manifest to the world that Methodist brotherhood is not a sentiment merely, but a fact.

BISHOP PECK: I rise, sir, to make a motion which is in accordance, I think, with the feelings of this body. This is a matter about which we ought to do something. It is not sufficient merely to talk about it. I therefore move that a Select Committee be appointed of four men to draft such suggestions as this Conference may submit to the respective Missionary Boards. If I were to express my desire, I would have the Rev. Dr. Maclay the chairman of that Select Committee. I will not, however, go further. I think that four careful men, knowing missionary fields, and understanding them as Dr. Rigg understands them, can draw up a brief form of recommendation to the respective Missionary Boards that will make this Conference somewhat influential in avoiding future difficulties, if not in correcting those of the past. I move that such a committee be appointed.

REV. W. ARTHUR: I do not rise to oppose the motion, but I do rise with very great earnestness to give serious caution to the Conference with regard to the direction which it now seems to be taking. I believe there are very few things from which greater danger may be apprehended. I have watched the rise of this tendency from a very early time of my connection with missionary operations, and I confess that practically, in all the cases in which I have known our missionary society to enter into a formal arrangement with another missionary society to keep out of or to forsake a given territory, the result has been much more trouble than ever had arisen from the presence upon the same ground of two or more denominations. I state a simple fact: Dr. Rigg has already alluded to one case, the celebrated one of the Samoan Islands. Now, that was a mistake that must never be repeated anywhere. No two missionary committees anywhere must sit down behind the backs of the native churches of any country and arrange that those churches should be handed over to anybody else. Methodist work has spread far more by liberty than by uniformity, and divisions in all church history have arisen much more from the craving for uniformity than from the free exercise of liberty. So long as a man is a missionary in a great city, I can never understand his feeling offended when another man comes into that city to do Christ's work. I am in the midst of 50,000 Roman Catholics, and to think it a great intrusion

upon me if another minister, not of the same denomination, comes into the district to do mission-work, is to me perfectly monstrous. The way to show union in such a case is not to claim that such territory should be left to me, but to take the brother by the hand, and to say, "If God gives you more success than He has given me, I shall praise His name." I should be very glad of any steps tending to correct cases such as Dr. Dewart has pointed out, cases of real waste. When you come to deal with village populations, with dispersed populations, then I believe a great deal of good may thus be done; but when you come to deal with city centres, when you come to deal with great territorial tracts in India, it is to me perfectly absurd to try to fix the future so that such tracts should be left to any one denomination. Go on the Methodist principle of union—union in diversity—and when actual combination arises, let it arise from an internal feeling in the bosoms of the brethren, and of the Churches themselves, of the want of union. Do not let it arise from external action proceeding from any one centre whatever.

BISHOP PECK: I have no idea, if the Conference should appoint this committee, that they will in principle recommend any policy differing essentially from the broad and clear ideas of our brother Arthur; but this is a fact which we have to meet. There is a general expectation that this Conference will suggest something in regard to this matter. If they only report that there can be nothing done, they will help us throughout all our Churches. If they should report that there can be some prudential measures adopted, and can name what they are—nothing of the radical changes which my brother deprecates—that report would give us rest with regard to the matter. Without having any idea that a committee would be appointed which would attempt anything revolutionary or radical, I still believe that a judicious, wise committee can do something which will give the Church rest, even if everything remains just as it is now.

REV. DR. J. M. REID (Methodist Episcopal Church): I desire but a few words now that Mr. Arthur has said what he has so well and so appropriately; but I do desire to say a word or two. In the first place, it seems to me that these differences, so far as the foreign fields are concerned, are greatly exaggerated. I have in one instance, where there was much complaint in regard to this matter, diligently inquired into it, and I could find in that whole mission-field but one single case of collision, and yet there were more than eighty men on our part employed in the field; and where there are 150 preachers at work it ought not to have been surprising if, in their activity and zeal, there had been at least one case of thwarting or crossing each other's track. Now, sir, I would deplore the impression going out to the world, on whom we depend for our missionary contributions, that we are in a state of wrangle in our foreign fields. I know of no such thing, and I have diligently looked into the matter. I have my anxieties in regard to it, and I know there are points of danger to which the excellent essayist referred. The society of which I am secretary stands upon the general principles established years ago. We went into the north-west of India, where there was not a missionary among all those millions, and where it was hard to go, for we had no railroads, and other means of travel were not very swift or easy. In the same way we went to Foochow, a city where there was no mission, in the heart of the country, and when there was no thought of its becoming a commercial city. These have been our general principles; but in the case of Germany, for instance, we have grown so rapidly by the blessing of God that it has become an Annual Conference. There are now eighty-five preachers making up that Conference, and they are zealous men, and it would not be astonishing at all if, in the prosecution of their independent work, each man for himself, and each responsible to his Conference, there should be some little overstepping

now and then. I would rather have a man overstepping twice or three times every year of his life, than doing nothing in his conservatism; I would immensely rather that there should be a little overplus of zeal, than a staid conservatism that brings about no results. Now I desire to say that I have never heard until this morning from anybody in the universe—and I have tried to study missions—I have never heard that there was ever a proposition from any body, or any society, to transfer churches, or societies, or congregations, without their consent; I never heard of an instance in which there was a proposition that there should even be a consultation about the matter. So far as our society is concerned, we simply go on and prosecute our work. There has never been a discussion either in our private committees or in our public board, or in our general committee, upon this subject. We have no policy in respect to it. We are going forward, awaiting God's providence. I confess to you, when I saw there were some 150 Methodist preachers in Germany, I desired to see them united, not for the sake of preventing their crossing each other's path—for I do not believe they would do it much—but for the sake of having the whole 150 presenting one grand front, to speak to the Emperor, to speak to the legislature, to speak to the great people of Germany, whenever their rights were involved. I said over and over again in Germany, in the presence of all classes of people, that I hoped the time would come when German Methodism would be one, and that was for the sake of influencing persons of all our denominations to hasten the result. I have not any faith in Œcumenical Methodism: I mean Œcumenical in the sense of an organic Methodism all over the world. I believe that just as inevitably as we needed American Methodism when we became an independent nation, so there must be in the end a German Methodism, an Italian Methodism. I only wait till God says the time is at hand.

REV. E. E. JENKINS (Wesleyan Methodist): I agree with the general sentiments which I have heard on this subject, but we must come from general sentiments to facts. I hope Dr. Peck's suggestion will be carried out. Even if it fail, I am for attempting something. I was in Madras three or four years ago, and I found there that the brethren of America were preaching the Gospel, and earnestly doing it too, in neighbourhoods where our own missionaries were preaching the Gospel, thus disturbing each other's success. This has been the case in Bangalore as well as Madras, to my certain knowledge. Now, the brethren there, and probably in other fields, are expecting this Conference to say something. I do not believe there is any important difference in the views entertained in the Œcumenical Conference to-day on this point, and if the committee, suggested by Bishop Peck, could meet together and recommend for the consideration of the separate societies represented here, certain rules for the mapping out of districts and working together, I think we should secure a more harmonious co-operation in our great work hereafter.

BISHOP PECK's resolution was then agreed to, with the suggestion that the Business Committee should nominate the members of the committee.

The proceedings closed with a hymn and the Benediction.

ELEVENTH DAY, Monday, September 19th.

President—REV. R. CHEW, United Methodist Free Churches.

SUBJECT :

"FOREIGN MISSIONS"—Continued.

THE CONFERENCE resumed this morning at Ten o'clock. The REV. J. KIRSOP, of Manchester, conducted the Devotional Services.

REV. J. BOND brought up the report from the Business Committee with reference to the closing meeting. They recommend :

"That Dr. Osborn be requested to preside at that meeting and give a *résumé* of the Conference with regard to the initiation of the movement, its progress, &c., and responses, by the Rev. Dr. George, the Hon. Oliver Hoyt, Rev. Dr. McFerrin, Bishop Wood, Rev. Dr. Buckley, Rev. W. Arthur, and others, closing prayers to be offered by the Rev. Bishop McTyeire and the Rev. Dr. Rigg, the Benediction by Bishop Simpson."

MR. S. D. WADDY moved an amendment to the report. He thought that by that time they would have had quite enough of speeches and *résumés*, and proposed that the closing meeting should take the form of a good earnest Methodist prayer-meeting from beginning to end. They did not want anybody to write their biographies, or to tell them what they had been doing during the last few days.

BISHOP PECK seconded the amendment, which was supported by REV. DR. WALDEN, DR. MARSHALL, and MR. NEWTON.

REV. DR. RIGG supported the recommendation of the Committee. Of course the opportunity for prayer would be desired and provided, but at the same time, it would scarcely be right to part with their visitors without giving them an opportunity to say farewell.

A second amendment was proposed by the REV. W. ARTHUR, to the effect that the half-hour at the close of the morning session, and

the half-hour closing the first session in the afternoon, should, instead of being occupied by the usual five-minute speeches, be occupied by Dr. Osborn and Bishop Simpson for the purpose of farewell addresses.

After a long discussion, Mr. Waddy's amendment was put to the Conference, and declared carried.

This having now become the substantive motion, Mr. Arthur's amendment was put to the Conference, and declared by the chairman to be carried. The decision being challenged, a second vote was taken, and in the result the amendment was declared lost.

Mr. Waddy's motion was then put as a substantive motion, and agreed to.

BISHOP SIMPSON brought up a communication from the officers of the Woman's National Christian Temperance Union, which was read, and sent to the Business Committee.

REV. W. H. POTTER, D.D. (Methodist Episcopal Church, South), read an essay on *The Establishment and Support of Training-Schools for Native Converts and Native Ministers in the Foreign Field*.

In the preparation of this paper I have kept my eye steadily fixed upon the erection of native converts and native ministers in the foreign fields into independent, self-supporting, self-perpetuating Churches, as the goal of our missionary endeavour. When such converts can safely be left to themselves to work out their own salvation before God, and the salvation of their fellow-countrymen, then, but not till then, does the work of the home Churches in their behalf come to an end. To attain this result the training-school, or some other method of systematic teaching, must accompany the preaching of the Gospel. It is not enough to convert the heathen to Christianity, that is, to make disciples of them; to do that and go no farther would be to have the heathen nations on the shoulders of Christendom for ever. We must also fulfil the second part of the great commission, and teach the converts to observe all things whatsoever the Lord Jesus has commanded. We must also train them for self-help, self-dependence in religious thought and action, purge their views of all that is strictly anti-Christ, and leave them eventually, and at the earliest day possible, to continue the work with their children—leave them with Pauline liberty in all things, but with such thorough indoctrination into the Christian religion, and with such mental resources as to render their continuance in the faith reasonably certain.

The phrase "Training-School" has two very different and almost opposite significations, as used by Protestants and Romanists. It is well to note this. Says Dr. Morris: "Romanism trains, Protestantism

educates." It is not claiming too much to say that in this antithetical distinction Methodism has occupied a chief place; not decrying special training in the Protestant sense, it has been preoccupied with the broader work of education. But before advancing further into this subject, I wish to say that, compelled equally by the great principles of Protestantism, the traditions of Methodism, and my own conscience, I cast out, once for all, whatever is purely Romish in this phrase, "training-schools." Methodism does not want schools to train men's consciences to a blind obedience to Church order, but schools to prepare men to give intelligent direction to their work in the vineyard of the Lord. The limits of this paper compel abruptness of speech here. The character of my audience makes elaboration unnecessary.

The topic seems to contain four logical propositions, but I feel quite sure that I shall compass the entire purpose of the committee who arranged the programme if I treat the topic under two propositions only. First, the establishment of training-schools for native converts and native ministers under one management. Secondly, the support of such schools. The history of the topic indicates this to be the course desired by the committee. Dr. George wrote me that the topic was first suggested to his mind, in force, by some remarks of Dr. Haygood, of Emory College, Oxford, Georgia. He presented it to the Western Division, by whom it was accepted and proposed to the Eastern Division, the words "native converts" not being included. The Eastern Division inserted those words, and the amendment was accepted by the Western Division, and it was put into the programme as we have it. Moreover, practical reasons for this treatment, of a controlling character, will appear as we further consider the subject. Are training-schools for native converts and native ministers in the foreign fields necessary? I am almost ashamed to raise this question in this body of intelligent men, but some very stubborn facts compel to the inquiry. Methodism has scarcely any literature on the subject. Why is this? Many Methodist missions in large and important fields which it has occupied for years have no schools for converts. Schools for making converts by bringing the pupils under Christian influence there are, but none for training them. Why? Appeals have recently been made by the ablest and most experienced of Methodist missionaries to the home Boards and Committees for the establishment of such schools, backed up by such elaborate arguments in their favour as indicate a fear that the requests may not be granted. By every token, then, these schools, though an urgent need in many of our foreign fields, are not so considered by the Churches at home. As a basis of thought in our answer to this question, we may consider the needs of members brought into our home churches. When people are converted and added to the Church, the most exigent question with the faithful minister is how he may train such members to useful work in the Church of God; and it will generally be found that

the efficiency of any local church is in exact proportion to the wisdom and success of such training. Now, if with all our Christian schools and other religious influences surrounding the young converts at home, some further special training be found needful for their symmetrical growth and general usefulness, with a thousandfold emphasis may it be asserted that the converts in heathen lands need special preparation for their work. Even where general education is religious in its character, special training is necessary to furnish the seeing eye, the deft hand, the ready selection of the best means to accomplish the end desired. But I need not speak at greater length on this point.

The training-schools should be established in the foreign fields.

1st. It would be too expensive to bring heathen converts into Christian countries.

2nd. It would limit the number so trained to a very few.

3rd. It would, by virtue of their different surroundings, the cultivation of tastes foreign to their home life, and the breaking up of family ties, in which the strength of the Church so much depends, unfit them for their work when they return to their own country. On the other hand, the school established among the natives would sufficiently segregate the converts from the general mass of idolaters and evil-doers to give the Gospel a fair chance with them. For, as is well known, a school very soon creates a community for itself, a community of ideas and sentiments which abide with the students.

The school being established in the midst of the people where the missionary work is to be done, it will enable the pupils who are so disposed to combine much practical work with the duties of the school-room. In America, the best normal schools are those which connect practical teaching with instruction in the art of teaching; and the best theological training-schools are those in which the students do a great deal of class-meeting, evangelistic, and home-missionary work. The converts in the missionary training-school could accompany their teachers on preaching tours, assist in tract distribution, Bible readings, and all other work required of a missionary.

The school for converts and for ministers should be under one board of instruction. There are many reasons for this. I mention only two. 1st. The number of native ministers to be trained in most of the foreign fields is so small, that it would be an unnecessary waste of men and means to organise a separate school for them. 2nd. Even if men and money were abundant, the native ministers would be better trained for special work in a school of liberal education, as they are generally men of little culture.

The curriculum of the school should therefore embrace rudimentary studies, classical and scientific courses, Christian doctrines, pastoral work, and Church polity, and also instruction in some of the industrial arts.

Mixed schools—that is, schools for boys and girls, men and women—

seem to me to be indicated as best for our foreign work. Besides other advantages, this plan would lessen the expense and greatly facilitate the organisation of the faculty. A man and his wife, or perhaps his daughters, could be employed in the same institution. On this point, however, I cannot speak with certainty, owing to my want of familiarity with the social customs of heathen countries. But on the main point herein involved I may speak with both certainty and emphasis. The education of the women in our missionary schools ought to keep step with that of the men; for, first, there is a large amount of missionary work which they can do equally as well as it can be done by the men. 2nd. There is much that they can do which the men cannot do at all. 3rd. The native ministers must have native Christian wives trained in the work and in sympathy with it. Likewise, all native Christian men must be able to find wives of their own faith, otherwise the native Church will have but an irregular and one-sided development. The great pioneer of Christian education in India from this side of the Atlantic, Dr. Duff, in his *College Work in India*, has set this matter in such strong light that I need add only two words to what he has long ago written: that we are just beginning to find out what an educated Christian woman can do in the Church of God; and that we must provide for the setting up of Christian homes in heathen lands, before we can hope for the permanency of the Church in those lands.

Assuming that they should be mixed schools, they should be officered with ministers and laymen, with men and women, the diversity in sex and in church orders being desirable in itself and on social and economical grounds. These officers would at first, very naturally, be foreign missionaries, but the natives should be employed as teachers as early as a just, but not overdone, caution would allow it. The school would thus stimulate its pupils, give employment to some, and thus show itself to be a school among the people for the people.

Pupils.—Admission into these schools ought to be on easy conditions. Wisdom would seem to suggest that the term "converts" in this connection ought to receive a liberal interpretation. There should be no insistence upon such evidences of a renewed heart as are required in some of the home churches for admission into full membership. The school itself may properly become a place of probation, in which these spiritual things are to be determined. All minor children of native Christians should be admitted; such parents should not be forced to send their children to heathen schools. The temptation to profess Christian faith in order to obtain the benefits of the school should thus be reduced to its minimum influence. Arrangements should also be made for the admission of those already in the active work to short terms of instruction, as the best thing now available to them, but very seldom would it be profitable to take an active worker wholly out of his field of labour for a long course of study.

Support.—I. Where Christian influences have been at work for some considerable time, native help ought to be evoked to the fullest possible extent (I must, owing to the limited time, omit argument here).

II. The rule ought to be to charge tuition fees, the amount being determined by the customs and habits of the people; but provision should be made to exclude none who are unable to pay the fee. Let it be a charity only to those who need charity, either by reason of poverty or the opposition of their parents to the school. Covetousness is a sin in heathen no less than in Christian lands, and our schools ought not to foster it.

III. By the contributions of the home Churches. I have reserved to this place the proposition which I think most vital to the whole topic, viz.: that these schools should be established and supported by the hearty co-operation of all the Methodist Churches having missions in the same field. Chief among the weighty reasons for this co-operation are the following:—1. Economy of money. One school, one endowment, one list of salaries, one general outfit, would supply the wants of all the Methodist churches in a large missionary district; it would be quite sufficient, probably, until the time of the independency of the native church.

2nd. Economy in the number of teachers: that is, economy in cultivated minds. This is a most vital point; for notwithstanding our urgent calls for money, brains for such work as this are less plentiful than money. Perhaps no one of the various Methodist Churches has even yet in any mission-field men and women enough to officer a good training-school without withdrawing so many from the active work as to check progress and damage the cause. It is too plain to need more than the statement that a person just entering upon the mission-work where the language is not his own native tongue, is not quite ready to become a teacher in a training-school. Thus in many places a training-school could not properly be started by only one Church for want of men, whereas by co-operation a good school might be put into efficient operation in a very short time. Will God hold us guiltless if we delay this important work simply because no one of these separate bodies has the men and money to support the institution? It would be difficult to excuse our failure in this matter on denominational grounds. The papers and speeches which we have already listened to, show no such difference among us as would indicate separate schools to be the dictate of a healthy conscience.

3rd. Economy of spiritual force. Brains are scarcer than money, but spiritual force is the rarest of the three. Persons wholly and rationally consecrated to Christ are not plentiful. I would not intimate that there are now fewer consecrated people than in former days; no, but that there are fewer now than ever before in proportion to the magnitude and variety of work which seems waiting and wanting to be done. It will not do to put into the training-schools for native

converts and ministers men with half a heart for the work—men who may be induced to go out on a good salary, take their time to learn the language of the natives, find intellectual compensation for the sacrifice of some comforts in the broadening of their own culture, and settle down into a professor's chair for a few years, with strong intent by-and-by to return to their own country to spend an easy old age. Unless the training-school in the mission has as much spiritual power as the preachers and workers in the field, it will prove a curse rather than a blessing. This is true of training-schools at home, but how much more will the lack of consecration be felt in our missionary fields, when the contrast between the ease-loving teacher and the hard-working preacher is so sharp! Economy, therefore, of money, men, and spiritual force, strongly pleads for co-operation in this work. Co-operation in these schools will contribute greatly to the unity, and consequently to the intensity, of the impression made by the Gospel upon the heathen mind. Although the various Methodist Churches may have the unity of the Spirit, it is all-important in heathen countries to give that unity an outward expression. There should be one speech.. The Church in the midst of an idolatrous people is never safe so long as one says, I am of Paul, another I am of Apollos, and another of Cephas. A common training-school for all our Methodist missions would powerfully foster sympathy of intellectual views of Christianity in all the native teachers and ministers. And sympathy of the intellect is more lasting than that of the emotions, on account of its more stable basis; and it would readily become a surer foundation for the native Church. Such co-operation would greatly promote harmony of statement in the pulpit, press, and schoolroom, without which agencies in harmonious action no Christian Church in a heathen country is likely to be independent.

Co-operation, then, in the establishment and support of training-schools for converts and ministers is, in my view of the subject, the first and chief step towards the formation of one native Methodist Church in any of our great mission-fields. If there be those who desire the organisation and continuance of as many native Churches in the foreign field, as there are now different Methodist Churches at work there, they will of course oppose such co-operation. I must think that their number is small. Certainly there is no such desire on the part of the oldest and wisest men now engaged in the foreign work. The strongest sentiment which found expression in the papers and debates of the General Conference of Protestant Missionaries held in Shanghai, China, in which were many of the foremost men in the missionary world, was the need of such co-operation as would ensure for China the smallest number of Churches compatible with the present state of conscience as to doctrine and polity. Such a witness deserves to be heard.

Should the English language or that of the natives be made the basis of instruction in these schools? This question deserves separate treatment; but I have time left only for a few statements. If the native

language is likely to be permanent, then it seems to me that it ought to be the medium of instruction; for it would appear to be a needless circuitry to bring all the natives into an understanding of the English tongue in order to gain a knowledge of Christianity, to be carried back, perhaps with much loss of truth, into their own speech for the purposes of everyday life. But if Providence has opened the way to make the natives an English-speaking people, then it would be a twofold benediction for the Christian schools to give the people at once the language of commerce and of the Protestant religion. A large part of Africa just now invites to this work. By many wonderful works God has prepared the way to make the larger part of that vast continent an English-speaking and Christian people. Synchronous with the complete opening of that great country to the influences of the civilised world, God has set at liberty six millions of the same race which He has had in training for two hundred years. These six millions speak the English language, and are thoroughly orthodox in their belief, holding firmly the doctrines of the Divinity of Christ, atonement through His blood, the necessity of regeneration, the resurrection of the dead, and future rewards and punishments. God has wrought so graciously among them through the Protestant Churches of America, but chiefly those of the Southern States, that there are now over one and a quarter million of that people communicants in the Church of Christ; and if there is a downright infidel coloured man in the Southern States I have never heard of him. If the Methodists alone of America and Great Britain will unite heartily in the work, help to educate the coloured people of the South in the South, and gradually transfer the training-schools of the Southern States to the now heathen portions of Africa, it will not require many generations to achieve the entire redemption of that dark continent. But no one of our Methodist Churches alone is equal to this great task, and hence I close this paper with an urgent plea for co-operation. This is a matter about which the Œcumenical Conference, without power to legislate, may, nevertheless, prove its unity of spirit by taking one step towards a practical result.

REV. J. KILNER (Wesleyan), in delivering the invited address, said: I am here to discharge a duty. I address myself to the discharge of that duty under the influence of strong and somewhat conflicting emotions. I shall endeavour to economise every moment for such issues as are practical. I am painfully aware of the intense condensation which is necessitated by the rigorous limitations as to time, and of the tendency thus produced to suggest either too much or too little, of there arising more or less of obscurity from the lack of needed elaboration, of the danger of giving undue prominence to one set of principles or events, of the comparative dislocation of parts and the consequent disturbance of the relative value and fitness of things, of the risk of presenting a mere cold outline of some general

scheme minus the fillings-in of important detail, of the inevitable exaggeration of a fraction to the damage of the whole, of the almost irresistible impulse to dress sober truths in epigrammatic and stilted phrase, and a sense of incipient despondency from a consciousness of inability to make thought and phrase do more than telegraphic condensation. We plunge into our theme. It assumes sundry facts, and the right discussion of our theme depends on the intelligent recognition of these facts. We postulate, firstly, the idea of a definite mission to some heathen or anti-Christian people; secondly, the existence of a native race which has in it the elements and promise of continuity—a race not inevitably dying out; thirdly, a vernacular language as the medium of intercourse and influence; fourthly, some degree of social organisation and compactness holding the people together with natural modes of life, institutions, laws, &c.; fifthly, the existence of some risk as to climate, &c., at least some felt necessity for economising the life of the foreign missionary; sixthly, that a Christian mission, undertaken under one or more of these conditions, has obtained some hold of the people, and taken some root in their sympathies: in short, that it has made some progress beyond all merely initial effort. With these as our background, we may venture on a few bold outlines of what, at least in my judgment, should be attempted. I apprehend that this Conference will not need that I set myself to prove, first, that education, in its truest and broadest sense, has no limited zone of special growths. Secondly, nor need I prove that education has no exclusive nationalities or tribes of men as its special, its pre-eminent, or sole charge. Thirdly, it would be a grand economy of my work if you will go a step further, and admit that education, broadly understood, is as much a man's birthright as is the franchise, or the air we breathe. Fourthly, nevertheless you will concur with me in the averment that mental and moral culture—that is, education in its fullest sense—has certain foundation facts and principles as fixed as is man's nature, as imperious as a law of God. Fifthly, training institutions for a native agency are certain methods or ways of applying those principles. Sixthly, I would lay it down as an axiom that such institutions will flourish in proportion as these principles are wisely applied and prudently worked. Now, I myself have had long and deeply interesting connection with this form of mission-work. It was an early lesson learned in my mission experience, that if any lasting impression is to be made, any real territory won for Christianity, any vital Church organisation and work accomplished, the native must be an essential factor in all this forecasting. To leave him out of the question, to give him the background, to make him merely incidental, and an occasional helper, keeping the real power and the consequent responsibility in the hands of the foreign missionary only, is a most foolish and suicidal policy. Every possible office that the native can fill should be filled by him without delay. Now, these being lessons ingrained into my very life pretty

early on, you will be prepared for sundry practical conclusions at which I have arrived, and which I wish to impress on the mind and heart of the Churches. First. Every organised mission to the heathen should have some form or other of a training institution; and this department of work should be placed under the very best available supervision. Second. These institutions should be developed as speedily in the history of such a mission as is practicable. Third. These institutions should have a fair share of the best attention, talent, and every other resource of the mission; there should be no stint here. Fourth. A missionary to the heathen, without such appliances, is attempting his work under crushing disadvantages. Fifth. It should ever be recognised that there is great moral power in such institutions. They become centres of influence, models of training, a storehouse of available agencies for operating on adjacent heathendom. Sixth. Need I say that great care is needful to avoid the fatal mistake that these institutions are identical with huge, costly, ornate, and sometimes empty buildings, or with any other kind of material plant or mere bricks and mortar? Seventh. These institutions may, in their initial stages, be conducted on one or other of the following easy plans, namely: (1) As a part of a general scheme of a high school or college curriculum; (2) Or the men may pursue their training whilst at work on their several stations under the practical supervision of the missionary, there being periodic and fixed examinations under some general standard. I have no faith in grand imperial institutions for a multiplicity of tribes or for wide territories—at least, for some generations to come. Eighth. These efforts will naturally take their shape in a larger or less degree from the social condition and character of the people among whom they are planted and worked. Ninth. Let it never be forgotten that there are many and serious dangers connected with the aggregation of large numbers of native students; especially in such conditions of public sentiment and morals as are to be found in India and Africa. Evils unbelievable if not seen, evils almost ineradicable if not rooted, evils which sleepless vigilance only can prevent or cure. Tenth. To my missionary instincts the word “training” has a profound significancy and an intensified emphasis when applied to such institutions. The missionary must himself exemplify the principles which he inculcates, and this “must be,” like a law, covers the whole area of effort. The missionary is the model as to (1) The Teacher and the School; (2) The Preacher and the Pulpit; (3) The Pastor and the People; (4) The Evangelist and Aggression; (5) Organisation and Administration; (6) Consecration and Whole-heartedness; (7) As to Patriotism and Home Purity, &c. Then, eleventh, Economy of Funds demands all care and firmness in the management of these institutions, both by the home committees and the men who have the actual working of such institutions. There is a moral value in such economy. Local resources should be taxed to their utmost;

personal fees should be extracted whenever practicable; extravagance or waste should be denounced as a crime; the utmost economy should be wrought into the very sentiment and life of the institution. To this every student should be loyal. Twelfth. Considerable as has been the range of our observation and experience, we know of no royal or patented type of such institutions; none that will exactly suit all times and places with equal completeness and efficiency. A salutary lesson on toleration of variations may be learned here. Thirteenth. There are, however, some general principles which may safely be applied to all cases. For example, (1) Seize on and utilise the best material at command. (2) Work through the lower order of schools to secure better supplies or more suitable material: that is, systematise school operations for this purpose when practicable; (3) Vary manipulations as the material may require, both as to the ages of the pupils and as to their mental capacities, and as to the pressure and demands for agents; (4) Ever remember that it is force of character rather than technical knowledge that is of the highest value as a product of such training—this is the supremest demand, though, too often, the last result attained; (5) Physical science, as this is illustrated in the works of God, should be an early and a constant element in the curriculum. Fourteenth. Training institutions for girls should have prompt and prominent attention in the organisation of every mission to the heathen. These should be nursed from their earliest germ through all the stages of growth up to the completest fruitage, and should be multiplied as rapidly as means admit and opportunity presents. Adult classes should be very tenderly cherished; every form of woman's agency in the Church should be engaged in, and, as soon as the doors are open to the worker, every door should be entered. These efforts are essential to the vitality, vigour of growth, and permanency of any mission. There are no agents that tell more powerfully and salutarily on the general tone of heathen or native Christian Society than these of woman's agency. There are no agencies that can compare with these in power to penetrate, search out, and reform the evils of the home and of the family. If a nation's moral life is to be gauged by its home life, and if the home life is measured by the position of woman in that home, then have we the lever which is able, and I may say destined, to lift the heathen nations from their barbarism to the region and level of Christian freedom and purity; here, I say, in the renovation of the home through the moral elevation of the woman. True, there are many special difficulties to be encountered in the successful working of training institutions; but, thank God, these are not insurmountable, as experience has again and again proved. If you take India, China, and Africa as fields for labour, then nothing can surpass this class of agencies for directness, economy, or satisfactoriness of results. Finally, I would remark that industrial departments should be grafted on these training institutions whenever

practicable. Is it nothing in a world's renovation to rescue labour from the low estimate now put upon it, to multiply skilled labourers, and to develop latent powers of self-support and progress? The future religious life of these native Christians will be determined by the social stock on which it is grafted, and the evoking of a spirit of industry. The transition from a comparatively barbarous or nomadic life to the restraints which a city imposes, demands some such means of subsistence as skilled labour supplies to give the native a chance in the race of national progress. These principles should shape the policy of missionary societies, and should guide in the choice of men for the work; then would there be a grand ingathering of heathen for Christ, and rapid progress become the order of the day.

REV. DR. J. O. A. CLARK (Methodist Episcopal Church, South): The importance of the subject before us to foreign missions is apparent to all, but how the training-schools are to be established and supported is not so easy to determine. The more numerous and wealthier Methodisms may be able to organise and maintain them: it will not be so easy for the less numerous and the less wealthy. Now, may not some plan be devised to make at least a part of this work the work of United Methodism? I say a part, for it is manifest that each separate Methodist body must provide for its own converts. But may not training-schools for native ministers be established and supported by universal Methodism, to which natives called of God to preach can be sent? Here there should, if possible, be no division of capital and labour. The work needs all the capital and labour which United Methodism can give to it. There are no possible differences that can interfere with its success. The whole object would be to train the natives for mission-work, and to see that they are sound in Methodist doctrine. Nothing need be said about Church polity; each trained native would go to his work prepared to labour for those who sent him to the common training-school. I see less difficulty here than in anything proposed at this Conference for united Methodist action. The only difficulty is the want of the will and the purpose to help one another and bear one another's burdens. I have but little hope of any great good from this Oecumenical Conference, unless it result in some practical benefit to the weaker Methodisms. Mere sentiment is common, cheap, and feeble; the liberality which assists the weaker is rare, costly, and strong. If Methodism is that beautiful unity in diversity which it has been represented to be, then are we all members one of another: if one rejoice, all rejoice with it; if one suffer, all suffer with it; and if one be in need, all that are able will lend a helping hand. How much more would this be so if indeed the diversity be the great blessing that has been claimed for it! But I am afraid it is not so great a blessing. If it is, it is only because there is real love, and all are endeavouring to keep the unity of the Spirit in the bond of peace. If there is such peace—such mutual love, such freedom from envy and jealousy—then surely the different Methodisms can sweetly work together when the common good demands united work. I am not, however, one of those who glory in Methodist diversity as an unmixed blessing. The diversity has too often been the result of unseemly debate. God has graciously, no doubt, often overruled this, and caused our wrath to praise Him. I believe that He is now saying to our Methodisms, Be of one soul and of one heart, and, as far as possible, of one work. What means this oecumenical gathering? How is God speaking to us? He has removed all real causes of difference; lay ordination and lay representation, which

were once so, are so no longer. Slavery was once a fruitful source of alienation and strife ; it is dead and buried beyond the hope and power of a resurrection. Now, if diversity be the blessing claimed for it, let us pray that, when the next Œcumenical Conference is held, there may be many different Methodisms for every one represented on this floor. But if unity be best, let us pray that Methodist bodies, which ought to be organically one, and from which the causes of alienation have been providentially removed, may soon be welded together in indissoluble union ; and that all which, for good and sufficient reasons, ought to remain separate, may be more of one heart and of one soul, both with themselves and with all the rest.

REV. JAS. CALVERT (Wesleyan Methodist) : In Fiji we have 23,000 church members, and 5,000 on trial for church membership. The great work of God in Fiji has been accomplished mainly through the instrumentality of native agents. We have employed there 48 native ministers, and 996 catechists and lay teachers. All of these are paid for by the persons for whose benefit they labour, and we find that this works remarkably well. In addition to these helpers of our great work there, we have 2,252 school teachers, 1,405 local preachers, and 2,733 class-leaders. We had to employ early, as our native labourers, persons who had not been educated or trained to any extent. They were truly converted, their souls were right, and they were anxious to benefit their own countrymen. They gave themselves to this work, and we appointed them and sent them forth. Besides this, each circuit or station has its regular training institution, instructing and training native agents for the great work in which they are employed. The advantage of Mr. Hunt's *System of Theology* is exceedingly great. I have many a time heard a native, not read one of these discourses, but I knew where he had been, and I heard true sense and good Gospel from them when otherwise I should have heard nonsense of their own ; this work will be a benefit to Fiji in all the future. Then we have, besides this, our District Training Institution, at which one of our best men who is apt to teach is appointed to the work, and he is assisted by a most efficient native minister, who knows more of the natives than we can possibly learn, and we find this to be a very great advantage. I trust that this work will be wisely and vigorously carried out in each mission—not by anything that is good only in theory—by supposing that all the Methodists can join together to help in one training institution. They must be trained on the spot, and trained from the beginning, and have something put into them, because natives are very defective in their qualification for the right discharge of the important duties devolved upon them ; but by special attention from the beginning in our schools and in our training institutions we have found them efficient and very trustworthy, and God has owned their labours and greatly blessed them.

HON. A. R. BOONE (Methodist Episcopal Church, South) : I have consumed but little of the time of this Conference, and shall not again ask its indulgence, for I leave this afternoon for my home beyond the waters ; and if I do not precisely confine myself, in the five minutes to which I am entitled, to the question that is before the Conference, I trust I shall be pardoned. But you are discussing a question that is closely akin to a resolution that was passed, I believe on Saturday, by our venerable and much respected Bishop Peck appointing a committee which I trust will report to this Conference, that seems to me to be looking in the direction of accomplishing something. Sir, the people of my country, and especially the Methodist people of America, have looked forward to this Conference with deep and profound interest, not merely as an occasion of reading essays and making speeches that should go upon the record, but that there might be a long step in the direction of at least unity of action and concert of purpose in that great missionary work that is assigned to the Methodist

Churches. I would not undertake to say upon this floor this morning that I am in favour of organic union. At present this may not be desirable. What the future may develop I am unable to say, but I dare say that the future will be quite capable of taking care of itself. But I will venture to say this, and I believe it is the great purpose of the Methodist heart of the world, that we, at least, shall be so one together that when we retire at night we can bid each other good-night, and that we shall be able to salute each other in the morning when we rise, and that as each goes to his field of labour his neighbour shall know exactly where he is at work, so that if emergency arises he may call upon him for help. We at least may hope this much, and if we shall accomplish that we shall have done much good to the Church, and been a blessing to the world. But I do insist that if this Conference shall adjourn, and we simply leave upon record (to be sure, a precious legacy to those who follow) a redeclaration of the principles of Methodism everywhere, we shall, to some extent, at least, have disappointed the expectations of our brethren. Let us take some advanced step. The voice of this Conference will be potential and strong in any direction in which it shall make its recommendation—it can go no further. I desire, among other things, that wherever on God's earth a Methodist may go, he may, at least, meet with a hymn that was sung in his own church, and, perhaps, around his own fireside. But that, I suppose, for the present, is past. We can, at least, I think, do something to show the world that although we be of different names and organisations, yet in the purpose of spreading the Gospel among the heathen we are a unit, and that we shall have some unity of action. This is the last time I shall open my voice here. May I not be able to say to my people on my return that no meeting since the Day of Pentecost has been comparable to that which took place in London, and that we have taken a long step in the direction of evangelising the world and mankind?

REV. J. C. PRICE (African Methodist Episcopal Zion Church) : The subject before us is the establishment of schools in foreign lands for natives, but there is such a thing as having African missions on American soil, and African missions on English soil, but more especially on American soil. I rise to emphasise the remark that was made by Dr. Reid the other day when he said that the chief reliance for the evangelisation of the Dark Continent was the negro. I appreciate the remark, and if I confine myself to that country you will pardon me. Japan, China, and France have had their spokesmen, and pardon me if I attempt to represent Africa, it being somewhat my native fatherland. It is evident that God works mysteriously with His people. His providential government is an established fact, and in His providences we see that history often repeats itself. Joseph is taken roughly and made a slave, yet he is promoted to the second highest rank in a foreign nation, and is permitted to do a great work, not only for that nation, but for the nation from whence he came. It may be in the providence of God that He carried us to America, and in rough work we have fulfilled that providence; but there are greater things yet for us to do, and there is no greater thing than to carry the Gospel to our brethren—a hundred and ninety-nine millions, who are enveloped in darkness, unpenetrated by the light of the cross, and who are struggling for that light which Jesus Christ alone can give. There are a great many things that attract people to Africa. Some go there for her ivory, some for her gold, some to augment scientific knowledge, but I firmly believe that the work that presents itself to the hands of the American negro is to go there to save the immortal souls of the people. But now how can this be done? Only by preparing those in America to return and carry the Gospel to the heathen. The mission-schools in America have not altogether been what we should desire they should be, but it is within our power to prepare the Africans

to carry the Gospel to their brethren, and this is being done. But it can be done to a greater extent if you would only encourage those schools that the Methodist Church have under its control for the education of a black man to carry the Gospel to his people. Some would say, "Won't you go *en masse*?" No; that question has been in agitation. We do not ask for the negro to go back to his own land *en masse*.

REV. MR. TOWNSEND: I rise to a point of order; the subject is not training-schools in America, but in foreign lands.

REV. J. C. PRICE: My subject is that the 6,000,000 or 7,000,000 negroes in America are the instrument to elevate their brethren in Africa, and since they have not the training-schools in Africa, my idea is that we encourage the schools we have in America, and send the people, five, ten, or a hundred at a time, intelligent, moral, and well-prepared men, to preach the Gospel of Christ in Africa.

HON. T. S. MOORMAN (Methodist Episcopal Church, South): I rise to present one point and to make one appeal to this Conference, and through the proceedings of this Conference to this great empire. That appeal is exactly in the line and direction which has been indicated by my friend Mr. Price. Allow me to premise this, that I belong to that peculiar class of American people who were once known as slaveholders. Our slaves have been emancipated, and allow me to say here to-day, and to emphasise it as I know it to be the very truth, that in the Christian hearts of the Southern slaveholders there does exist a feeling of regard and of concern for the welfare of that race, that does not exist anywhere else on the face of this green earth. We are concerned not simply as Christians, but we are emphatically as friends in these people among whom we have ever lived—friends from our childhood. They have laboured for us, they have stood by us in sickness and in health, they have nursed us in our infancy, and they love us to-day, and we love them. There is nothing on earth of any power or influence that can separate between the master and his slave in their affection and confidence to this day. And, sir, my friend has struck the truth—the truth that has ever impressed itself upon my mind as a considering Christian—when he said that the great work of the evangelisation of Africa is to be done in the clear and distinct line of Providence through the Southern slave, the American negro. It is a truth, it is a great truth, and it is a truth no greater than which can be considered by this important body. And in connection with that truth comes the other transcendental truth, that this line of Providence is to be followed up not only faithfully but wisely, and that when these people go, as they must and will go, as the evangelising power to their own native country, they must go there not only as Christians but as men of profound education, thoroughly trained and qualified in every possible way for this great evangelising work. And let me say, sir, now practically, that this training of the Southern negro is not being done as it should be done. There are reasons why it cannot be done. We, of the Southern States, are poor; we are not able to help our friends as we desire to help them. There is not a Coloured church built in my community but what I think I speak the truth when I say that every Christian White church in the community contributes its mite to the building, and so in regard to every Christian effort and enterprise amongst them. It receives our help as best we can give it. But we are not able to support our own institutions; they are languishing and they are suffering. Our Northern brethren have come to our help in this matter, and we thank them for it; but perhaps they are not doing all they can; but one great fact is impressed upon me upon this great English soil, and it is this, that if we by this Conference can get the perfect consecration of English money to the great work of religious enterprise, we should have done a vast deal. We want this money sent to help us in training these our friends.

MR. S. G. KING (Victoria, Australia): I think we must be careful, while training native agents, to remember that the work of missions cannot be left entirely to them. I have recently returned from the South Sea Islands, from whence native agents have been sent to Samoa, to New Ireland, and New Britain; but, while they have worked earnestly, the verdict comes back from those islands, received since I have been here, that it will not do to rely exclusively upon native agents without the oversight of European missionaries. Mr. Calvert has spoken just now about Fiji, and I should like this meeting to consider this point, What would be the position of Fiji in antagonism to the Church of England, or rather when the Church of England comes in in antagonism to our work in Fiji? After all the long labour that the Methodist Church has bestowed upon Fiji, raising up native agency, and making Fiji capable of being a British colony, there comes in the prestige of the Episcopal Church, and they are now seeking to set up a bishop for those islands. This might overshadow the native agents, and endanger the prestige of the Methodist Church there, but for the presence of European missionaries in the persons of Mr. Langham and others.

THE PRESIDENT: I have an announcement to make, which I am sure the delegates will receive with sympathy. Mr. E. Lumby, of Halifax, delegate of the Methodist New Connexion to this Conference, passed peacefully to heaven at eleven o'clock this morning. I am quite sure when I say that the matter will be remembered in the future devotions of this Conference I shall only express the feelings of the Conference; and we all join in the hope that his sorrowing family may be Divinely comforted.

REV. J. S. BANKS (Wesleyan Methodist) read an essay on *The Use of the Press in Non-Christian Countries for the Promotion of the Gospel*.

It would be a waste of time to argue here either the right of the Church to use the Press as a missionary agency, or the necessity and value of such an agency, for these principles have long been recognised and acted on. In relation to the present subject the different portions of the mission-field class themselves under two heads—the non-literary and literary. As to the first, where the seeds of letters had to be sown, the work done by Christian missionaries in reducing languages to a written form, in teaching the people to read with wonder what before they had only spoken, in founding schools and establishing presses, is a familiar and glorious story. In countries of the other class, where the literary bent of the people enabled the missionary at once to use schools and the press in his work, a considerable Christian literature has already grown up. The first instinct of a Protestant missionary is to appeal through every possible channel to the intelligence and judgment of the people. As early as 1713, Ziegenbalg, the Danish missionary of Tranquebar, published a tract on idolatry, the pioneer

of innumerable tracts. To-day tract and book societies, to say nothing of Bible societies, literally swarm on Indian soil. Yet much remains to be done. The question which I wish to ask the Conference to-day is whether the time has not arrived when a work of this importance, which has hitherto been left to individual impulse, should be undertaken in a systematic way by co-operation on the part of missionary societies? When we consider that hitherto there has been no concerted effort, no definite plan or aim, we may justly wonder that the results have been so good. But if so much has been accomplished without, how much more might be accomplished with, united action!

One reason suggesting such action is the magnitude of the field to be covered. Glance at its different sections. First and chiefly the non-Christian populations have to be thought of. Strange as it may seem, the tract is the most effective means for reaching these, at least in the first instance. The book comes in afterwards. Only one whose interest has been excited will read a book about a foreign faith. The first thing is to arrest the attention, to excite a desire to learn; and this is best done in a written form by the tract, which forms, so to speak, the unit of missionary literature. A first-class tract is a priceless boon to the missionary cause, because it goes on preaching from generation to generation. The writing of a good tract, like preaching to children, requires not great talent but peculiar talent. Some of the oldest tracts in India are said to be the best, and it has been proposed to reprint them. After the tract come more extended treatises. And here the field is practically boundless. Works in exposition of Christian truth and in refutation of error, works treating of Christianity, historically and philosophically, works suited to different classes of society and degrees of culture, are all needed. An appeal constantly made to the missionary preacher is, "Give me a book that will tell me all about what you have been saying." Compliance with such a request is not always easy. It may be asked, Does not the Bible meet such a case? Of course an inquirer would always be directed to the Bible, or a portion of it. But the Bible is a book with a history, the knowledge of which is necessary to its profitable use. That knowledge distils into us insensibly, but is wanting to a heathen reader. How many of our own people, taken at random from the street, would be able to deduce from Scripture alone anything like a just idea of Christian truth? Nor does preaching altogether supply the want: first because, although the preaching is regular, the hearing is casual—regular hearers are peculiar to Christian countries—and, secondly, because the field of discussion traversed by the preacher is necessarily limited. No preacher can say all that needs to be said on the points of contact and collision between Christianity and heathenism. Hence systematic statements of the doctrines and facts of Christianity are essential, and thoroughly suitable statements are invaluable.

Again, as native Churches grow up, they need to be fed by works of

instruction, exposition, and edification. The training of catechists and native ministers demands more technical treatises in the different branches of theology, not of course on the same scale as at home, but on similar lines. There is no need to speak of books for school use, because here the demand is sure to call forth a supply. But over and above what is necessary for educational purposes, Christian books for the young are as great a necessity abroad as at home.

So far we have spoken of directly religious works. A second want, scarcely less urgent, is that of a healthy secular literature in every department. Here the field is so wide that any really good book, on almost any subject, can scarcely be out of place. At the present moment there is no living literature, no provision for the hunger of the human intellect, outside Christendom. The literatures of India and China, wonderful as they are, are dead, or at least obsolete. Granted that in these countries there is a vast amount of feverish mental activity, and that the press teems with publications of the most miscellaneous kind, I do not know that any of these productions are of more than ordinary interest, or are worthy of the name of literature. In all non-Christian countries to-day the foundations of a literature have to be laid. By what hands, under what auspices, shall the work be done? Who shall determine, to some extent, what future nations shall read and think about? Whether we see our opportunity or not, the apostles of unbelief are busy in some parts of the mission-field. While it cannot be said that the supply of such a want is the direct duty of the Church, the wisdom of the Church is not to miss such an opening. The young especially, who are trained in our schools, crave for something better than their own country supplies. Works on history, geography, the various branches of science and philosophy, adapted to different classes, are all needed. Newspapers and magazines—if well illustrated so much the better—cannot but do good. Judicious beginnings in these lines could scarcely fail to have a certain and rapid growth.

This rough and meagre sketch may serve to show the extent of ground to be covered. That the work will be overtaken, even if left, as in the past, to individual effort and very much to accident, we have no doubt. But it would be done far more rapidly and thoroughly by united action on the part of the societies at work in a particular province or country, under the sanction and with the help of the home authorities. One of the chief tasks of a central board or committee would be to draw up a classified list of the subjects to be dealt with, and perhaps to apply a stimulus in the shape of prizes. There would then be something definite to aim at. Not the least benefit would be the supervision exercised and the check on the publication of feeble and unsuitable works. Tract and school-book societies are doing grand work in some parts, but they only meet the case to a limited extent, as their titles indicate. Something comprehensive of the entire field is needed. We

believe that, with the experience already gained, missions are ripe for such a step in advance. The advantage of union has been seen in the work of translating the Scriptures, and to some extent in training a native ministry. Why not in this other work of equally common interest and urgent importance? Whether Christians can act together in such work or not, the heathen can. Recent news from Japan states that the adherents of two different heathen sects have joined in founding a magazine called the *Two-Religion Magazine*, to meet the attacks of Christian missionaries.

Other reasons pointing to the same course, which I will only mention, are first, the common truth preached by the Churches, and secondly, the mutual advantage to be derived. In missionary preaching the peculiar tenets of different Churches scarcely come into play at all. They form merely the circumference, the ornamental fringe. To a greater extent than at home the staple of Christian preaching, both by tongue and pen, is made up of the great central truths on which all Protestants are one. The Christian book that will serve the missionary of one Church, will just as well serve the missionary of another Church. Again, some Churches may be more richly gifted with literary power, or may be able to spare more attention for this department than others. By such united labour not only would that power be placed at the service of the other Churches—it would also itself find a wider field of exercise.

Something needs to be said respecting the character of missionary literature. The one law to be observed is that of *adaptation* to the endlessly varied conditions of time and place. First, as to form. It would be a great mistake to suppose that this point, although secondary, is a matter of indifference. We know how much British and American Christianity owes to the perfect idiom and grace of the Authorised Version. Do we not revel in our Christian classics? Missionary literature must abound in the illustrative element. At all events, attractiveness is essential, dulness fatal. Still more important is adaptation as to matter. On this ground translations are scarcely ever admissible. It is very rarely, indeed, that a work written for a Christian country will suit one that is not Christian. Divergences of national character, too, are almost as great as those due to religion. The Western and Oriental mind, for example, differ in their entire make. Their modes of thinking and reasoning are almost as different as the languages they speak. They move in different planes of thought. We therefore read with astonishment of the translation in India even of admirable works like Paley's *Evidences*. The difficulties implicitly met in such works are altogether unknown in the East. Where foreign works are used at all it must only be to supply the raw material. This all-essential condition of adaptation has not always been regarded in the past. A Calcutta missionary of great experience writes, "Our religious tracts and books seem to have been written rather among the

fogs of London or the ice of St. Petersburg than in a country with the associations of the gorgeous East."

This being so, it is not every missionary who is qualified for such work. The first qualification essential is thorough acquaintance not only with the language and literature, but also with the mind and genius of the people ability; to view subjects as they would. Such ability can only be the fruit of much study and observation. Some literary tact also is indispensable. Only in rare cases are these qualifications found in combination to any marked degree. Where so found they should be prized as one of God's most precious gifts; they should be fostered and utilised to the utmost by the release of the missionary possessing them either wholly or partially from other toil. That this has not been done proves that missionary societies have set too little value on work of this kind. They are only now waking up to the power which the press puts into their hands. What would not the early Christian ages have given for such a weapon, both of aggression and defence? The possession of this weapon goes far to redress the inequality between our own age and that of apostolic missions, of which we sometimes hear complaints. The heathen are using the press against Christianity. One Indian brochure of this class called itself "The Sun Illuminating the Darkness of Christianity," and another claimed to be "A Diamond Club for Destroying Christianity." We must do far more than repel such attacks. Aggression has always been the principle of Christian missions, and must be so still. Through the press, as well as by word of mouth and in the school, let the Gospel be preached to every creature. And this can be done with the greatest economy and efficiency by united organised action on the part of the different Churches of Christ.

REV. LEROY M. VERNON, D.D. (Methodist Episcopal Church), gave the invited address. He said: The propagation of the Gospel in non-Christian countries is a most complex and difficult undertaking. To attain high success therein, it is needful to use energetically and judiciously all those agencies which experience may have shown to be eminently powerful for arresting the attention, advancing the intelligence, convincing the judgment, winning the heart, and controlling the conduct of men generally in Christian lands. In Protestant countries the Christian press is only second to the Christian pulpit as a means for spreading the Gospel. A consecrated pen is the true yoke-fellow of the living preacher's voice. The press is another preacher; and though its message reach the heart through "the faithful eyes," according to a great authority, the impression thus made is more enduring. The ministry of the press may run on unbroken through centuries, its original and natural force unabated—nay, even increasing with advancing years. A precious book or a great journal has its own proper life, and presses its silent apostolate by various tongues, over many lands, through unlimited time. An example is *The Imitation of Jesus Christ*, still one of the world's best

books, whether written or not by Thomas Aquinas ; another is *The Benefits of Christ's Death*, which continues to comfort and edify believers, and to lead sinners to the Saviour, though its authorship be uncertain. The tongue of a Huss, of a Savonarola, or of any missionary whatsoever, may be hushed, but the press has an immortal faculty of speech. Its voice defies prohibitory indices and inquisitorial fires, be they Pagan or Papal. The success of any missionary work, so far as due to man, will be according to the preparation of the labourers therefor, according to the unity of their methods, the fraternal sympathies uniting them together, and their common consecration and zeal therein, according to their skill in expounding the Gospel, and in adapting their instructions to the conditions of the people among whom they toil. This harmonisation and development of the missionaries, especially of the native preachers, may be greatly promoted by their enlistment in some common journalistic or other literary work. In order to stimulate these educative processes, and to secure the maturest results, it may be well to offer frequent premiums to native ministers for the best treatises on practical and vital subjects. These publications, almost certainly developments of their pulpit services, or supplementary thereto, will mightily minister to the instruction and edification, to the confirmation and maturity of the nascent Church, and thus greatly invigorate it as a witness for Christ.

Not unfrequently in Christian work, apparently undue reliance is had upon a given person, a particular presence, a specific voice. When these are gone their Gospel is hid. The work of the preaching press is much less subject to variation. We must not undervalue the force, the awakening and saving power of the Word, however it may reach the understanding and the conscience. Cases are not wanting in which men have been brought to Christ by the reading of the Bible, with little or no aid from the living preacher. Almost invariably, too, those whose conversion and edification are most attributable to the reading of the Scriptures, religious tracts, books, and journals, are best established in the faith and least variable in life. Their experience and their attachment to Christ and His Church do not change when a minister is changed. The oral ministrations to a congregation ignorant or heedless of Christ may often be most opportunely followed and greatly enforced by the distribution of printed matter suited to the circumstances of the case, especially where attention has been arrested and interest enlisted. Thus the pen perpetuates the voice ; the press concludes what the pulpit began.

The missionary in non-Christian lands must plan and work for the future as well as for to-day, for the entire nation as well as for the individual soul to whom he first directs the message of life. His policy must contemplate, from the beginning, the redemption of the whole nation. His plans and his faith must be elevated to that lofty end ; in breadth of view, in gravity of action, in gentleness of spirit, in winning and constraining kindliness, and in self-forgetfulness, his example must be worthy of and anticipate that high realisation. To that end not only must he preach Christ directly to those immediately about him, but according to the measure of his possibilities

he must promote a general Christian civilisation. A way must be opened up for the advance of the Gospel, the field cleared for the planting of the Church, and, in protection thereof, the surrounding air must be cleansed of Pagan malaria. The whole monstrous system of Paganism must be skilfully discredited, and the people shown a better way in a thousand things which are the adjuncts or the fruits of Christianity, and imply it ; and which, once embraced, lead on logically and inevitably to the Gospel. In all this range of cognate and preparatory work, as in the supplementary work above named, the press is pre-eminent, and without a rival. It is to be greatly feared that its power and adaptability in this respect have not yet been fully appreciated, much less developed and applied. Here, as everywhere, the practical efficiency of the instrument will be in proportion to the wisdom and energy with which it is used. The Christian author or journalist may enjoy the aid of the Holy Ghost as directly and fully as the preacher. The same charity, gentleness, and profound respect and sympathy for man, which glow in the pulpit, should animate the press and illuminate all its advances among the people. Whatever there may be in the life and history of the people which is good or true should be fully and heartily recognised. Innocent prejudices and usages should be respected, many wrongs should be opposed by indirect means, and the more direct assaults on hoary iniquities should be made in the spirit and after the example of the Master. Anathemas are not arguments. Denunciations do not draw, but repel. Without the respect, the regard, the confidence of those we seek to save, our labours will be comparatively fruitless, if not wholly in vain. The press, whatever its form, should be eminently national, idiomatic, and of the genius and life-blood of the people, free as possible from whatever is foreign. We are not called to Europeanise or to Americanise the non-Christian world, but to Christianise it. Such is the national pride of nearly every people, that whatever of the foreign be needlessly mingled with the Gospel, will almost inevitably retard its reception. The Gospel is broader than any one land ; belongs equally to all lands. It deserves to be offered at the threshold of every people, in that oecumenical breadth in which it came down from Heaven. Let it, as far as possible, be spared the impediment and reproach of Nazareth and of Rome, that it be neither despised nor feared. Thus inspired and conducted, the press may be an evangelical Mercury, with winged feet, carrying the Gospel all abroad, now a John the Baptist crying in the wilderness, again a good Samaritan ministering solace and strength to persecuted disciples. An example, illustrative of the foregoing, may be seen in the Sandwich Islands, in the redemption of which from Paganism and barbarism, the press had no unimportant part. Indeed, so highly is the press esteemed and honoured in these redeemed isles, that their Christian king himself is the proprietor and editor-in-chief of a voluminous public journal, a pronounced advocate of temperance as well as religion.

REV. S. L. BALDWIN, D. D. (Methodist Episcopal Church): With regard to the use of the press in China, I may state that we have in that country a paper which is called the *Chinese Reporter*, to which

missionaries not only of the Methodist denomination but of all the denominations contribute. We also have a publication in Chinese called the *Globe Magazine*, intended to spread not only the knowledge of foreign science and literature, but also, along with it, Christianity among the natives of China; and this publication already has a very wide circulation. From our different mission presses we have issued not only the Bible and well-known Christian books, such as Bunyan's *Pilgrim's Progress*, but also many local papers in the dialects of different localities. We have the *Foochow Church Gazette*, supported by the missions of the Church Missionary Society, the Methodist Episcopal Missionary Society, and that of the American Board, all working in harmony in issuing and sending forth to the members of the Christian Churches and to the heathen, a Christian periodical. We sometimes meet with a little difficulty. At Ningpo, when the tract distributors were circulating the Chinese version of the *Pilgrim's Progress*, the French Consul made a protest to the native authorities that this book should not be circulated in the Chinese language, because it spoke in very disrespectful terms of the Pope. This gave the mandarins some little anxiety, but the American Consul replied to a letter sent to him by the Chinese authorities that it was not considered a matter of any great importance if some particular person should come under animadversion in a book issued from the press, and he hoped the Chinese authorities would not think it necessary to suppress the book on that account; and they did not—it continued to circulate as usual. But still there is, of course, a little discretion to be observed in regard to what we put before the Chinese people which is not directly connected with the presentation of the Gospel of our Lord and Saviour Jesus Christ. Everything that belongs to literature, and art, and science, we are free to circulate, and we certainly have no desire to circulate anything that interferes with either the governmental regulation or any innocent traditions of the Chinese people. The press is a great power at the present time, as used by Protestant missionaries in China, and will be a much greater power in days to come.

REV. J. W. WAUGH, D. D. (M. E. Church): The essays that have been read in our hearing are quite in accord with the action of our missions in India. For many years, ever since the establishment of Methodist missions in North India, we have been following the line which has been marked out, especially in the last essay, in getting hold of incisive tracts and scattering them among the people in large numbers—by millions. We found in the Northern parts of India that the devil had preceded us in the work of scattering literature and debauching the minds of the people: we have tried in some sense to circumvent him—to turn his flank—and I think we have, to a large extent, succeeded. But it is a remarkable fact that in nearly every large town or small city, especially in the large cities, there are twenty presses that are in the hands of the natives engaged in printing and circulating broadcast literature too obscene and too injurious for us to look upon. The mission press comes in and is doing a grand work. Although many attempts have been made at translating Western literature, tracts written in England and America, the success has not been marked, for they do not take hold in a translated form of the native mind; they do not touch them as we hoped they might. Tracts written on the spot, and for the purpose, are those which succeed the best, and we have some written there. I could name a number which have had one edition after another, first beginning with an edition of 1,000, then of 3,000, then of 5,000, 10,000, and even 100,000 copies. Such tracts have been written on the spot by men well acquainted with the language and thoughts of the people. In the mission with which I am connected in Northern India, in the city of Lucknow, we have a large mission press, which is exerting a wonderful influence all over those provinces in spreading a pure and holy

literature, and we utilise the efforts of our educated native brethren. They are on the publishing committee, and on the committee for passing manuscripts, and they not only write essays and tracts themselves, but they also pass in review all the manuscripts written both by Europeans and by natives, so upon them we largely depend for getting the proper idiom and the thought they know to be necessary to present to the native mind. We have had a very great success, and the instances are very numerous wherein we have seen the good results of these issues from our mission press. I am glad that these essays have been read and will be upon record. If we could have had this line marked out a century ago, and had followed it out, we should have been far in advance of our present position. I hope this will lead to practical results. We have endowed institutions in India in the way of theological seminaries, and we need a press largely endowed in order that it may accomplish tenfold what it is able to accomplish now.

REV. DR. R. S. MACLAY : In Japan the power of the press is second only to that of the pulpit. It is something worth noting, that at present in all the great languages of the earth the Gospel is preached by the voice of the living preacher, and at the same time the translations of God's Word are issued from the living press in all those languages. I desire to express my cordial approval of the sentiments uttered in the essays to which you have listened ; and in regard to Japan, I should like to say that it is one of our urgent needs there that we utilise the press. We need it not only to place before the minds of the people a fair statement of Christianity and the object and work of Christian Missions, but in order that we may reach the objections that are brought through the heathen press to bear upon the minds of the natives. You have but little idea of the intense interest that is felt by the Japanese in regard to the transition period through which they are now passing. The nation, as you are aware, has broken away from the ancient moorings ; it has separated for ever from ancient heathenism. There is no word in Japan to-day that has more power than the words "civilisation," "progress," "science." They have been told in Japan that in America, in England, and in Europe, Christianity is dying out ; that in the colleges, universities, and higher schools among the scientists of Christendom, Christianity is no longer believed in. They have been told in the press that all the scholarly men in the United States, in England, and in other parts of Europe, disbelieve the Gospel, and it is only received by the poor and the ignorant classes. Now, we want to show them that Christianity is a friend to education and to science ; that in many cases it has given the world the only education it has had. We can do so in no better way than by establishing or subsidising the press. We have one Christian paper there representing the entire Christian community.

REV. HENRY LIEBHART, D. D. (Methodist Episcopal Church) : As you have had a voice from China and India, and also an African voice, and the overpowering eloquence of our Saxon brethren, now let a German be heard for one second. German Methodism has been founded by the press. Dr. Wm. Nast, the founder of German Methodism, whose name ought to be mentioned here in this Œcumenical Conference, and who was too feeble to come here, published a paper in Cincinnati before the society was recognised, and this paper was distributed over the United States, and by this means German Methodism has been founded in the United States. Dr. Jacobi, in Bremen, published a paper before our society was organised in Germany, and now we have not only a large German Methodism in the United States and a large German Methodism in Germany, but we publish in Germany three Methodist papers—one published by the Wesleyans, another by the Evangelical Association, and another by the Methodist Episcopal Church. The Methodist Episcopal

Church paper has in Germany over 12,000 subscribers, the paper published by the Evangelical Association has over 10,000, and the Wesleyan paper has a large subscription. The Lord has blessed the press, and we will take Germany if we use the press with good sense. It has been used with good sense, and we shall certainly evangelise Germany. Our people go from house to house to sell the paper. This is the use we are making of the press in foreign countries. In the United States our paper averages 18,000, and the Evangelical Association publish 18,000 more, while the United Brethren are also publishing a very nice German paper in the United States. Not only that, but we are making use of our opportunities among the German population to the utmost, and I know we will take that foreign population, and we will do a great deal of good.

REV. D. HILL: Will you allow me to express my hearty accord with the paper which has been read by Mr. Banks, with regard to the work of the press in China, as well as in India? The canons of work which he has laid down in the paper apply, as far as my experience goes, equally to China as to India. There is one point which, in addition to what has been said by my friend, Dr. Baldwin, I should like to refer to. The work which a newspaper may do in a country like China was only briefly alluded to in the paper by Mr. Banks. I would gratefully acknowledge the work which our American brethren have done and are doing in that department in China; but it should be known to our friends here that there is a paper much more widely circulated, turning out 7,000 or 8,000 copies a day in Shanghai, which is the most popular of Chinese newspapers in China, and circulated more widely than any other which is not of a directly Christian tendency. It professes to uphold morality, and, I believe, to a great extent, does so; but it is not of a decidedly Christian character. The feeling which weighs upon my mind is this, that there is such an opening at the present time for a thoroughly Christian, well-conducted daily journal in China, that I could not resist the desire to bring this before the Conference in the hope that some Methodist layman, able to conduct a paper of this sort, might be stirred up to take it in hand, and push it forward with the liberty which he has from one end of the country to the other.

Some announcements having been made, the proceedings of the morning Session were then closed with the Benediction.

IN THE AFTERNOON the Conference reassembled at Half-past Two o'clock, the chair being again taken by the REV. R. CHEW.

REV. DR. SULZBERGER (Methodist Episcopal Church) read an essay on *The Missionary Work required in Papal and Semi-Infidel Nations*.

The missionary work of the Christian Church is the fulfilling of our Lord's command, "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15). As nobody will do a great work in the right manner if he has not the full conviction of its necessity, and at the same time of his personal duty, we invite, therefore, your attention to the following fundamental truths of our topic.

I. *The missionary work in papal and semi-infidel nations is absolutely required for their salvation; it is a work of the saving love of Christ.*—The

following facts are irrefutable evidences for the truth of these premises:—

1. *The opposition against this work of pure love in the said countries proves evidently its necessity.*—No sooner the evangelical missionary begins in the Catholic countries, in the Lord's name, to lead the lost sheep to the bosom of the Great Shepherd and Bishop of our souls, than the only saving Church, with her infallible Pope, denounces this work as a violation against the holiness of his Church, as a work of the devil. The Bibles thrown into the fire by the hands of fanatic priests, the sufferings of Matamoros and others, the recent excesses of the fanatic mob at Massala, show clearly how Rome and her partisans look upon the evangelical mission.

Scarcely less hostility is to be found amongst that part of Protestants who do not believe in the Divinity of our Saviour and in the atonement by His death. If the form of their hostility is in somewhat vague, their spirit is nevertheless antagonistic and inimical. In the name of humanity, of advanced science, and enlightened society, sometimes even in the name of the State Church, they protest solemnly and energetically against holy zeal to win souls for the kingdom of heaven; they hate to hear of the impurity of their heart and life, and try by all means to cut off the blessed influence of faithful evangelists, scolding them as fanatics, or accusing them as hypocrites and deceivers. The German press, once a blessed instrument to spread the Holy Scriptures in Germany, is now, especially the journalistic, in the service of these anti-Christian parties. Therefore the hatred and hostility against the noblest, purest work of Christian love is undoubtedly a strong argument for its absolute necessity.

2. *The doctrines of the Roman Catholic Church and of the infidel Protestants are not what makes happy disciples of Christ, but they lead men into the distressful slavery of men.*—As the Talmudists falsified the doctrine of the Old Testament, so the Pope with his councils laid hand on the pure doctrine of our Lord and His apostles, to complete it, as they say, but, in fact, to change it in a presumptuous manner. The Bible, they say, is not a book for the people, as they cannot understand it; they take rather harm by reading it. The clergy alone has the right to explain the Bible; besides this, the Church must complete it by traditions, as it does not contain all things which we need for our salvation. To invoke God and His Son we need the mediation of the Virgin Mary, who stands, according to St. Bernhard, between God and the Church, and who receives all things from God by her omnipotent intercession. The doctrine of justification by faith without the merit of works is too dangerous for man in this life, says this Church; it must be corrected by the prescription of works and exercises of penitence as conditions to receive the absolution by the priest. About the future life, no one can be saved, except he believes in the dogmas of the Roman Catholic Church.

A great part—we dare not say how great—of the German Protestants interpolate a religion based on natural sense and virtues, denying the religion of supernatural revelation and the salvation by Christ. Whilst the sceptic despairs of the possibility of knowing the truth, and doubts in his own perception, the rationalist sets the reason on the tribunal to be an infallible judge in articles of faith. They attribute to the natural man such a capacity of moral power and virtue, that there is no need of a salvation from above; the doctrine of reconciliation by the blood of Christ originates, therefore, not in the want of mankind, but in the imagination of the theologians of the dark Middle Age. To believe in the personal influence of the Holy Ghost to convert and sanctify the soul is, in their opinion, mere enthusiasm. About the future life their theories are in accordance with their worldly manner of living. Where is the praised humanity of these teachers of wisdom, who bereave the Christian of his most precious good of this life? Of what a bad influence must prove such unfortunate doctrines!

3. *The living in servitude to men and sin are the consequences of these theories.*—The Roman Catholic must obey implicitly the papal Church. He has neither the duty nor the right to examine the orders of his Church. Her obedient children are therefore without responsibility; the Church is the conscience of her members. The semi-infidel is, not less than his superstitious Catholic brother, a slave of men. Not hearing the Prophet of Nazareth as the Son of God, he seeks from the wise of this world peace for his heart, but he cannot find it, so that he has finally to follow the suggestions of his own foolish heart.

This state of servitude is, however, not only for this life a very sad one, but it displeases the Lord as an ungodly life, and will finish at last with an eternal separation from the holy God.

The Macedonian call is to be heard out of the dark night of these nations, and, penetrating the wind and waves of opposition, it reaches the bright shore of Troas, praying, "Come over and help us!" The help does not come from the Pharisees and Scribes; it does not come from Athens. From what direction then shall the help come, if not from Troas, where the apostle Paul stands with the Lord's command and love in his heart to preach the Gospel everywhere and at all times? This holy conviction and personal call to bring the demanded help brought him over to the Macedonians.

II. *The missionary work, which is to be performed for the salvation of the papal and semi-infidel nations, is a work of the Almighty, and can only be fulfilled according to their wants by godly men, who have an especial call for it.*—The work which has to be fulfilled is not to give new forms and new ceremonies to the Catholics, or a new modern theology of philosophical abstractions and mere speculations to the semi-infidel, but to lead them to the source of new power and new life, to preach to them the old apostolic doctrine.

1. The missionary work is the work of the Almighty God, who, in the fulness of time, opened the heavens and sent forth His only begotten Son to save the world; who opened out the Holy Ghost upon all flesh. It is the work of the God of our salvation, who is able of these stones to raise up children unto Abraham.

2. *This work of salvation amongst the papal and semi-infidel nations the Lord will do by the instrumentality of men who are enlightened and led by the Holy Ghost, and who sacrifice their whole life for this holy cause of missions.*—The first work and condition of success in missions is the work of the Holy Ghost in the hearts of the agents of the missions. The whole life of a missionary must be a living sermon and an irrefutable testimony that, preaching the Gospel, he says the truth in Jesus Christ. Such a faithful labour and holy life cannot be in vain; it will shine as a star for the wanderer, to lead out of the darkness of errors to the heavenly light of eternal truth.

As the different mission-fields have their especial wants, the workmen must consequently have for their work especial gifts with an especial call. Such a man will understand the needs of his mission-field; he will do the work with the right enthusiasm, and overcome all obstacles.

3. *The work itself must be accommodated to the wants of the mission-field.*—The dominion of men's word and doctrine cannot be overcome except by the mighty power of the Lord's Word and Truth. Therefore the Bible must be put into the hands of these misled people. Israel became a light for the surrounding heathen nations by their book of revelation of the living God. The Bible showed Luther the way from the slavery of Popery to the freedom of evangelical truth. The Bible awakened the German nations from their spiritual slumber, and brought them light and life. To the blessed influence of the Reformation the Germans owe their progress in so many respects in the different departments of science and art. "The Bible is the cannon-ball," said Garibaldi, "by which Italy must be delivered." May it fly as a fire-ball, surpassing the electric light, through all the Catholic lands, and be a herald of a better time than the Golden Age for its inhabitants! The Holy Spirit, as the right Expositor, accompanies every copy of the Bible in the palace of the rich and in the cottage of the poor, in the study-room of the learned man and in the working-place of the unlearned, and explains the Word of God to every soul longing for truth and life. Let thousands of copies of Bibles be thrown into the fire. The smiling of that Irish boy is the triumphant answer to the Roman Vandalism. "I was thinking," replied he to the fanatic priest, "the ten chapters of St. John, which I have memorised, you can't burn."

All hostility of an infidel science and rationalistic theology are not able to diminish in the least degree the credibility and the dignity of the Bible; they must rather contribute to its glorification. A vast

distribution of the Word of the living God in the Catholic and semi-infidel countries is the great and important work of the Evangelical Mission.

4. *The heresies of an imperious priesthood and the fallacies of the systems of worldly wisdom will be clearly apprehended through the Word of the Cross preached in simple and faithful spirit.*—We must not forget that all these errors have their origin more in the heart than in the head of man; they are more of a practical than of a theoretical nature. By a polemical argumentation we may persuade a man of the falseness of his opinion in moral and religious things, but he may, however, continue his wrong way and life, because his heart will not hear and believe the truth. But the truth which delivers the heart is that of the Word from the Cross.

The cry of the holy and just Son of Man in His great agony, "Eli, Eli, lama sabachthani?" (Matt. xxvii. 46), pierces the hearts of men more powerfully than all the anathemas of the Pope and the threatenings of the Vatican; they touch much more the heart, even of a rude and ungodly man, than all the praises of virtue in a cold sermon of morals. Instead of the canonical works of penitence, the true repentance of a torn heart, the real humiliation before God, is the effect of that word.

In the place of the absolution of the priest or of the self-pleasing egotism we have to put the word from the cross, "It is finished," to pronounce a full grace, free in all and free for all. Whilst the priestly or pharisaic absolution tranquillises the deceived heart only for a short time, the triumphant word of our Mediator fills the whole heart with the enduring peace of God; whilst the Catholic or pharisaic absolution does not come over the threshold of their own Church and house, the Saviour's word of remission of sin goes to the end of the world, and reaches the ear of every lost child who is longing for home. The Catholic and the moralist must be reminded that Jesu's gracious hands opened the door of Paradise to one of the malefactors on the cross without extreme unction, and without the merit of good works.

The difference between a canonical piety and the piety of a pure heart, between an exterior holiness and an inward sanctity, may be demonstrated by the examples of Saul and of the rich young man. The regeneration and sanctification of the heart by the Holy Ghost must be preached with emphasis and clearness to this people as the absolute condition for the entrance into the kingdom of God. All teaching without this basis is not able to help a single soul to find eternal life. We have to go on the highways with this precious Gospel to invite, by all convenient means, the poor sinner to come to the feast, and to tell them all things are ready; we have to preach God's Word whenever and wherever we can.

5. *In the midst of a dead Christendom of the Roman Catholic and Pro-*

testant Church, the evangelical missionaries have to build a living Church of converted souls with a Biblical organisation and discipline.—The success of the missionary work cannot be secured and advanced without this gathering of the earnest souls to a congregation. Such a Church, founded on the eternal rock of Jesus Christ, is the best legitimation for every missionary work, the most powerful argument for its Divine origin and holy character. The objection which is made from the Roman or Protestant State Church against the organisation of Churches would be of some importance if the spiritual death and the great misery of the children were not such a loud and sad testimony against their mother. As long as the majority of the people is unconverted, as long as the drinking-halls, the dance-saloons, and the theatres have more visitors than the Lord's house, the Methodist Church has not to wait for permission of men to work at such places, but she has the Divine call and duty to save souls, as many as possible. Who will forbid this holy work, to preach the Gospel in such places and to organise a church of the converted? Who will hinder us from doing it? Nobody except the saloon-keepers and the devil.

This great work of evangelical missions amongst the papal and semi-infidel nations has been blessed by the Lord in such a high degree that the results of the last few years are a pledge and a good omen for a glorious future. The foreposts of the victorious army stand faithful and hopeful in the metropolis of the old Church State, and thousands stand behind them with their earnest prayers. The walls of Jericho, shaken by the power of the Gospel, will fall by the faith of the Lord's people, the standard of free and full grace will be erected in these countries higher than ever before, and in the hearts of the millions Jesus will have His sovereign reign.

That the missionary work in Germany and Switzerland is not in vain we see to-day clearly by the crusade made against it by German State pastors. (See the excellent article in the *Christian Advocate* of New York, dated September 1.) Besides this, hundreds of thousands on the Continent, in Germany, and Switzerland, and Scandinavia, are under the blessed influence of the missionary work of the Methodist Church. The evangelical movement in favour of the doctrine of sanctification, of the observance of the Lord's Day, and of the temperance efforts, owes its existence in a good degree to the Methodistic movement in this land.

We are not afraid of the present war-cry of our opponents. The crusade will have a victorious end for us, because the Methodists, and not the Turks, are in Jerusalem; the right is on our side, and God is with us. I hope the day will come when the prophecy of our venerable Bishop Simpson will be realised by a Protestant Ecumenical Council in Germany.

This missionary work which is required in papal and semi-infidel nations will be done by the abundant grace and Almighty help of our

God. For to Him is the kingdom and the power and the glory for ever. Amen.

REV. H. J. PIGGOTT (Wesleyan Methodist) delivered the invited address. He said: First of all, I shall confine myself to what is specific in my subject. There are needs common to all nations touched by missionary enterprise and requirements of work as universal as those needs. Of these I shall not speak. Then the few remarks I shall make will be the result of observation and experience in my own special field of labour. I believe that what is true of Italy will be found true of all other lands that can be characterised as "papal and semi-infidel;" nay, that the requirements of all such lands are presented by Italy in an intense and vivid form. But be that as it may, it is Italy that will furnish me with my data. I shall speak that I do know, and testify that I have seen. Now, to understand what is special in the requirements of missionary work in the nations referred to, it is necessary, first, to study what is special in their condition. Here the wording of the theme will help us. It distributes their populations into two classes—papal and infidel. Roughly speaking, due account being taken of subdivisions, this is correct. Let us look at the special aspects of each class, and then respond to the inquiry, What special modes of missionary operations are needed to meet the case? First, the papal population. The diversities are many; from some there is very little to hope. There are Papists with whom religion is a mere political cry, the Jacobites of modern European Catholicism. There are others whose religion is mere matter of worldly interest, true descendants of the Ephesian silversmiths. These to-day we may leave on one side. But there is also a large multitude of devout Papists, some, the more thoughtful few, having practically eliminated from their creed and practice the grosser elements of Popery—the rest, the vast majority, numerous especially among the peasantry and the women, more or less sincere devotees of all that the Church, or rather the priest, teaches and imposes. With regard to the former I must not do more to-day than state their existence. Concerning the latter, the all-important point for us to note is the following: They honestly and profoundly believe that they alone are Christians, and that we at the best are heretics; probably they look upon us as atheists and reprobates. They hold the truth which we would rob them of. They belong to the Church; we are outside its pale. All that is best in them leads them to dread and hate us. We would despoil them of the faith in which their fathers lived and died; we would turn adrift the souls and corrupt the morals of their children. At best they look down upon us with pitying superiority. Contact with us is perilous; to listen to our teaching, sin. Yet these are the Catholics from whom, by reason of their sincerity and good faith, however blind and ignorant, we have most to hope. Let us turn now to the infidel section of the population.

Here, too, we have infidels and infidels. There are those whose infidelity is the would-be apology of a seared conscience and corrupt life. In their infidelity there is nothing special; it is to be found all the world over, and all the world over it is as hopeless a state as any into which the human soul can fall. Then there is the infidelity of utter indifference. There are vast masses of population in papal lands with whom it is a foregone conclusion that Christianity is not true. They were born and bred in an atmosphere of cynical scepticism. From childhood up, religion and its ministers have been the objects of their contempt and ridicule. They have never thought it worth while to give a serious thought to the claims of the Christian faith. For them it is one and the same thing with the superstitions and impostures they see around them, and that is enough. These, too, are very, very hard to deal with, for the god of this world has taken full possession of their hearts, empty and clean swept of every vestige of belief, to blind their eyes, and lead them captive at his will. But there is yet another class of infidels, whose aspect towards Christian enterprise is far more hopeful. They, too, have revolted from the religious materialism and hypocrisies they have seen around them. They, too, have confounded Popery with Christianity, and in their revulsion from the one have rejected also the other. But they are not contented in their unbelief. They have, perhaps, been sincerely devout at one time of their lives; have put out tendrils of religious aspiration, which have been blighted by the untoward atmosphere around them. But the sap has not been utterly dried up. They still feel blind impulses of desire and longing after God, and would gladly welcome a voice which should verify itself to their consciences as from Him. And they have—many of them—to some extent, kept their hold on morals. They have not been wholly unfaithful to that light which enlighteneth every man, and have helped to preserve society from utter disintegration and corruption.

Now the two classes I have briefly sketched—the devout Papists, the infidels who are such by honest revolt from Popery—are those from whom Christian enterprise has most to hope. As a matter of fact, it is from the one or the other that almost all our converts, certainly our best converts, have already been drawn. Our inquiry, therefore, contracts itself to this, How shall we labour so as to make the widest and deepest impression on these classes? Of the many thoughts which such an inquiry suggests, I will touch upon only two. First. It is most essential that in all our teaching and preaching the positive truths of Christianity be kept to the fore. Our native evangelists are under great temptation to deal too much with mere polemics. Converts most of them from Romanism, not a few of them from its priesthood, they have tasted the wormwood and the gall as we have not. Besides, there is almost everywhere to be found a party of unbelieving Liberals who will applaud to the echo any amount of abuse of superstition and priest-

craft. Hence the danger of falling into a habit of controversy. There can be no more fatal mistake. The classes of whom I have spoken—honest Catholics, honest sceptics—and I cannot insist too strongly upon the fact that with them lie our best hopes—will never be won by polemics. I have heard discourses which, had I been a sincere Papist, would have riveted the chains of my prejudices for ever, and which, had I been an inquiring sceptic, would have led me to say, Truth cannot be, because charity is not here. Rather should we try to show the Catholic how much we hold in common with him, and the sceptic how we have to offer him just the truth which will satisfy his secret cravings; and this can only be done by giving the first place in all our teaching to the positive doctrines of the Gospel. The ancient method can never be superseded, "By manifestation of the truth commending ourselves to every man's conscience in the sight of God." Nor should it be forgotten that the errors of Romanism are almost all false or exaggerated responses to profound cravings of the human soul, whose true satisfaction is to be found in a pure Christianity. Those aspects of our faith, therefore, which are God's reply to these needs, should be well studied and clearly taught, and such teaching will be the most effective of all controversy, leaving no vacuum, but supplanting the false by the entering in of the true. And the more our preaching can come with the tenderness and fervour of a personal testimony the better. Nothing tells with sincere souls, whether sincere in superstition or in unbelief, like the self-evidencing dogmatism that speaks from the fulness of a personal experience. But on this I cannot dwell.

The next thing all-essential is the consistent Christian living of our converts. There is a special danger here to which I can only allude. The men and women who seek admission to our churches—I speak now of Italy—seem to me to comprise the best of the population and the worst. They have generally to brave obloquy and contempt, to accept the stigma of renegades, and, worse than that, the current suspicion of having sold their consciences for money; and they who can do this without flinching are either spiritual heroes, sustained by the depth and sincerity of their convictions, or miserable reprobates who really think to barter their souls for bread, and care nothing for the stigma of society, because they have sunk below it. Hence the need of peculiar care and rigour in guarding the entrance to our churches, whether to membership, or, and this above all things, to office. Better let our statistics remain for years low, and even fluctuating, than yield to the temptation of making a show of numbers at the cost of purity. And let this be taken well to heart by constituencies at home. Let them not be impatient of numerical results. The harm I have seen done—in moods of discouragement, I should say, the irreparable harm—by over-eagerness to tabulate an increased membership, both on the part of individual evangelists and of evangelical communities, under the pressure of presumed exigencies

from "supporters" at home, no tongue could tell. We cannot command results; permit us to take such as God gives us, and none other. For in the lands of which we now speak, the mischief wrought by apostasy and unworthy living on the part of those who have made profession of evangelical faith, can be estimated by no measures supplied by the experience of Protestant nations. And the mischief is most fatal among the very classes of whom I have spoken as the most hopeful: On the other hand, just as the injury done by unholy living is peculiarly wide and deep, so the witness of a pure Christian life is peculiarly rich with power and blessing. For myself, the experience of twenty years has only wrought in me, ever more and more deeply, the conviction that the great hope of a pure Christianity in Italy lies in the practical testimony of the lives of our converts. The prejudice of the honest Papist melts away under such an influence; he is convinced, not by argument, but by fact. "Love, joy, peace, long-suffering, goodness, faith, meekness, temperance," are the self-evidencing fruit from a root Divine; and against these there is no law—neither of conscience, nor of priests. And the honest sceptic equally feels the power of such a witness. What drove him into infidelity? The revolt of his reason and conscience against the Divine origin of a religion divorced from morals and shrivelled into a dead husk of superstition? What more likely to reclaim him than a life in which devotion and holiness are wedded in indissoluble bonds?

One other thought, lying somewhat apart from all that I have hitherto said. As it is, if I can just say enough to make it intelligible, I must be content. It must never be forgotten that the lands we now treat of are the homes of *European nationalities*, and that hence they possess a unity of national sentiment, and are governed greatly by what we are agreed to call Public Opinion. This differentiates them from all other fields of missionary labour. Tonga, Fiji, Kaffirland, have no history. India has no national unity. China has no many-voiced, universally-diffused public journalism. This special character of papal lands is suggestive of many thoughts bearing upon our subject. I can only touch upon one. Such nations, in all great matters of civil and religious interest, generally speaking, "move together, if they move at all." They do not disintegrate; the cohesive force is too powerful. The new ideas gradually permeate public opinion, and then either the whole nation turns about, or there comes a mighty landslip, so to speak—a large portion of the population detaching itself at once and settling down in a new position as a coherent mass. I believe that the history of all modern civilised nations, especially since the Reformation and in relation to the contest between Popery and Protestantism, would bear out what I have said. Conclusions you must work out for yourselves. My practical one is this. Let us seek by every means in our power to influence public opinion in the nations referred to. Let not constituencies at home grudge the sinews of war needed for this

purpose. Just here lies one of the great difficulties. Missionary societies are disposed to exact that their liberalities be corresponded to by proportionate results in numbers and in self-support on the other side. But the subtle influences that permeate the public opinion of a nation, however costly to set in operation and sustain, cannot be tabulated, nor can they make pecuniary returns. How this difficulty is to be met I do not know; that it ought to be I am profoundly convinced; whether any great deliverance can be wrought out in papal and semi-infidel nations, until it is, I am more than doubtful.

REV. J. H. JOHNSON (Methodist Episcopal Church): I have been very glad to hear reports from the east and from the west and from the south, and I am now prepared to give a few words from the north—Norway—representing the most northern wing of the Methodist Episcopal Church. The work of the Methodist Church there has been one of great toil and care. For twenty-five years she has laboured there, but her labour has not been in vain. Our missionary work has touched the nation in every possible way. By our simple preaching of the Gospel of the Lord Jesus Christ, we have not only seen sinners converted by the hundreds and by the thousands, but the national Church has been touched and moulded both as to her manner of work and her preaching. The Lutheran Church is more evangelical to-day than it was twenty-five years ago. She has lay preachers to-day like we have, which she did not have twenty-five years ago. We began with our missionary work there, and our Sunday-school work was the first organised in old Christian Norway, but now there are Sunday-schools in every part of the land. They have followed us.

A DELEGATE: I rise to a point of order. Is Norway papal or semi-infidel?

REV. J. H. JOHNSON: Where there is a Pope in the heart there is popism; where there is unbelief in the heart there is infidelity.

The PRESIDENT: Be kind enough to confine your remarks to the subject of missionary work in papal and semi-infidel nations.

REV. J. H. JOHNSON: We have them not so thickly strewn in Norway as in Germany and in Italy, but we have a goodly number. We have Catholic churches there; we have also infidels there; but, thank God, we have seen some of them converted to the Lord; so I think this is to the point. As our work has touched the nation in every possible way, it seems to me that it has touched the papal part pretty well, and it has touched the infidel part pretty well; but we do that by preaching the Gospel—by preaching to our people indoors and outdoors. Though we were not born out of doors, we were born indoors, and taken care of so well that they could trust us out of doors. We have one of the greatest infidels of the day travelling up and down our country. We have our Ingersol in America, and we have our Bjosensen in Norway; but, by the grace of God, the labours of the Church have been manifested to these men; and even infidels have said that if there is any Christianity it is in these simple Methodist missionaries.

REV. W. GIBSON (Wesleyan Methodist Church): I quite agree with what my brother Piggott has said as to the need in papal and semi-infidel nations of proclaiming the simple evangel, the simple truths of the Gospel of Christ. I do not believe in preaching polemics. My practice has been to try and set out the positive truth, and never to attack Romanism in the public preaching of the Gospel, because if one attacks Romanism one is sure to set some part of the audience in opposition. Therefore, I believe the great thing we have to do is just to announce the simple Gospel of the Lord Jesus Christ. France was considered to be the eldest daughter of the

Church of Rome ; it was the strength of the Papacy. The result is that it has become semi-infidel, or rather more than semi-infidel, because if ever there was an infidel nation in the world that nation is France. What is wanted by that nation is the simple proclamation of the Gospel of the Lord Jesus Christ. That want is being felt now throughout the country, and wherever rooms are opened for the preaching of the Gospel in any part of France, those rooms are sure to be filled. What Methodism can afford is what is needed by papal and semi-infidel nations. Methodism is exactly adapted to the wants of the people, and is also exactly adapted, as I think, to the genius of the people. I can certify that this is the case in reference to France, and I have no doubt that what may be said in reference to France may be said in reference to other nations on the continent of Europe. Every aid therefore possible should be afforded to the missions on the continent of Europe. It may be asked, "But are not the souls in heathen lands as precious as the souls of the people who live on the continent of Europe?" Certainly; but in point of influence for the work of the evangelisation of the world the conversion of a Frenchman, the conversion of an Italian, or the conversion of a German, is worth much more than the conversion of a man in a purely heathen country. Some time ago, when Mr. Arthur was in Paris, he told us that the conversion of one man in Paris was worth the conversion of two men in any other part of the world. Convert France, convert Italy, convert Germany, and you will soon convert the world. I think I am not going too far when I say that France is the most powerfully influential country, so far as moral influence is concerned, in Europe, and therefore I plead specially, as my brother Piggott has done with regard to Italy, for the pushing forward by your sympathy and by your help of our Methodist missions in France.

MR. G. CHAMBERS (Irish Methodist Church): I am very glad that this subject is on the programme to-day. It has warmed and blessed my heart,—the conversion of the continent of Europe. I have seen a little of this wonderful work of God now going on in France and Italy; I have seen a little of Mr. Piggott's work, and more of the work of our friend Mr. Gibson. It is, indeed, the Lord's doing, and it is marvellous in our eyes, especially to any one like myself, going from Ireland, where the Roman Catholic population is almost completely shut up from any efforts that we can make for their evangelisation, to one of the boulevards in Paris on a Sunday evening; and I have there seen a large assembly of intelligent Roman Catholics, many of them, no doubt, more or less infidel, listening with evident attention and earnestness to the faithful preaching of one of our own ministers. It was to me one of the most joyous sights that I have ever beheld upon this earth. So have I seen in the suburbs of Paris, where the poor artisan class were gathered together, and I have witnessed the sad and gloomy faces at the beginning of the service lighted up with a new joy as our minister proceeded to declare the unsearchable riches of Christ, and witnessed what I never did before—the entire congregation so captivated by the good tidings of great joy that they simultaneously clapped their hands at the end of the address, with evident delight that they had heard those things which alone can give peace to the troubled heart. The joyous singing of Gospel hymns has evidently been quite a popular institution in the meetings of Mr. Gibson and others; and now without hindrances from the Government, with a friendly police, with a people ready and willing to hear, we may truly say a new day for the visitation of France has come, and we have no need to say, "There are yet four months, and then cometh harvest;" the whole field is white already to harvest, and there is nothing wanting now but the Gospel reaper to go forth with the sickle and gather a glorious harvest into the Church of the Lord Jesus Christ. But I rise with a purpose and a hope; I am earnestly

wishful that we may have a revolution in the theology of money. I believe that we have the most excellent doctrine on the question of giving, but that we have not yet reached, and are very far from, the sublimity of a true practice upon the question. I, therefore rise specially to appeal through this Conference to our rich men to become richer still by special gifts to sustain this remarkable work. The money so given will be transmitted into channels of unutterable blessings to the givers, and also to those who should be the objects of this evangelistic sacrifice. We speak of our giving as if we did great things, because some of us have reached the minimum of Jewish liberality, namely, a tenth of our income. Why, a pious and faithful Jew gave not merely one-tenth of his income to the Levite, but also one-tenth to the sustaining of feasts, of sacrifices, and of special and extraordinary gifts, as at the erection of the tabernacle, the erection of the temple, until the trumpet had to be sounded out throughout the land to stay the people, because they had already brought enough for the services of the house of the Lord. Oh, Mr. President, when we shall reach a similar spirit of liberality, those works now carried on by Mr. Gibson and his fellow-labourers and others in France, and by Mr. Figgott in Italy, will be amply and sufficiently sustained by Christian self-sacrifice, and we shall no longer be satisfied to sing—

“ Were the whole realm of Nature mine,
That were a present far too small :
Love so amazing, so Divine,
Demands my soul, my life, my all.”

We should go beyond the mere singing, and we should get into the real practice of self-sacrifice for the cause of our Divine Lord and Master,—free-will offerings from Christian men and Christian women, who are ready, we trust, to make these sacrifices rather than this work should lack. Zion languisheth for many causes—I wish to say in the fullest utterance I can put into words—languisheth in France, in Italy, in Ireland, in China, in India, in all parts of the world, from want of money. “Bring ye all the tithes into the storehouse,” is the language of our blessed great Teacher.

REV. M. LELIEVRE, of Paris (who spoke in French, and which was interpreted by the Rev. W. Arthur), said : In France, as in Italy, we have to-day at one and the same time the Roman Catholics and the Freethinkers. Then arises for us another difficulty. The Freethinkers are very glad to represent us as the allies of the Roman Catholics, and the Roman Catholics, on the other side, represent us as the allies of the Freethinkers. We have on the one hand to deny all solidarity, all fraternity with Roman Catholicism ; and on the other hand we have energetically to repel all the advances of the Freethinkers. Our work is to make an appeal to the conscience, and to awaken it in the breasts of men. We have to take our stand upon the ground of the imperishable needs of the human conscience, and we have often experienced this, and we are experiencing it every day, that one never does endeavour in vain to bring the human conscience into contact with the Gospel of Jesus Christ. I am not by any means of the opinion of those who would interdict us from all polemical discussion ; on the contrary there is, in my opinion, an elevated style of controversy which is absolutely indispensable to progress in Roman Catholic countries. But, above all things, the beginning, the middle, and the end of our preaching ought to be essentially the Gospel of Jesus Christ. The one instrument whereby to make the Gospel spread among the disciples of the Pope, equally as among the disciples of Voltaire, is to make our appeal continually to the Holy Spirit, by whose power alone the work of God will make progress in the hearts of those people. And, as a last word, what-

ever you do, do not despair of those countries that are Roman Catholic and Voltairean, for it is my profound conviction that at this moment there is preparing a grand harvest of spiritual results in the countries that hitherto have been subject to the Pope.

REV. C. C. M'KECHNIE (Primitive Methodist) read an essay on *The Resources of Methodism for the Work of the World's Conversion, and the Duty of Developing and Employing those Resources.*

Methodism claims no monopoly of resource for the world's conversion. As all other Churches share in the work to be done, they also share in the means for doing it. There is, therefore, not so much speciality in the subject assigned to me as may at first sight appear. Of the resources possessed by Methodism for the world's conversion, its own spiritual life may be mentioned as first in importance. All its other resources are subordinate to this, and derive from it their chief value and efficacy. Spiritual work can only be done by the power of the Eternal Spirit, working through the agency of spiritual men. The grandest converting achievements of the early Church were wrought in the almost entire absence of human resource. Without wealth, or culture, or patronage, and in face of the most formidable opposition, the fishermen of Galilee shook the nations, turned the world upside down, and inaugurated a new and better era upon earth. The secret of their success is to be found in the new spiritual life by which they had become inspired—a life of faith, and hope, and love, kindled by personal contact with the Lord Jesus Christ, and developed and intensified by the baptism of the Holy Ghost. It is noteworthy that Methodism, when poor and persecuted, wielded a converting power similar to that of the Apostolic Church, and traceable, as in the case of that Church, to the extraordinary vigour of its spiritual life. Since then Methodism has improved in many respects; but it may be questioned whether its spiritual life is as vigorous, as fervent, as unworldly, as self-sacrificing—whether, in short, it possesses as largely the qualities that conquer and subdue, as in its early days. There is, perhaps, some reason to fear that the very successes of Methodism, and the position of respectability it has won in the world, have produced more or less deterioration in its spirituality. The Methodists are still indeed a pious, God-fearing people, living in fellowship with Him, and making His law their rule of conduct; but, with regard to what I call the conquering qualities of spiritual life—vigorous faith, fervency of spirit, unworldliness, self-sacrifice, the qualities imperatively required for the world's conversion—it may be doubted whether the Methodists of the present day, taking them in general, would not suffer by comparison with the early Methodists. However this may be, we must regard the spiritual life of Methodism as the most important of its resources for the world's conversion, and give to its nurture and development corresponding attention.

Next in importance to its spiritual life we mention its distinguishing doctrines, namely, the unrestricted love of God to our fallen race, general redemption by Christ Jesus, justification by faith, the witness of the Spirit, entire holiness of heart and life. These distinguishing doctrines of Methodism are of a pre-eminently soul-saving nature, embodying the very pith and marrow of that precious Gospel which is the power of God to salvation, and apart from which there is no hope for the world's conversion. Their soul-saving virtue has been demonstrated in millions of instances, and they will for ever retain their regenerating and renewing efficacy.

The propagandist temper of Methodism may be noted as another resource of inestimable value. As soon as a man enters the ranks of Methodism he is incited, in a variety of ways, to seek the salvation of his fellow-men. The preacher he hears, the companions he consorts with, the books he reads, urge him with unceasing iteration to impart freely to others of the grace he has freely received, and to let his light so shine before men that they, seeing his good works, may glorify his Father in heaven. As this duty is impressed upon every member of the Methodist churches from the very threshold of his membership, and is enforced by the most weighty and constraining motives, it would only be a natural result were every unit of the millions forming the great Methodist brotherhood to become, according to his ability and opportunity, a propagandist, a missionary, an apostle. And, in point of fact, the propagandist temper prevails widely in Methodism—more widely, perhaps, than in any other Protestant Church—and to it are due the various forms of mission-work at home and abroad, which are at once a distinguishing feature and glory to the Methodist communities.

The provision for evangelistic enterprise in the organisation of Methodism may be regarded as affording special resources for the world's conversion. For many years Wesley had no thought of the system he had founded being anything other than an evangelistic auxiliary to the Church of England; and when he at length broke loose from ecclesiastical restraint, and proclaimed the world to be his parish, he not only indicated the career of world-wide evangelism, to which he had devoted his own life, he also indicated his intention that the career of his "helpers" and successors should be, as far as he could make it, similar to his own. Methodism is now something more than a system of evangelism. It has assumed the form and responsibilities and privileges of a Church. Nevertheless, its structure is still of an evangelistic order, and it continues to be animated with the evangelistic spirit. This is seen in its utilising all sorts of available talent for evangelistic purposes, in the vast array of its lay preachers, in the itinerant labours of most of its regular ministers, and in the thousands of its sons and daughters devoted to missionary work. Remembering all this, and remembering further that the Methodist organisation

provides for the united and consentaneous action of its federated churches on occasion of any special opening for evangelistic enterprise, we see how admirably Methodism is adapted by its organisation to take a prominent part in the conversion of the world. It may be here added that the elastic and adaptative power of the Methodist polity, admitting of modification in matters of detail to meet the varying conditions of society in different periods and countries, is another valuable resource. While Methodism is essentially the same now as in Wesley's day, its polity has all along been undergoing changes necessitated by the changing conditions of society. In like manner we may say that while Methodism as it exists at present in England, in America, in Australasia, in India, in Polynesia, in Africa, is in all essential respects one and the same, yet in each of these countries its polity has distinctive, and in some, strongly marked peculiarities. And so, while the several branches of the Methodist family are one in doctrine, in spirit, in tone and temper, and also, for the most part, in modes of operation, their respective church constitutions vary from each other more or less. All this shows the elastic and adaptative power of the Methodist polity, and affords promise of Methodism taking a still more prominent part in the world's conversion than it has hitherto done. The wealth of Methodism may also be mentioned as another resource worthy of note. We have no means of accurately gauging this wealth, but when we consider the amount of money spent yearly on the ministry, on Sunday and week-day schools, on missions, and on the erection and maintenance of chapels, educational institutions, and other church buildings, we cannot resist the impression that the wealth of Methodism must be very considerable indeed. And this impression is confirmed and strengthened when we take account of the large sums contributed again and again in response to special appeals. All this is evidence of considerable wealth; it is also evidence of considerable liberality. And yet we need not hesitate to say that, although in point of liberality the Methodist people will compare favourably with any other Church, what is given by them is little compared with what might and should be given. Who, among the wealthy in Methodism, it may be asked, hurt or distress themselves in any way by their gifts to God's cause? Even when the gifts are of princely munificence there is little or no personal sacrifice made. As a rule, it is those who give the small sums, the odd pounds and shillings, or it may even be the odd pence, who have to pinch and deny themselves. Notwithstanding all that Methodists do in the way of giving, it is undeniable that they grow more wealthy year by year; and we cannot help thinking that were a rich Pentecostal baptism to come upon them, thawing their worldliness and enlarging their sympathies, there would be such an outflow of liberality as would far exceed all their past doings.

I would finally mention the political influence of Methodism as another resource not to be overlooked. The political influence of

Methodism is, I presume, greater in America than in England; but even here it is considerable, and it is a growing quantity. The earnest and united action of English Methodists on any question of practical politics would go far to settle the question. This sort of action, however, ought to be initiated and conducted with much wisdom and prudence. On those political questions about which the wisest and best of men may and do differ in opinion, Methodists should be free to act or refrain from action according to their individual convictions, no ecclesiastical pressure being brought to bear upon them one way or another. There are, however, some political questions regarding which there cannot well be difference of opinion among Methodists, such, for example, as the suppression of the slave trade and the emancipation of slaves; the suppression, or at least the restriction, of the drink traffic; the abolition of unjust and oppressive monopolies—upon these and other questions broadly affecting the rights and liberties and morals of mankind, it seems the solemn and imperative duty of Methodism to bring all its corporate influence to bear upon civil governments, remembering that in political action of this kind it is performing a highly Christian work, and contributing, it may be indirectly, but not the less effectually, to the world's conversion.

That it is the duty of Methodism to develop and apply its resources for the conversion of the world, I have assumed in some of the foregoing remarks. The possession of the resources clearly implies and imposes the duty. Why have they been given if not to be developed and applied? The moral principle involved is of such an elementary nature as to require no argument, none, at least, as far as Methodists are concerned. But while the duty is generally and readily acknowledged, its vast and solemn import, and the tremendous issues connected with its discharge or neglect, are only imperfectly realised; the burden of souls—to use a fine old Methodist phrase—is by no means felt as it ought to be. The grand and awful import of the duty binding us to seek the salvation of men ought to be more deeply meditated and taken to heart. Until this duty rule the conscience so absolutely that all considerations of interest and ease, and all temporisings of conscience and expediency shall be put aside, things will, it is to be feared, remain in the comparatively unsatisfactory condition in which we now find them. The conscience of Methodism requires to be educated until every missionary shall become so aflame with zeal as to reckon even his own life of no account, if by its sacrifice some of the perishing heathen may be converted; until every minister preach with an all-consuming desire to win souls to Christ the Lord; until every Sunday-school teacher shall yearn for the salvation of his scholars with more than a mother's tenderness and solicitude; until every member shall, with spontaneous eagerness, consecrate his all on the altar of God's service. In one word, the conscience of Methodism requires to be educated until every man and woman

bearing the Methodist name shall regard the work of the world's conversion as the supreme duty and blessedness of existence, to the accomplishment of which no amount of service or sacrifice shall be considered too great.

REV. C. W. MILLER, D.D. (Methodist Episcopal Church, South), gave the invited address. He said: A wise proverb says, "He teaches well who distinguishes well." The importance of this truth, in the matter now under consideration, cannot easily be over-estimated. To discriminate wisely between the material resources of an ecclesiasticism, which are accidental and mutable, and the resources found in "the power of the spirit of life in Christ Jesus," which are primary and fundamental, is of the greatest importance. The vast cemetery of ecclesiastical history is crowded with tombs of Church organisations which God once honoured by His presence, but are now "twice dead" because they forgot the Spirit of God, "the fountain of living waters," in their zeal for "the broken cisterns" of material resources. The recognition by us of "the resources of Methodism" will, if we are true to her genius and history, fix attention upon one grand central truth. That truth cannot be too often reaffirmed. We must not look for "the resources of Methodism" in her orthodox statement of faith, nor in her zealous ministry, nor in her intelligent laity, nor in her missionary zeal, nor in her numerous educational institutions, nor in the thousands of her ministers and the millions of her members. These, assuredly, are not to be ignored, but they are possessed in even greater measure by ecclesiasticisms whose Christianity is only a splendid sarcophagus elaborately hewn and gorgeously decorated. We cannot cope with these organisations. But it is the glory of Methodism that she is shut up to a more Scriptural reliance. The topic fixes attention upon "the resources of Methodism," that is, the resources peculiar to Methodism. What are they? An accurate review of her history from the beginning will show that she has but one peculiar and distinctive resource, which constitutes her real characteristic, and that is her sharp-lined experience of the power of the Holy Ghost in conversion. Her clear-cut doctrine of the new birth, of the witness of the Spirit, and of vital union with Christ the Head, is the very source of her form and power. Whatever is distinctive in her system of doctrine, in the life of her people, and in the patriarchal type of her economy, is referable to her experience of "the power of the spirit of life in Christ Jesus," and should that day ever dawn in which she retires this supreme truth to make room for a ponderous machinery of material resources, then will that voice fall on her meretricious ear which has so often disturbed the repose of apostate Churches, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked."

The short time allotted for the discussion of this topic will not allow of that range of argument and illustration which the question demands. Little more can be attempted than a classification of the matter of resources, and

indicating the relation of Methodism thereto. The resources of Methodism may be classed as primary and secondary, or as fundamental and accidental. Under the first belong her spiritual life, her thorough spiritual regeneration, her abiding *γεννηθῇ ἡνεύματος*. Under the second her eccle-iastical material. These may be correlated as inward and outward, higher and lower; it being implied, of course, that the outward and lower must be controlled in full by the inward and higher. In "the work of the world's conversion" material resources must be subordinated to that "power from on high" with which the Lord "endues" His Church, and in this we but recognise the great plan of God in ordering His universe. Nowhere is it seen that the lower gives origin and support to the higher, but the higher as principal ultimates itself everywhere in the lower. Every attempt of the Church to reverse this plan in the matter of resources has been calamitous. When such folly has been perpetrated in Israel it has not failed to vitiate to the core all Church-life. "The multitudes of sacrifices," "the burnt-offerings of rams, and the fat of fed beasts," "the blood of bullocks, of lambs, and of he-goats," have been of no "purpose" in the sight of God. It has made "oblations" vain, "incense an abomination," and "even the solemn meeting, iniquity." Every type of Christianity, therefore, which throws itself upon the spectacular in religion, which exalts the Church as the source of salvation, which fixes attention upon "thousands of rams or ten thousand of rivers of oil" as its resource, which enrobes its priesthood with gilded authorities, and glorifies the sacraments as the source of grace, is, *ipso facto*, an apostasy. Spiritual life, as the fundamental resource of Methodism, has its origin in the Holy Ghost. It is not to be confounded with religious activity, any more than a man is to be confounded with an automaton. It is not the result of mere intellectual conceptions, for "with the heart man believeth unto righteousness." It does not consist in sound views of theology: it is one thing to hold the truth, but a very different thing to be held by the truth. It is the life of the Spirit of God manifested in the whole moral nature of the regenerated man. It is spiritual life, fresh and ever flowing from its fountain, the Spirit of God. This is the first, the chief, the only fundamental resource of Methodism for the work of the world's conversion. Without it she may be "rich and increased with goods," and yet be only a Dead Sea, into which rivers of wealth may flow, but from which no living waters go forth to enrich the surrounding wastes. In the genius of Methodism, spiritual life is not a question. It is the question; the question of the Bible. The obtestation of Moses, "If Thy presence go not with me, carry us not up hence," is but the echo through the ages of the eternal truth, "Without Me ye can do nothing." Forty years in Midian, consumed in the patient training of the son of Amram, could not supply the need of this presence in the work assigned him: nor could the years of personal training of "the twelve" by the Son of God suffice as a resource for their great work. "Tarry ye in the city of Jerusalem," said Jesus at the end of this pupilage, "until ye be endued with power from on high." That enduing with power was explained to be "the promise

of the Father," the baptism of the Holy Ghost, which was to "abide with them for ever." Here, as elsewhere, our Lord unites the conception of "Spirit" and "Power," without identifying them, thereby disclosing the only real resource recognised in God's plan for the conversion of the world. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts," is Jehovah's challenge to His people when He would lift their faith above the vanishing forms of material resources to the "power of the Spirit of life in Christ Jesus." The Scriptures recognise the Holy Spirit as the absolute unity in the life of the Triune God, and hence the communication of the Spirit is the highest conceivable point of connection with "all power in heaven and in earth." When the eternal Word became flesh and dwelt amongst us, God came very near to man; but a union more intimate between God and man occurs in the Holy Ghost. The incarnation was the union of God with the race in one Mediator, by which a more exalted beginning of the race in the Second Adam is effected. But the communication of the Holy Spirit is the union of God immediately with every individual soul that receives Him. He is thus the nexus between God and the soul, and, like the great artery which joins the heart to the members in the human body He becomes at once both the bond of union and the channel of life. Glorious things are uttered in prophecy as signalling this communication of the Holy Spirit. When Isaiah answers the anxious inquiry, How long the desolations of Israel would continue? he says, "Until the Spirit be poured upon us from on high; then shall the wilderness be a fruitful field, and the fruitful field be esteemed a forest." It was the adequacy of the resource of the Holy Spirit to achieve the work for which the Son of God came into the world that made Him "satisfied" when He "saw of the travail of His soul." Nothing was wanting. In this the entire future was provided for. By it objections to his plan were answered before they were uttered; wants were anticipated before they existed; and dangers were provided against before they threatened. "Endued" with this power, John Wesley moved through these realms for fifty years as noiseless as the pillar of cloud by day, but as luminous as the pillar of fire by night. "Endued" with this power, the Oxford Band of "four" has grown in this kingdom including your mission-fields) to more than 5,600 itinerant ministers, 48,000 local preachers, and 950,000 lay members. "Endued" with this power, American Methodism has increased from the little congregation of five persons in Embury's house in 1776, to 25,636 itinerant ministers, 30,922 local preachers, and 3,605,098 lay members. From the Canada shores of the Atlantic on the east, where the sea begins its morning song, to the golden coast of California on the west, where the tide goes out under the evening benediction, the hosts of Methodism gather in every valley and on every hill and mountain side. With thousands of church edifices; with millions of church property; with thousands of Sunday-schools, containing hundreds of thousands of teachers and pupils; with hundreds of academies, colleges, and universities; with book concerns possessing unsurpassed publishing facilities; with Sunday-school unions and missionary societies; with scores of weekly, monthly, and

quarterly publications, traversing the whole field, from the stately review to the child's paper: and all these instruments of the Holy Ghost, and vitalised by Him, Methodism exerts amongst the millions of America an influence as subtle as the fragrance of the flower, and as mighty as the controlling forces of life. In one hundred and five years it has become the leading Church on the American continent, and, if true to her principles, must be the Church of the future. The adaptation of her systems to this end is unequalled. A bare enumeration here must suffice. Her doctrines are unequivocally evangelical. They are not weighed down by Augustinian exclusivism on the one hand, nor by Pelagian latitudinarianism on the other. Her presentation of the Gospel does not demand a metaphysical proposition in mental philosophy nor a sacerdotal manipulation beforehand. Her logic is —

“Who did for every sinner die,
Hath surely died for me.”

Her methods have been vindicated by a hundred years of actual experiment. Insisting upon a Divine “call” to preach, and then by her itinerancy sending these “called” men where they are most needed, she is continually reaching out and out. Her relation to the people argues her triumph. She takes hold upon “the middle class,” and these take hold of all above them by rising into them, and upon all below them by being next to them. Her pulpit and press speak the vernacular of this multitudinous and controlling class, and through these she moves upon the world for its conquest to the Son of God. She has an instinct of aggression in her all-pervasive and sleepless feeling of extension. No general, or annual, or quarterly, or district Conference can be at ease while an adjacent district is without a Methodist church and Methodist preaching. Her introduction of lay representation into all her councils lays the best talent of her people under contribution in the management of her vast and varied interests. With such a system it is only necessary that Methodism be true to her fundamental conception, that the power of the Church is the presence of the Holy Spirit; then this complex and massive machinery will be as the vision of the prophet, when he saw “a wheel in the middle of a wheel,” “full of eyes,” and moving only “whither the spirit was to go.” Otherwise the men of the future may wonder at her, as recently men wondered at the mammoth entombed in Arctic ice, admiring its magnitude, but unable to record the age of its activity. It has been said that the four great Christo-theological systems — Romanism, Calvinism, Lutheranism, and Methodism — rest on different conceptions of the esoteriological relation of God and man as established by Christ. According to Methodism, the relation thus established conditions salvation upon the enlightening, renewing, and strengthening inworking of the Holy Spirit. If man maintains a receptive relation toward that inworking, he is “strengthened with might by the Spirit in the inner man,” and his efficiency as an agent in the conversion of the world is guaranteed. The whole Church in like manner being thus sanctified “in the name of the Lord Jesus, and by the Spirit of our God,” comes into vital union with the infinite Power

which stands back of all forces and controls all agencies. It is this vital union that has enabled Methodism to front every new line of human want, and to bring the wisdom and strength of God to meet every new demand. Its vast system of instrumentalities, ramifying as they do the whole field of Church activity, growing up not as the result of sagacious foresight, but providentially, as Christ has seen His Church needed them, are, by reason of this union, full of regal potencies. It is union with this All-Power that makes Methodism a transforming force in the lives of lost men, often converting the epitomes of vice into epistles of grace. By this Methodism produces in man repentance instead of penance, conversion instead of confession, and godliness instead of asceticism. It is vital union with this Power in our mission-work which, starting with Mr. Wesley's first missionary, Robert Williams, who boarded a packet for America with a bottle of milk and a loaf of bread as his entire outfit, has made that work encircle the globe with its mission-fields. By it the Church's experience of the things of God is elevated to its proper level. Without it the Church stands at the foot of Pisgah, like Watts, and plaintively cries—

“ Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream nor death's cold flood,
Should fright us from the shore.”

With it, the Church, like Wesley, stands on the storm-defying heights, and sings—

“ The promised land, from Pisgah's top,
I now exult to see ;
My hope is full (Oh, blessed hope !)
Of immortality.”

God thus leads us up this shining mount of vision, from the summit of which human forces and methods fade out of view, and discloses to us a completeness of resource “for the work of the world's conversion,” compared with which the mountain full of horses and chariots of fire which burst on the astonished vision of Elisha's servant is tameness itself.

THE HON. G. W. FROST (Methodist Episcopal Church) : The resources of Methodism for the world's conversion cannot be over-estimated. The work of John Wesley in all its breadth and constant widening influences is, and must always be, considered providential. He was to his age what Luther was to the Reformation, and if he did not originate all that he utilised in the formation of his societies, he had that remarkable gift of genius that is only accorded to the wisest and most successful generals—that of organisation. He had no plans except to do the greatest possible good in the least possible time, and to hold for God and the Church all the advantages he gained. The development of his views, which were centuries in advance of his time, are resources sufficient in themselves for the conversion of the world. They were—the Word of God ; a holy, blameless life ; Christian activity only to close with death ; and rigid method in saving souls and planting societies. Methodism has all these, and, besides, the experience of more than a century. Methodism adapts itself to all

conditions of men. It is suited alike to those who lead and those who follow, to rich and poor, to the unlearned and the educated. Its forms and religion are so simple that a child can understand them. It has its resources in the favour of the people, in the simplicity of its doctrines, in the zeal and energy of its followers, in its educational institutions, in its mathematical method of business, in the far-reaching plans of its great leaders, in its itinerant ministry, in its active consistent piety, backed with its foremost idea, that of saving faith, with a revelation of the Holy Spirit that makes it certain to the believer; and, best of all, the favour of God. This has brought nearly 20,000,000 under its influence in America alone, and how much its leaven has moved the whole Christian world, God alone knows, but it has been and is a mighty power on other religious bodies. These resources have their influence on our settled communities, as in Great Britain, where its monuments are all around us; and these same resources are even more potent on new communities. The part of North America that I have the honour to represent on this floor stretches from the Missouri to the heart of the Rocky Mountains, and covers a country more than a thousand miles square. But yesterday it was the abode of the savage and the wild beast; to-day it teems with hundreds of thousands of settlers, and is fast advancing in arts and civilisation, with schools and colleges and churches and public buildings, that would be an honour to any country. There has been a steady march of civilisation from the Atlantic to the Pacific of about thirteen miles a year into the unbroken wilderness. My State, Nebraska, fifteen years ago contained 30,000 souls; to-day, in round numbers, there are 500,000. This comes from the great liberality of the Government, in practically giving away from 160 to 625 acres of the richest land that the sun ever shone upon to each *bonâ fide* settler. Methodism has, in all these wonderful changes, stood in the fore-front of religious influence. Aside from the Catholic Church, which complains of losing many members in these new States and territories, she has numbered more for years than all other denominations, of course decreasing in ratio with increasing settlements from other Christian communities. All honour to the Methodist ministry! Wherever there is a log cabin or a dug-out, or a mining camp high up on the mountain side, there you find a Methodist preacher in all the glory of horse and saddle-bags—and hard work. He has his resources in his Bible, his hymn-book, his discipline, his unconquerable zeal, his sublime faith in God and in himself to persuade others to be saved. His is the heroism that dares go out into the wilderness and compel men by the force of simple truth to be saved. The duty of Methodism, to my mind, is plain, "Let well enough alone." It is to stand by the old landmarks. Make no radical changes. Watch and adopt the leadings of Providence; use the old successful agencies. Salvation by faith *now*, be the theme of preacher and member; and education and philanthropy, and consecrated liberality, and missionary zeal, and union in *spirit* of all Methodist bodies, with consistent piety, will fit the great Methodist body to be an honoured and efficient instrument in the *conversion of the world*.

MR. P. P. FLETCHER (New South Wales): As I come from a part of the world that has not yet had any representatives taking an active part in this Conference, I feel that, perhaps, in this question, with which I have a strong sympathy, I might offer an observation or two that might be acceptable to the judgment of this intelligent audience. We have had, at different stages of this Conference, expressions of different thoughts given. We have indulged in remarks of congratulation at our success; we have also had statements made of regret at the want of greater success. Now, in my judgment, there is a question nearly related to these two which is of far more importance than either of them. Can we find out the reason why

we have not had greater success? In my judgment, a little close observation will assist us to the detection, at any rate, of one or two reasons which may have operated to this want of greater success; and the first which presents itself to my own mind is the want of personal piety, the want of more entire consecration to the Lord's service, the indulgence in reservations, the keeping of something back, the not being thoroughly and completely abandoned in our devotion to Him, the not laying hold of the spirit which must have prompted the lines:—

“Take my soul and body's powers;
Take my memory, mind, and will;
All my goods, and all my hours;
All I know, and all I feel;
All I think, or speak, or do;
Take my heart; but make it new!”

“Be ye holy, for I the Lord your God am holy.” “Be ye perfect as your Father which is in heaven is perfect.” Now the state here indicated—call it full salvation, perfect love, entire sanctification, or by whatever name you please to designate it—is evidently the privilege of all believers; and, therefore, just in proportion as we come short of this, fail to reach and realise it, so is our influence for good lessened; to that extent we are enfeebled as co-workers in the Saviour's service. Another reason which presents itself to my own mind is the not witnessing for the Saviour as we ought to do. “Ye are My witnesses, saith the Lord, that I am God,” and the Saviour told the disciples they were the “light of the world”—a “city set upon a hill which could not be hid.” Nor does this language suggest, nor is it intended to lead to ostentatious or unseemly exhibition of one's religion. It is rather to be felt than seen; it is to be so interwoven with the very texture of our being that, becoming part and parcel of ourselves, it shall come out in our everyday conduct; our spirit shall reflect so faithfully the spirit of the Master in our everyday behaviour that it shall be impossible not to perceive and recognise that reflection; and as a whole, outsiders shall be compelled to exclaim, “See how these Christians live!” A third reason which occurs to me is the inactivity of church members—the lack of effort of a directly spiritual character. Too much of our effort, perhaps, is expended upon mere planning and organisation instead of doing the work of which these are merely the means. Now, I would not have less organisation than we have; I would not cease to employ one single appliance, so far as I am acquainted with them. [The speaker was here stopped by the ringing of the bell.]

REV. DR. C. H. PAYNE (Methodist Episcopal Church): I trust I shall not be misunderstood if I give utterance to a few words on this subject which are not especially of a congratulatory character. There is certainly no ground for the charge which infidelity makes against Christianity that its missions are a failure. On the contrary, they are a success. We acknowledge before the world that if Christianity be Divine, in the progress of eighteen centuries it ought to have given substantial and satisfactory evidence of its Divine origin and supernatural power. We claim that it has given such evidence in kind and degree sufficient to satisfy any candid mind. But we are not here to-day, I take it, brethren, so much to consider the little that we have done, and to congratulate ourselves over that, as to look fairly and honestly at the stupendous work which yet remains *to be done* before this world will be evangelised; and this Conference will be a partial failure, it seems to me, if it does not mark an era when a new departure shall be taken for the world's evangelisation; when a new impulse shall be given to our Œcumenical Methodism; and I cannot but feel that there ought to go forth some word from this great and important

body that shall accomplish this result. I do not feel disposed to offer any special congratulation in respect to the work which that branch of Methodism to which I belong has accomplished. I believe it occupies an honourable position relatively in respect to the fields occupied, and the means employed; yet I cannot feel very joyous over the work which any of us are doing. We must, in order to do our work, strike a higher keynote than we have ever yet struck. We must kindle in the heart of the Church an intenser enthusiasm on this great subject; we must get nearer the Master on the crest of the mountain, and hear Him say anew, "Go ye into all the world, and preach the Gospel to every creature." And Methodism ought to learn anew how responsible a part of this work God calls it to do. I am happy to acknowledge that the British Wesleyan Conference stands at the head of us all in regard to the average contributions of its membership to this work. But I am sorry that any of us have to count our contributions by pennies and not by dollars. We must get hold of the wealth of the Church, and lift our poor members up to giving by dollars, and our richer members to giving by hundreds and thousands, and hundreds of thousands, for the world's conversion. I hope that higher keynote will be struck here amid these holy associations, with the words of our founder Wesley sounding in our ears, "The world is my parish;" let there go forth from this Oecumenical Conference a word that shall sound all along the lines of Methodism, speaking unto the children of Wesley, that they "go forward" to the speedy evangelisation of the world. Sir, we have heard this proposition discussed for nearly a century—that it is the duty of the Church to evangelise the world. May I propose to amend that proposition, and say it is the duty of the Church to evangelise the world during the present century, and it is the duty of Methodism to lead this conquering army to immediate and universal conquest?

BISHOP J. M. BROWN (African Methodist Episcopal Church): I just want to speak of one of the branches of the resources of Methodism. I am aware that we cannot succeed without the Spirit in our evangelistic efforts. I am aware also that preaching and praying and singing and such instrumentalities are absolutely necessary; but there is one resource that I think we are overlooking a little—it is this, that there is a large branch of Methodists who, in my opinion, can be utilised. I have taken some pains to ascertain the number of Methodists comprising the class of whom I propose to speak, and to show you how in carrying out the idea referred to this morning these Methodists can be made use of. I find in the United States alone, according to the last census, we have about 7,000,000 of the descendants of Africa, grouping together several coloured organisations; in the United States we have more than 900,000 coloured Methodists, and connected with these 900,000 there are a large number of preachers. These Methodists are divided as follows:—The Methodist Episcopal Church claims to have about 200,000; the Coloured Methodist Episcopal Church, according to Bishop Holsey, 100,000. Bishop Hood informs me that Zion Church has 270,000, and the British Methodist Episcopal Church in America has 5,000, apart from their West Indian work. The African Methodist Episcopal Church has 400,000. I say that these Methodists, if properly grouped together and used, can be made of vast use in converting the world. If it is true that there are millions in Africa yet to be converted—and we have 7,000,000 in our own country, and large numbers in South and Central America, and the West Indian Islands—why may not the Church take hold of these Christian men and women, and make use of them in Africa? Why forget them? Why overlook them? I hold that amongst these men there are resources untold. Taking the African Methodist Episcopal Church alone (for I cannot speak of other denominations), there are in that Church 172,348 Sunday-scholars: they have property—parsonages and other buildings—amounting to

thousands of dollars ; they collected during the last four years 9,097,606 dols. and 24 cents for the support of the Gospel in their midst, and there are a number of other things that might be grouped together. Now, supposing you add the statistics of the Zion and Coloured Church of America and the British Methodist Episcopal Church of Canada, we should bring it up to a very respectable sum. What I wish, my Christian brethren, is to ask you if these efforts in collecting such amounts shall not be considered, or shall we go home, after this meeting is concluded, with as little encouragement as we have been receiving for the last hundred years ?

MR. W. E. BROWNFIELD (Methodist New Connexion) : I remember once hearing a story of a gentleman who prepared a very careful speech, and had gone to a public meeting intending to deliver it. He placed it in one of the hinder pockets of his coat, and some individual, wishing to play him a trick, took it out, and handed it over to another gentleman, who read it, and delivered it before he had the opportunity of doing so. I feel somewhat in that position this afternoon, for Mr. Price this morning, to a very large extent, took the words out of my mouth, and the previous speaker has still further done so. I should like, therefore, merely to rise in order to impress what was said this morning by Mr. Price, and what was further said by the gentleman who has just sat down, as to the wonderful power which Methodism has now for the evangelisation of the Dark Continent, by means of the Christian men and Christian women who have already received a training in the United States of America, in connection with the various Coloured Churches there. I believe that as the negro question in the United States has been solved by Christianity, so in God's good providence the evangelisation of Africa has been solved by the taking of so many of the African people to the United States of America. Now, I venture to think that in very many particulars the coloured people of the United States, in evangelising Africa, would have very great advantages over European missionaries. In the first place, they would be enabled to inform the populations there that they were their brethren from across the water ; they would be enabled by their constitution very much better to stand the climate than European missionaries ; and I believe that the organs of their throats would enable them to articulate the language of Africa very much better than can be done by Europeans. I believe also that it would be found that if you place a European over against one of these sons of Ham, he would very much more easily acquire the language. Then, in going there, they would be enabled to tell a history to the people of Africa such as no European could possibly do, and would gain and enlist their sympathies by telling them how, by means of the Gospel, and of education in that far-off country, men of their own blood had risen to positions of equality with white men. I believe, too, that such a mission, organised whether by Methodist or Baptist Churches—for I believe the Baptists have a larger number amongst the coloured populations of America than the Methodists—but that I do not know ; at all events, I am sure we shall be very glad to see them joining hands, and so, the one taking the one side of the continent and the other the other side—Methodist fire and Baptist water meeting in the centre of the land—I believe such a mission organised would command very large means, both from this side of the water and from the other, and would be carried by the enthusiasm engendered to a successful issue. It has been suggested that there should be some memorial as a standing remembrance of this gathering. Might it not be possible to establish a college for the training of coloured evangelists on the other side of the water ?

REV. DR. BUCKLEY : The general topic of to-day is foreign missions. I make that announcement that it may be understood what subject I intend to speak of. The particular point before us in the essay and in the invited address is "The resources of Methodism for the world's conversion ; and

the duty of developing and employing those resources." I did not suppose that the operation of the Holy Spirit, faith in our Lord Jesus Christ, justification, sanctification, and other doctrines of Methodism, were to be brought forward under this topic. I did fancy that as they had been brought forward under other topics, something practical relating to the use of the material and intellectual resources of the Church was designed. If I am wrong in that it is too late in the debate for me to be corrected. What I have to say will relate to the securing and employing of the material resources of Methodism to convert the world, to carry its spiritual doctrines and principles to the East and the West, to the North and the South. In the first place, Mr. President, it appears to me that up to the present time far too little use has been made of laymen, as laymen, in promoting the interests of the cause of missions among our people. The whole matter has been to a great extent under the control of the officials and the regular pastors of the churches. It is true that officials can do a work that no one else can do; it is also true that they have their limitations. A number of years ago the late lamented Dr. Eddy, one of the most eloquent secretaries we ever had, said to me just after he entered upon his work, "I find, sir, the persons who would gladly come and hear me preach upon ordinary subjects, now do not come on account of the fear of an inevitable appeal for money at the close of my discourses." I presume that not a few missionary secretaries have learned something upon that point. Now, Mr. President, laymen speaking in defence of missions and in appeals to men to contribute as they themselves contribute, shall be heard. During the past twenty-three years, it has been my pleasure to put into the missionary treasury of the Methodist Episcopal Church between 45,000 and 50,000 dollars in the regular collections of the Church. The first collection I ever took amounted to eighty-five dollars, and that cost me more trouble than all the rest put together. It was only because I happened to be where the money was, that I could raise such sums as I have taken during the few years last past. Let me say that the more I could induce business laymen to speak—not as local preachers, firstly, secondly, and thirdly, with the professional application, but to speak as laymen—the more I could induce them to speak in public congregations and to the Sunday-schools, the larger the collection. The best man to represent the cause of missions is a rich liberal man; and the worst man to represent any class in Methodism is a rich mean man. Next to the rich liberal man is the liberal poor man; and if you can induce a liberal rich man to stand up and make an appeal, and a liberal poor man to speak on the same occasion, happy for the holy cause, the money you get will be measured only by the capacity of the people. I hold that from this time forward, if the members of this Conference in their respective churches will use their influence to bring laymen to the front, speaking as laymen, giving after they have spoken, we may expect to see resources poured forth in much larger amounts than they have hitherto been. Only one point more, and that is this. The power of the missionary to work in foreign lands depends largely upon the sympathy that he knows and feels that he has at home. It is true that the days of heroism, to a considerable extent, are past; but there is room for heroism yet in every mission-field. The being there alone, away from friends and associations, requires heroism, no matter how a man lives; and if he feels that in the office, from the missionary secretaries, from the missionary committees, and from the Church as represented by all those local committees which have this matter in charge, he receives a loving sympathy; if he feels that he can communicate through the secretaries with a certainty that their prepossessions and prejudices will never affect the representations which he attempts to make to the committee; if he can be sure that they can sympathise with

him as with brethren beloved—the same amount of energy and spirituality in the missionary will bring forth greater results. Mr. President, if I cannot say anything else that can be remembered I will say this,—that a human being in mind, in heart, and in body is not always of the same precise value, and that a missionary in a distant field, who means to do his best, will do well in proportion as he feels that the Church loves him, and that his official superiors at home have a loving sympathy with him.

MR. H. J. ATKINSON (Wesleyan Methodist): Dr. Buckley has brought forward this subject in a manner for which I feel deeply obliged to him. I wish to testify here, not for the benefit of the members of the Wesleyan Connexion,—because they know what I have done in the same direction that Dr. Buckley speaks of,—but for the benefit of the members of other connexions, and in order to give my own personal experience. If Dr. Buckley had been a member of the Wesleyan Methodist Connexion, if he had been a member of the Missionary Society and of the Finance Committee, and an ex-district treasurer, who used to remit £4,000 or £5,000 yearly from Hull to the Wesleyan Missionary Society, he would have felt as they did even then, that it was the most difficult thing to force this reform of which he has been speaking upon our people. Not that I believe they did not like it, but they thought that people in the outskirts of the Connexion would not want to see anybody but missionaries, secretaries, and ministers. I was thoroughly of opinion, as Dr. Buckley has stated, that laymen ought to be associated, and when the laymen were associated with the ministers in the Conference, I said, “Now is our time to get them to do part of the duty of missionary deputations.” I worked for it for two years, and then I got a resolution passed which was emasculated in the passing by words being added which made the resolution permissive. I would not have anything to do with it, and put it up again at the next year’s Conference, and said, “Now, give me my resolution pure and simple, and put out those permissive words.” On the platform I found a difficulty. It was not a platform like this. Here every king has his day, and changes take place; but the platform of the Wesleyan Methodist Conference, conservative as I am in all things, I must say is sometimes very difficult to move. It is a glorious thing to have a friend upon the platform, and when I fought it a second or third time, the Rev. M. C. Osborn, who was Missionary Secretary, and also was the Secretary of the Conference, said, “Well, it cannot do any harm; let us try it;” but they put in again the same enervating words as before. I said, “I will not be answerable for it unless you give it me pure and simple.” They gave it to me as I required. I afterwards read the Minutes of the Conference, in which I read votes of thanks to the Rev. This and the Rev. That, to So-and-So, Esquire, to all the collectors, and everybody else, but my resolution was not there. I wrote to the secretary and said, “What is all this about? Here are these votes of thanks, which I think should be abolished, or all piled up in about five minutes at the end, but you have not my resolution, which was agreed to.” He said he did not think it was necessary to put it in. I said, I thought it was necessary, and I wrote to the *Methodist Recorder* and the *Watchman*, but many of our friends even to this day do not know that they have a right to make their deputations half clerical and half lay. Then see how it was done when the thing came on at the last Conference. The first time any names were added nine or ten only were added, and one of the secretaries came to me and said, “I am afraid this scheme of yours won’t work: there are only nine names.” I said, “When will this come on?” He replied, “In about an hour.” I then spoke to a gentleman, and said, “Will you be good enough?” “Yes,” said he. Then to another, “Will you be good enough?” “Yes;” and in five minutes I ran up with four or five names, and the secretary

said, "Do not bring me any more ; I have no places for them." I said "You must have places for them next year, at all events." Well, since, then I complained in committee that we did not speak to the men and ask them to go, but simply sent them circulars. Now, this time I shall move for a sub-committee to work it, and I am certain we can have as many laymen to go as ministers. Since then I have been on my travels. I was sent to the Channel Islands. The secretary said, "They will only go to the best places ; they won't go to small ones." "Well," I said, "send me to any place you like." "Oh," said he, "we have not the same power over laymen as we have over ministers." I said, "Do you know what an intelligent little boy in a village once said a deputation was? He said it was the name of a celebrated minister, which was put upon a bill of a missionary meeting, and then he did not come." We went afterwards to the Thanksgiving Meetings, laymen and ministers. I have had a good deal of experience in that, and I noted that there were more absentees on the part of ministers than laymen. I called attention to this fact. One of the greatest benefits of this meeting altogether will be that we have seen the faces of and shaken hands with men who are our peers in America. If anything is wanted to be done by the Methodism of united England and America, how much better it will be done now that we have seen the faces of these men, and that we love them, both ministers and laymen. So it is in our own circuits. They see that Mr. A. moves and Mr. B. seconds, and so on, and if they know the men and feel that they are doing what they can, then they say, "Oh, we will help these men ; they have come to us at great trouble to speak here, and we will help them." Now, so far as I have had experience, I find that the men who went upon these deputations attended the whole of them. I know my friend here attended fourteen meetings in Yorkshire, and the people said, "This is a capital plan of yours ; we did enjoy the visit of Mr. Edge." It was so in other places, and it always will be so. Then as to our resources. What do we want? We want men first. Have we men? Yes ; our institutions are full of men ready for the work. Have we God's blessing? Yes. Have we openings? Yes, openings all over ; they tell you of Japan and France and Spain. What do we want? money. Where is the money? Methodism has the money. But instead of being in the missionary treasury it is in the pockets of our rich men. But how did it get there? By the use of those qualities which made them good Methodists applied to secular work ; for the same qualities that will make a man a good Methodist will make him respected in trade and prosperous in commerce. Very well ; let us insist on their bringing it out and they will do it, and the laymen are the men who will help to do it.

The PRESIDENT : I am sure the Conference will feel that we are ending this discussion in a right spirit.

Several references were made to the Business Committee, including one from Dr. Buckley, for the appointment of a Committee to prepare a minute with regard to the death of Mr. Lumby ; and another with regard to the invitation to hold the next Ecumenical Conference in Louisville, Kentucky.

A hymn was then sung, and the Benediction having been pronounced, the Conference adjourned.

CONCLUDING DAY, Tuesday, September 20th.

President—REV. DR. H. POPE, Methodist Church of Canada.

SUBJECT : "CHRISTIAN UNITY."

THE CONFERENCE resumed this morning at Ten o'clock. The pulpit and platform were draped in black, expressive of the mourning of the Conference at the deaths of President Garfield and one of the delegates, Mr. E. Lumby, of Halifax.

The Devotional Exercises were conducted by the REV. DR. J. M. REID (Methodist Episcopal Church), who read the 39th and 40th Psalms, and in his prayer made special and solemn reference to the sorrowful intelligence received this morning.

REV. E. E. JENKINS (Wesleyan Methodist) said : Mr. President, On the first day of the Œcumenical Conference, we sent across the Atlantic to the afflicted wife of the President of the United States an expression of our deep sympathy and of our fervent hope; on this last day I am going to move, if I can do it, that a message be sent to the widow of the honoured Personage whom God, in His inscrutable providence, has taken from that nation, and from the ranks of intelligent and Christian rulers. Nothing unites men like sorrow, and this deepest and extremest sorrow has united more closely than they were ever joined together the great American people and ourselves in England. There, of course, every house will be in mourning, and every heart sad; but I may venture to say, next to the American nation, this nation has put on a sackcloth of mourning, as wide and as deep as the limits of our own empire. Sorrow dissolves rank, and the Queen upon the throne, who has on several occasions sent expressions of her sympathy, is only one with her meanest subjects in this great grief. We, Mr. President, who are English delegates, record the expression of our deepest sorrow to our brethren from America. I was profoundly touched, sir, when following the prayer of Dr. Reid, who referred to his ruler as a brother, and asked that the "widow of our brother" might be sustained; and I felt in that prayer that the late President Garfield was not a remote Sovereign in distant

majesty, but a relative at home. I honour the sentiment, and I feel how profound must be the consternation of that sorrow which just now oppresses our beloved brethren whom we have so gladly hailed from the other side of the water. This is not a time, sir, when we can say many words. I would have said fewer if I could have done so. I beg to move, and I hope, sir, that you will permit Dr. Douglas, who represents the Canadian nation here, to second the resolution :—

“That this Ecumenical Methodist Conference, assembled on its last day of session, hears, with the deepest grief, the intelligence of the decease of President Garfield, and expresses its profound sympathy with the American nation, and in particular with Mrs. Garfield, in this great and sorrowful bereavement.”

REV. DR. DOUGLAS (Methodist Church of Canada) : Mr. President, I, with deep emotion, would second the resolution which has just been proposed. As coming from the Dominion of Canada, where our American companionship with the Great Republic is so intimate, I am sure that there will be tears of sadness and sorrow from the Atlantic to the Pacific throughout the Dominion of Canada. I have but few words to utter, except it be to say that by letters received since I have been in this city from the United States, we have learned how greatly Mrs. Garfield has been sustained in her unutterable sorrow. We join hands, Mr. President, with our brethren on this side of the Atlantic, in tendering our deep and prayerful sympathy to her who this day is written a widow.

REV. DR. REID : I would like that Dr. Tiffany should be heard a moment if he is willing to say a word in behalf of the American brethren.

REV. DR. TIFFANY (Methodist Episcopal Church) : I had no thought to say a word under these solemn circumstances, but perhaps it is due to the brethren who represent other nationalities than our own that it should be said here and now that the great American heart, while it has been touched with a deep sorrow at the affliction of our noble President, has also been touched with a most lively expression of joy in the recognitions of brotherhood and of fraternity which have come to us from all parts of the earth ; and in knowing, as we have been permitted to know in all these weeks in which we have been walking through the Valley of the Shadow of Death, that from the Queen on her throne to the very humblest of her subjects, and from all other lands, there have come expressions of heartiness, of sympathy, and of kindness to us in our trouble, that have made us feel that while God has been causing His servant to lie down in death, He has been holding his head and the hand of the nation which he has so greatly honoured. I have only the thought in my mind that at home to-day there is weeping throughout all our streets ; and the other thought is that the grief which is at home is only compensated by the sympathy which is abroad ; and as by this touch of sorrow we have been made to feel the kinship of our common humanity, so it may be that we should be brought nearer to each other by the tribulations and sorrows through which we are here called to pass. We might speak of the noble character of the man, and of the wondrous gifts of the President ; but we are silent to-day because God has put this seal of sorrow on our lips. Most heartily we thank our brethren for initiating this expression of sorrow and of sympathy in behalf of this Ecumenical Conference.

REV. DR. MCFERRIN (Methodist Episcopal Church, South) : Coming, as I do, sir, from one of the Southern States of our great country, I feel it to be

my privilege to rise in my place this morning to bear testimony to the character of the great man whom God in His providence has called away. Though he lived in a different State, though in some of his political views he may have differed from some of the people of our country, I say this morning that there is one universal feeling of sorrow throughout all our land, at the sad bereavement that has been threatened us now for weeks. We try and bow in humble submission to the providence of God, and pray that out of this evil some good may come. I have no doubt that this sad event will draw the hearts of the American people nearer and nearer together than they have been for many months, and we trust that under the blessing of God this sad bereavement may be improved to the good of our great country. I join with my friend who has just taken his seat, and return to our friends of Great Britain and Canada our sincere thanks for the sympathy they have expressed on this sad occasion.

REV. A. MCAULAY (Wesleyan Methodist) : Every event has a lesson, and when we learn the lesson every event is a blessing ; but when we have some striking event such as that to which our attention is called, we have some great lesson taught ; and I have no doubt, sir, that some gracious blessing is intended by this sorrowful and sad removal to glory of one who has been so much in our mind to-day. I think it but right to say that some of us are conscious of having passed through very similar exercises to what we did when the Prince of Wales lay week after week, and his death was daily expected, and the prayers of the nation went up. God heard their cry, and some of us were present when in St. Paul's Cathedral he entered amidst the vast congregation with his beloved mother leaning upon his arm, and knelt down before God to thank Him for having restored him to health again. In our prayers some of us looked for some such day again ; but it has pleased God to deal with us not as our hearts desired, and we reverently bow before His mercy-seat and ask that He might overrule this event, and He who directs all things can control all things to bring out His own glorious issue. Our prayers will not be the less but the more fervent for those who survive, that God should sustain them. When wandering through the United States I met with all classes of the people, and nothing struck me with greater surprise than the tender regard I witnessed amongst that great people towards our beloved Queen. Everywhere there was that feeling ; but I am sure we may state to our American brethren that we are not conscious that we could have felt more deeply regarding any human being's existence than we have done with regard to this President who has been taken away. Oh, how we hoped he would live : but " the Lord reigneth ; let the earth be glad." I do not know whether the resolution is ample enough to express all that we feel. I thought when we entered this place that perhaps a resolution might be brought up to the effect that not only do we feel for the family but for the nation that must enter on a new trial ; but God reigneth. Whilst I support this resolution, I take this opportunity of expressing, as far as I am able, my own deep sympathy with the friends across the water. We do not feel as if there was any water now. There is a deeper unity, and I believe this event will tend to intensify the unity we all feel, and that God may, in some way, be glorified by the issue.

REV. DR. J. P. NEWMAN (Methodist Episcopal Church) : Our supreme thought is centred upon the illustrious dead, and our sympathies and our prayers go out for the venerable mother, for that true and noble wife, and

for the children. Yet I rejoice that my brother, Dr. Reid, in his prayer this morning, remembered the Vice-President of the United States, who, in an hour so supreme as this in its responsibilities, is called to the Presidential chair of our country. He is my personal friend. I have known him for years as the son of a Baptist clergyman and alumnus of one of our first colleges, from which he graduated with high honour. We esteem him in every sense as qualified both in his statesmanship and personal character to assume and discharge the great duties that rest upon him. I ask, Mr. President, that among our prayers we shall not forget him in an hour like this, that Divine wisdom and grace may be imparted to him abundantly; that he may discharge the duties of his high office to the good of his country, to the fellowship of mankind, and to the glory of God.

The resolution was unanimously agreed to by the whole audience standing up silently.

The PRESIDENT announced that the resolution would be immediately cabled to America. The minutes of the previous day's proceedings were then read and confirmed.

REV. DR. J. P. NEWMAN (Methodist Episcopal Church): In relation to the report as to the closing service of our Conference, I beg leave to submit a resolution, seconded by Mr. Waddy, to the effect that at the conclusion of the prayer-meeting we respectfully request the Rev. Dr. Osborn, President of the British Wesleyan Conference, to say to us a parting word, and that we also request the Rev. Bishop Simpson to reply on behalf of the delegates. I may say that it was my idea yesterday to have something of this kind, and I hope the resolution will meet with a favourable reception.

MR. S. D. WADDY seconded the resolution, which was agreed to.

REV. DR. CROOKS (Methodist Episcopal Church) brought up a resolution relating to a suggestion that the second Sunday in June of each year be recommended by the Conference as a children's day all over Methodism in all the bodies represented there. The practice, he said, had been adopted in America with great success, and was doing immense good.

The resolution was referred to the Business Committee.

By permission of the Conference, the time for business having expired,

BISHOP PECK read the Pastoral Address, which had been prepared by the committee appointed for that purpose.

REV. E. E. JENKINS moved the adoption of the address by the Conference

REV. DR. BENNETT (Methodist Episcopal Church, South), while seconding the adoption of the address, thought it should have

referred to the question of the division of missionary work throughout the world, so that money and labour should not be wasted.

BISHOP PECK said that question was now in the hands of a special committee, and nothing had been said or done which would have justified its being dealt with in the address.

REV. W. GRIFFITH (United Methodist Free Churches) wished to get rid of one word from the address which might be capable of misinterpretation—namely, the word “holy” in reference to baptism. It was a High Church term, and people might have the idea that it implied the doctrine of regeneration.

BISHOP PECK said it was a doctrine of their Church that baptism was a holy ordinance, but if it would be more satisfactory to the Conference, he would draw his pen through the word.

Several members desiring to speak on ordinary points connected with the address,

The PRESIDENT appealed to the Conference as to whether it was its wish to proceed to the vote at once.

REV. DR. RIGG thought the idea of discussing the address in detail was quite out of the question. He felt that it so expressed the sentiments of the Conference at large that it ought to be adopted at once; and, considering how large was the representative committee to which it was entrusted, if they could not put that sort of thing into commission, they would never get an address that would represent them.

BISHOP SIMPSON said he was personally very much pleased with the address; but if it was to be of any service, if they were to have a bond of union, it would not be amiss, after that discussion, to delay the matter until the afternoon meeting, so that brethren might have an opportunity of looking at the few expressions, if there were any, that troubled them, and would have a little time to converse and reflect. He moved that the further consideration of the address be adjourned to the afternoon Session.

The motion was seconded, and agreed to.

REV. AUGUSTUS C. GEORGE, D.D. (Methodist Episcopal Church), read the following essay, *How Christian Unity may be Maintained and Increased Among Ourselves, and made Manifest to the World.*

This topic assumes the fact of Christian unity, the common spiritual life, the brotherhood of the saints, and the supreme Headship of our Lord. It also assumes that this oneness in Jesus Christ is the foundation reality in church organisation. It follows that whatever promotes

Christian unity ought to be cultivated, and that whatever is calculated to hinder it ought to be avoided. No false standards must be set up. Uniformity must not be demanded; nor must it be concluded that any one is not in Christ because he is not with us. The visible unity of the Church exists because of the invisible unity, and the invisible unity has its origin and inspiration in Christian experience. "So we being many, are one body in Christ, and every one members one of another." The direct mode, therefore, to promote Christian unity is to seek the baptism of the Holy Spirit. A Pentecost settles a world of disputes, opens blind eyes, unstops deaf ears, blends Christian testimony into an harmonious whole, shows the common work to be done, and awakens a deathless enthusiasm for the propagation of the Gospel and the salvation of the world.

The increase and manifestation of Christian unity "among ourselves" refers, it may be presumed, to the maintenance of proper fraternal relations between the different branches of the world-wide Methodism. There are many Methodist organisations—I think we will agree that there are too many—but there is only one Methodism. The family likeness is everywhere observable. The differences are many, but slight; the agreements are fundamental, of the blood and bone, of the heart and soul, of the real substance of Divine truth and the vital facts of Christian experience.

"I saw in Natal," says James Anthony Froude, "a colossal fig-tree. It had a central stem, but I knew not where the centre was, for the branches bent to the ground, and struck root there; and at each joint a fresh trunk shot up erect, and threw out new branches in turn, which again arched and planted themselves, till the single tree had become a forest, and overhead was spread a vast dome of leaves and fruit, which was supported on innumerable columns, like the roof of some vast cathedral." Mr. Froude applies this to England and her colonies; but I apply it to Methodism. We know well enough where is the parent stem, and the remotest branches are proud of their ancestral roots; but the secondary growths are enormous, and they are so many that they become a forest, and the branches have taken root in every soil and have sprung up again, till they extend over continents and reach across seas, and the leaves of the tree are for the healing of the nations, and millions find refreshment beneath its shade and are feasted on its golden fruits; and, whether in the frozen north, or underneath the fiery sun of the tropics, every stem and branch and leaf have a common life, and draw their strength and vigour from the same indestructible root.

That this Christian and Methodistic unity may be maintained and manifested, we need to observe these things: 1. We ought to keep out of each other's way, and to remember that we are in no case rival bodies. It is a needless sacrifice of men and money, of self-respect and spiritual energy, when two or three Methodist churches or chapels

are located by different Methodist organisations in the same immediate neighbourhood, dividing resources which would no more than support one minister and church respectably, engendering and fostering divisions for insufficient and insignificant reasons, and giving occasion to the enemies of Christ and Protestantism to speak reproachfully. These remarks cannot apply to large cities where there is room for many workers, or to extended sections of country where differences in public sentiment may call for different Methodist agencies or organisations; but, even in such cases, the principle should not be forgotten.

2. We ought to help each other to do the Lord's work by union meetings for the promotion of revivals, by contributions to each other's great funded interests, by the extension of patronage to each other's schools when local convenience permits, and by the exchange of ministers when the cause of Christ can thereby be more effectually promoted.

3. We ought to have, as soon and as far as practicable, one hymn-book and one order of worship in all our congregations; and one ritual service for baptism, the Lord's Supper, consecration, and ordinations.

Provision ought also to be made for the responsive reading, in all our congregations and Sunday-schools, of the Holy Scriptures, in carefully selected and arranged lessons, so as to engage more fully all the people in the exercise of worship, make them increasingly familiar with the words of Divine Inspiration, and ground and settle them in the doctrines of the Gospel of the Son of God.

4. We ought to be so thoroughly co-operative in our missionary work as to furnish to a pagan and infidel world a demonstration of our Christian love and denominational unity. The movement of the Primitive Church in the direction of the world's conversion was arrested in its onward march mainly, to use the words of Dr. Mark Hopkins, "through an endeavour to establish a false and impossible centre of unity on the earth;" and it is, as this able scholar and profound thinker also observes, "in the balanced enthusiasm of Christian missions, generated by objects of affection and of effort corresponding to the whole nature of man, that we find our hope of Christian union, of a higher style of Christian character, and of a leavening of the nations by contact with a Christianity that has in it a leavening power."

How can the heathen world be convinced that we are the disciples of one adorable Lord, and that we are all baptised with His Spirit? How can men judge of experience except by conduct? How can they know that we have an absorbing love for Christ except as we show it to His disciples? What sufficient proof is there of a common life except there be coherency, harmonious development, and corresponding, if not uniform, results? We must show to infidels and pagans that the true,

spiritual unity is not to be demonstrated by reverence for Pope or prelate, for synod or convention, for conference or council, nor for any merely external form or organisation; that it is not dogmatic, except in the fundamental confession, "I believe that Jesus Christ is the Son of God;" that it does not depend on identity of ecclesiastical polity; and that it may exist despite the widest diversity of opinions and modes of operation. We must convince them that the proper visible unity of the Christian Church is in its worship, in its work of charity and evangelisation, and in its warfare against worldliness, infidelity, idolatry, and every species of ungodliness. We can only do this by a practical exhibition of that life of love which is at the utmost remove from human selfishness, and which found its supreme expression in the person and passion of the world's Redeemer.

5. We must secure a confederation of Methodist Churches in all lands. "The substantial unity of Methodism the world over," says the London *Methodist Recorder* in a recent issue, "is a providential fact of the profoundest significance, pregnant, probably, with the grandest results in the developments of the future; and the day that should witness the recognised oneness of all the Methodist Churches, not in organic union, but in fraternal alliance and confederation, would be one of the brightest that has ever dawned upon the earth." There can be no doubt of it; for when the world-wide Methodism becomes not only a consulting but also a confederated Methodism, a long step will be taken toward an effective answer to our Saviour's high-priestly prayer for the visible oneness of His disciples on the earth. Everything which looks toward this consummation is a morning beam of the millennial glory, and ought to be hailed with the greatest satisfaction. The specific need of Christianity is not a manifest organic oneness, but a catholicity of spirit in all the followers of the Lord Jesus, and a confederation of Churches for the great work of the world's evangelisation. When Mr. Wesley said, "I desire to have a league, offensive and defensive, with every soldier of Christ," he expressed what must be the relation of the Churches before the incoming of the new earth and heaven.

Protestantism acknowledges no rightful supremacy in spiritual things, but that which is in Christ, which is taught in the Scriptures, and which the Holy Spirit makes plain to all truly regenerated souls. But a confederation—a republic of Churches—which would express to the world the spiritual unity that really exists, would be of incalculable service to the Redeemer's cause. It would be a league for liberty and not for power. It would be the gathering of scattered rays so as to produce a central sun. It would be a demonstration of the fact that all Christ's people belong to one spiritual commonwealth, that they have one recognised Head, that they all possess the graces of the same Holy Spirit, and that they are all engaged in kindred work on the earth. But before we can have a republic of Churches,

broad as Protestant Christendom, we must have denominational fellowship; and our scattered forces, if not united, must at least be harmonised. We must act in loving concert, not only in mission-fields, but where the strife of separate organisations has been the hottest. It is not essential that we become organically united, nor is it desirable in every instance; but it is important that we have spiritual communion, and that our fraternity be, in some way, embodied and emblazoned before the eyes of men.

That Methodist organisations have been multiplied beyond reason or utility will not, I think, be disputed. I do not arraign the motives of those who originated these independent movements. In many instances, certainly, they were earnest and godly men, and, without doubt, acted conscientiously, and with a hope to promote the kingdom and the glory of Jesus Christ. But the conditions and circumstances have changed, and these changed conditions and circumstances ought now to be taken into consideration. The multiplicity of sects and of independent organisations is emphatically the weak point in Protestantism, and especially in Methodism. This has been so clearly discerned, that the tendency, at the present time, is toward union and confederation; and the proceedings in the direction of an Œcumenical Conference have unquestionably increased this tendency among ourselves. Different ecclesiastical bodies, holding the same faith, and having substantially the same usages, ought certainly to be friendly and co-operative, and not rival, competing, and antagonistic organisations.

I can mention a city, or village, of less than ten thousand inhabitants, in which there are a Methodist Episcopal church, a Methodist Episcopal church, South, a United Brethren church, a Methodist Protestant church, and an American Wesleyan church, with the necessary outfit of pastors, presiding elders, bishops, and Conference presidents; and recently the Free Methodists have also attempted to secure a foothold. This is in the United States; but is there nothing like it in Canada, in Australia, or within a day's journey of City Road and the ashes of Wesley? It is thus that the strength and resources of a common Methodism are divided and frittered away. Who will answer in the great and terrible day of the Lord for this waste and wickedness?

It is matter of congratulation and hope that the Wesleyan Methodists and the New Connexion Methodists in the Dominion of Canada have united to form "the Methodist Church of Canada;" that a similar work of consolidation has been accomplished in Ireland, and that the different Methodist bodies in Australasia have taken important steps in the direction of organic union. But great as is the need that there should be fewer Methodist bodies—and this need will be generally recognised—the necessity is still greater that amongst all Methodists there should be fraternity and confederation. The way to this desirable result seems to be plainly indicated in the preliminary steps which led to the convening of this Œcumenical Conference. There have been,

within certain limits and for given purposes, a representation and co-operation of the different Methodist organisations of all lands. There have been created independent synodical bodies, which have acted together, in perfect harmony, to accomplish the ends for which they were established. The British Wesleyan Conference and its affiliated conferences constitute one division in the arrangements for the creation and government of this Council. The Primitive Methodists, the New Connexion Methodists, the United Free Methodists, and, perhaps, others, equally primitive and equally free, have united together to form another grand division. May they remain united, and by their combination prove their power and increase their usefulness! In like manner in the United States and in the Dominion of Canada, the Episcopal Methodist Churches and the non-Episcopal Methodist Churches, have been respectively united, and organised for representation in this great convocation of Methodism. Each of these four divisions, including the Eastern and Western Sections, has had its chosen members of the Business Committee, its secretary of this body, and its representative in the Presidency on successive days of the session of this Conference. If these committees could be enlarged and continued, without executive power or legislative authority, but charged with the duty of consultation and advisory supervision of all Methodist interests, what occasions for differences they might remove, and what blessed impulses they might impart to our one mighty, matchless, majestic Methodism!

6. For the crowning consummation of manifest Methodist unity we must have, at least once in a decade, and twice would be better, an Œcumenical Conference, assembled in some one of the great capitals of the world, and representing all Methodist bodies and interests, at which the hundreds and thousands of delegates and visitors shall clasp hands and join hearts, counsel together and pray together, for the extension and triumph of the Redeemer's kingdom.

If Methodism, meanwhile, in the British Empire, and in the United States, and in other lands, will confederate together in a holy league, and, forgetting all the differences and contentions of other days, unite to spread Scriptural holiness and to call sinners to repentance, it will become, to an extent not yet realised, a great, growing, and recognised power in the earth. A confederated Methodism—a solemn covenant to stand together for our doctrines, usages, work, worship, and warfare—would, doubtless, be the longest step yet taken towards Protestant unity in all Christendom, for the overthrow of papal and pagan despotism and superstition, and the triumph of the Gospel in all the earth. “Confederation” from this time forward should be the watchword of Methodism. Different Methodist bodies must continue to exist, though we may hope that their number will be decreased; but they may be leagued together, they may arbitrate and settle their differences, and they may be represented in a supreme advisory council, through which all their operations can be harmonised and

unified. We have as separate bodies our distinctive work to do; but as different divisions of one great army we may move forward, in harmonious step, to the grand end of the world's subjugation. The chief thing needed is the spirit of fraternity, the life and love of Jesus, and a constant conviction that Methodism, however organised or distinguished, is a unity, and has one and the same work to accomplish. To use Dr. McFerrin's word, caught from the lips of a dying minister, "We are a band of brothers everywhere;" but we need those practical adjustments which will demonstrate our fraternity, and harmonise and develop our common denominational life. May this first Methodist Ecumenical Conference hasten the hour of the grand consummation!

REV. WILLIAM COCKER, D.D. (Methodist New Connexion Church of Great Britain), in delivering the invited address, said: The first thing necessary to the promotion of Christian union is a grateful and joyful recognition of that vital unity of the Church which exists independently of all ecclesiastical organisations and all outward forms—the living unity of that spiritual Church which is the Body of Christ. This unity lies deeper than our denominational distinctions, and may co-exist with many intellectual differences, and even with many doctrinal divergencies, providing the essentials of the Gospel are truly believed. The basis of this unity is life in Christ, and the bond of that fellowship to which it leads is love. So that when we speak of Christian union being "maintained and made manifest," we mean that all who bear the name of Jesus should cultivate and exemplify the spirit of this unity, which is the spirit of brotherly love. That invisible oneness, which is the natural result of our common relation to Christ as believers, is intended to have its outward and visible sign, and this sign is mutual love manifesting itself in such ways as may be available to us. This love is the gift of God, and, like all His gifts, it has its proportionate responsibility. As the recipients of this precious gift, it devolves upon us to be its worthy representatives. It is the badge of our discipleship, and by making it conspicuous we become witnesses for God, giving evidence, by our love to one another, of His wondrous love to us. How this fraternal love should be made manifest is a question that admits of various answers. It may be manifested without that external uniformity which some Christian men are so intensely anxious to secure. As there may be uniformity without real union, so there may be real and evident unity without uniformity. Uniformity is sometimes the result of dishonourable compromises, and in such cases it is a delusion and a snare; or it may be imposed by the forces of law, and then it reminds one of the union produced by the rigorous frost when it holds in its icy grip the most heterogeneous things. Our brotherly love may be sufficiently indicated in the midst of our differences. Those great facts and truths of the Gospel which we all believe,

and those glorious purposes of the Gospel which we are all seeking to accomplish, are immeasurably superior to the things on which we differ, and if they are allowed to have their proper influences on our hearts and lives, they will become the grounds and motives of friendly intercourse and cordial co-operation; so that we shall, despite our differences, demonstrate that we are one in spirit and one in purpose, because one in Christ. Let me further say, that whilst we cherish mutual esteem, notwithstanding our differences, we should learn to esteem one another even because of these differences when we have reason to believe that they have their origin in conscientious convictions. Those good, easy souls to whom all things appear about the same, and those self-indulgent ones in whose eyes those things are the fairest and the best which are, on the whole, most comfortable, are certainly not more entitled to our admiration and our Christian love, than those who are willing to submit to social disparagement, and to temporal loss, rather than sell what they believe to be the truth, and sacrifice a good conscience! Nor will our love be so striking or so influential when shown towards a brother who sees eye to eye with us, as when exercised towards those who may honestly differ from us in some things. An unbeliever can easily see through a hollow, heartless uniformity, but when he sees Christian men earnestly contending for their own particular views, and yet showing towards one another a spirit of brotherly love, he feels that by such an admirable combination of conscientiousness and forbearance, of truth and charity, he is compelled to acknowledge the excellence of the principles and motives by which they are actuated. One thing is quite certain, sir, viz., that Christian union is not to be promoted by speaking reproachfully, or even slightly, of one another's convictions, or of those peculiarities of Church polity which are the results of those convictions. It will help to save us from this evil if we remember that every mind has its peculiar modification, and that the same truths, acting upon these diversities of mental surface, may appear under different aspects, as the colourless light is reflected with various hues from the different plants and flowers on which it shines. Even the supernatural gifts of the apostles did not overrule their natural characteristics. With the light and fire of Divine inspiration dwelling in them, Paul and John widely differed, and presented the new life of which they were both partakers in very different ways. And so all the members of God's household may have their distinguishing features, whilst the family likeness is seen in all, and the true family love and interest are exemplified by all. We shall all be agreed in this, that one of the deadliest evils that has befallen the Church is to be found in that spirit of party animosity and angry strife which has from time to time sprung up amongst professing Christians. It has exhibited the religion of Jesus as a spirit of fierce intolerance and fiery persecution, instead of the gentlest and most genial, the purest

and noblest spirit that humanity can enshrine. Religion thus presented is glorious no longer, its beauty is overshadowed, the halo of Divinity disappears, and instead of the attraction of love, there is the repulsion of selfishness. On the other hand, "How good and how pleasant a thing" has been the spirit of Christian unity! It has been as precious ointment poured forth, delighting by its fragrance, and as the dews that sparkle in the morning light, at once adorning and refreshing, spreading new life and loveliness all around.

REV. DR. TIFFANY (Methodist Episcopal Church) said : Organic unity, if it were attainable, would not be found flexible enough in practice for a Providential Church, which must enter every open door, and adapt its agencies to meet every pressing emergency. But unison in movement, and agreement in spirit, are certainly within our reach. These will bring us into as close co-operative sympathy as exists in families where brothers may be unlike in form and size and speech and habits of thought, and at the same time good sons and loyal to each other. The races and tribes of men differ in physical appearance, habits, and character ; in intellectual culture and condition ; in moral standards and attainments ; and yet in each and all of them there is an unmistakable humanness ; separating from all other creatures and linking them together as men. So in all converted and sanctified men there is an element of Godlikeness, which separates from the world, and expresses unity in discipleship. This essential underlying unity is recognised by the fundamental law of Christ's kingdom. Sympathy with God develops sympathy with godly men, and so we come to "know that we have passed from death unto life, because we love the brethren." Fraternal love is thus both the guarantee and test of conversion. By a principle of spiritual selection, association to God brings men into sympathetic relations with each other. So that underneath the differentials of creed and form there is an integral and binding principle of life. The moment the human heart realises spiritual liberty it seeks the society of free men. Blood is always thicker than water, and yet men of the same ancestry have crossed swords ; but the blood by which all are redeemed forms a union which is never to be broken. When, therefore, the tie that binds us to Christ shall influence us more than the differences which part us from each other, we shall realise unity and catholicity ; for universal union there must be universal love ; for universal love there must be supreme regard for Christ ; and the recognition of one body with many members, one spirit through many creeds, one God and Father of all who is above all, and through all, and in you all. Just in proportion as love for Christ is supreme, love for each other will be manifest. The two great commandments are co-ordinated ; love to God is tested and expressed by loving our neighbour as ourselves. If the churches had remembered this, and acted upon it, the effect would have been incalculable, not only on the Church but on the world. Christ prayed that His disciples "might be one," in order to the convincing of the world, "that the world may believe that Thou hast sent Me." And the conversion of men is hastened by each step towards Christian union. The world counts separation antagonism, failing to see the inter-communicating links which bind us to each other. It cannot see the relation of the subordinated denomination to the universal Church ; it does not distinguish between the infinite dignity of the rock of ages, and the temporary homes men build upon its giant breast. But we must show and prove to them, and convince them, that tabernacles for Moses and for Elias do not diminish the infinite glory of the transfigured Christ. This we can do more surely by manifesting the spirit of Christ in

our separate organisations than by consolidations and absorptions, and the spirit of love shall prove the unity of the churches. Thus might there be a revival of the spirit and practice of the primitive New Testament Church. Schools, colleges, and libraries might be free to all; pulpits, be open to all; hospitality, as at this Conference, be extended to all. One Methodism might pour its accumulated treasure into the working hands of another Methodism gifted with opportunity, and the world be made to rejoice by the cessation of emulations and of rivalries, in the practical blending of "all things in common." A Methodist from Europe might meet one from America in Asia, Africa, or Australia, and the only shibboleth of recognition be, "If thy heart be as my heart, give me thy hand." This would be practical union maintaining the validity of the existing Churches, but enlarging the scope of their influence as hand-in-hand they compass the world—their "parish."

REV. J. MYERS (United Methodist Free Churches) read the following essay on *The Catholicity of Methodism*.

The term Methodism represents that revival of Protestant evangelical religion which began at an early part of the last century under the Wesleys and Whitefield, and has been continued to the present time, chiefly by the several Christian denominations that bear its name. The term catholic is used in the senses in which it is usually understood, namely, "universal and general, liberal and free from bigotry." In all these senses Methodism may be defined as "Christianity in its catholicity." This is evident from every consideration that bears upon the subject.

I. It is evident from the area it seeks to cover with its operations. "The field is the world," said Jesus Christ. "The world is my parish," said John Wesley; and the ever-widening circuit of his labours, and of the labours of his helpers and of their successors in the British Isles and colonies, on all the continents of the land, and on many islands of the sea, as they press on ever nearer to the ends of the earth, is a sufficient exposition of the meaning and truth of his words. The playful remark of an outside critic, that he was sure the moon was not inhabited, or the Methodists would have already been there with the Gospel, may serve as an indication that the Christian world understands and believes that the world, the entire round globe, is the parish of Methodism.

II. The same truth is evident in the free and full offer of salvation which she makes to every human being who comes within her reach. The Gospel is, "There is no difference; God hath made of one blood all nations of men, for to dwell on all the face of the earth. All have sinned, and come short of the glory of God." Therefore "the Scripture hath concluded all under sin;" but "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "He that believeth on the Son hath ever-

lasting life ; he that believeth not on the Son shall not see life ; but the wrath of God abideth upon him." And her commission is, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved ; he that believeth not shall be damned." In the execution of this commission, "Go," said John Wesley, "not only to those who need you"—to sinners in common—"but to those who need you most," or who, being the most sin-sick, have the greatest need of the Physician. In obeying these injunctions there has been neither variation nor uncertainty in the message of Methodism. As the apostle Peter opened the kingdom of God to the Gentiles with the words, "Of a truth I perceive there is no respect of persons with God," so in carrying the glad tidings of that kingdom to the entire Gentile race there has been no respect of persons with the followers of John Wesley. Wherever their voice has been heard it has rung out with clarion clearness and strength, "God, who would have all men to be saved and to come to a knowledge of the truth," "Now commandeth all men everywhere to repent," and "It shall come to pass that whosoever shall call upon the name of the Lord shall be saved." And when we consider the views which prevailed on these subjects throughout the Protestant Christian world when Methodism began her missions, and the fierce and fiery opposition which the proclamation of a free salvation to every creature evoked from many of the best men of the time, it is difficult to conceive what more conclusive evidence could be given either of the soundness of the doctrines preached, or of the success of the preaching, than is furnished by these doctrines being now all but universally received by all Churches, and preached in nearly all pulpits.

III. This catholicity is further evidenced in the method by which she admits persons to her fellowship. It has been to some good men a thing so objectionable that they could not rest until they had delivered their souls, that persons should be admitted into the Church of Jesus Christ on the simple grounds of "a desire to save their souls, and flee from the wrath to come," even when such desires were evidenced by the plainest proofs of a reformed life, as required by Methodist rules ; but Methodism in the simplicity of her spirit has always considered it best to ask no more of beginners in the service of Christ than that they should begin ; and that it was her duty to take them by the hand as they began, and in true apostolic style "add to the Church such as should be saved," or as were on the way to be saved ; and under the influence of her catholicity she has also deemed it wisest to ask no more of ignorant sinful man in his first step towards reformation than he can render, in accordance with the apostolic law, "where there is first a willing mind, it is accepted according to that which a man hath, and not according to that which he hath not."

But these terms of Methodist Christian fellowship have, and were intended by Mr. Wesley to have, the wider signification of teaching the

world at large the all-embracing catholicity of the Gospel of Christ, and of making the Methodist society as large-hearted, simple, and free in its action as Christianity is, and so render the way to Christ and to His salvation so plain and clear, that "the wayfaring man, though a fool, need not err therein;" and to write this in characters so large and legible that he who is in too great a hurry in the strife and bustle of this world to pause to read it, may read it as he runs. As Mr. Wesley said, "There is no other religious society under heaven that requires nothing of men in order to their admission into it, but a desire to save their souls. Look all around you. You cannot be admitted into the Church or society of the Presbyterians, or Anabaptists, Quakers, or any others, unless you hold the same opinions as they, and adhere to the same forms of worship. The Methodists alone do not insist on your holding this or that opinion; I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed or has been allowed since the age of the apostles. Here is our glorying, and a glorying peculiar to us! What society shares it with us?" On another occasion Mr. Wesley said on the same subject, "One circumstance is quite peculiar to the people called Methodists; that is, the terms on which any person may be admitted into their society. They do not impose in order to their admission any opinion whatever. Let them hold peculiar or general redemption, absolute or conditional decrees: they think and let think. One condition, and one only, is required—a real desire to save their souls. Where this is it is enough; they desire no more. Is there any other society in Great Britain or Ireland that is so remote from bigotry? so truly of a catholic spirit? so ready to admit all serious persons without distinction? Where is there such another society in Europe? in the habitable world? I know none. Let any man show it me that can! Till then, let no one talk of the bigotry of the Methodists." These original terms of admission into the Methodist society are the terms of admission still. In this we have not mended our rules, but kept them; hence the glorying of Mr. Wesley remains our glorying. We have a faith, and we know what we believe; but we do not trouble therewith those whose sole concern is "to save their souls and flee from the wrath to come," but deem it our first duty to point them "to the Lamb of God who taketh away the sin of the world."

IV. This catholicity is also evidenced in the equal right she assures to every one who receives her message of salvation, to "the fulness of the blessings of the Gospel of Christ." "All are yours," said the apostle to the Church, "and ye are Christ's, and Christ is God's." So the message of Methodism to every child of grace, without respect to difference in mind, in manners, or in morals, or what else, is, "all are yours." As penitent believers on the Lord Jesus Christ, "the knowledge of salvation by the remission of sins" is yours; "the love of

God shed abroad in our hearts by the Holy Ghost, which is given unto us," is yours. "The Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we might be also glorified together," is yours. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh," there to have "fellowship with the Father, and with His Son Jesus Christ," is yours. And the "hope of eternal life, which God, who cannot lie, promised before the world began," is yours. Before the days of Methodism, the best teaching of the Church limited the enjoyment of these spiritual blessings to a favoured few, who had the supposed necessary learning and leisure to reach them; but now, thanks again to the soundness of the doctrines taught, as well as to the success of the agency which has taught them, it is not only known in all the cottages and other homes of Methodism, but it is also known and taught in almost all the Churches of evangelical Christendom, that "all spiritual blessings in heavenly places in Christ Jesus" are at the command of the penitent faith of every member of the human race. "For as many as received Him, to them gave He power to become the sons of God, even to them that believed on His name."

V. The catholicity of Methodism is further evidenced in the equal obligation she places upon every one who has "put on the Lord Jesus Christ," to "go work in (His) vineyard," according "to their several ability." "This is that which was spoken by the prophet Joel, It shall come to pass in the last days, saith God, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams; and on My servants and on My handmaidens, I will pour out in those days of My Spirit, and they shall prophesy." This glorious picture of a whole people at work for God, under "the ministration of the Spirit," in these last days, Methodism has led the way in presenting to the world: and the wondrous sight of her numerous and varied agencies—her ministers and missionaries, lay preachers and exhorters, stewards and leaders, sick visitors and Sunday-school teachers, with many others—have often constrained lookers on to remark, sometimes approvingly, and at other times with questionable intentions, "These Methodists are all at it, and always at it." One cynic in her early days thought he made a point against her by recording that she employed, in preaching the Gospel, "Cobblers and shoemakers, tinkers and braziers, blacksmiths and farriers, tailors and staymakers, barbers and periwig-makers, carpenters and joiners, masons and bricklayers, bakers and butchers, farmers and cowkeepers, maltsters and brewers, combers and weavers, plumbers and glaziers, turners and cabinet-makers, hedgers and ditchers, threshers and thatchers, coopers and basket-makers."

Some on reading this list, and not finding their own honourable callings, before they became Methodist preachers, mentioned in it, may think it incomplete, and that it might be improved by adding them to it; but it is clear that had this gentleman's notions prevailed, Moses had never left the flock of Midian to deliver Israel from bondage, David would not have left his father's sheep to be the king of his people, or Elisha the plough to succeed the prophet Elijah; that Matthew would have remained a publican, and Peter a fisherman; that Bunyan would have continued a tinker, and Carey a cobbler; and so with thousands of others "of whom the world is not worthy." Yet the objection only illustrates the truth, that Methodism not only calls upon all who participate in the blessings of her mission, to hand forward the cup of mercy and blessing to others; but she also throws wide open the gates of admission to the highest places of honour and influence in the Church to all who, by their ability, and worth and service, prove themselves able and worthy to occupy, and adorn them, and knows no way to distinction in the kingdom of God, but the royal way of the Gospel. "He that would be the greatest among you let him be servant of all."

VI. Again, the catholicity of Methodism is evidenced in the various ecclesiastical arrangements to which she adapts herself, and subordinates to the service of her mission. In all her divisions no branch of Methodism has ever seen occasion to question the loyalty of any other branch, either to the cardinal doctrines of her faith, or to the grand object of all our labours, namely, "To spread Scriptural holiness throughout the world." These divisions have sometimes been held up as her reproach, by those who, let us charitably hope, would have rejoiced in her unity; but we have yet to learn that there are more branches in Methodism than there are orders in Romanism, parties in the Church of England, sections among the Presbyterians, and divisions among the Congregationalists; or that there is not something in the constitution of the human mind which leads some persons naturally to prefer Episcopalian forms of Church order, others Presbyterian forms, others Congregational forms. Why, then, not allow every one to be fully persuaded in his own mind in relation to such matters, each saying of every other, "Whosoever will do the will of my Father which is in heaven, the same is my brother, and sister, and mother"? Of this we are assured, by the occurrences of the past fortnight, that no other branch of the Church of Christ on earth, neither the Papacy, nor the Anglican, nor the Presbyterian, nor the Congregationalist, could summon all her sons from the ends of the earth to meet in general assembly in this or any other metropolis of a great nation, for free debate on so many and various questions of importance to the interests of religion and to the welfare of mankind as have been freely discussed in this place; with a more general response, with fuller harmony of feeling, with less asperity and friction, with greater

pleasantness of intercourse, with brighter hopes respecting the results, and with the anticipation of pleasanter reminiscences of our meeting after we return to our homes, than has been the case with this Œcumenical Conference of the people called Methodists. If any suppose they can equal us in these respects let them by all means try it, for their own good and for the good of their peoples, and we will pray for and rejoice in their success as an additional promise of the nearer approach of the latter-day glory.

VII. This catholicity is further evidenced in her having always sought to live at peace and co-operate in Christian work with all other denominations. From her commencement Methodism has been responsible for no quarrel with any other section of the Church of Christ, but has always steadfastly acted on the Scriptural injunction "that ye study to be quiet and to do your own business." This was the uniform spirit and policy of her founder. Writing in the year 1765 to his Calvinistic friend Mr. Venn, Mr. Wesley said, "I desire to have a league, offensive and defensive, with every soldier of Christ. We have not only one faith, one Lord, one hope, but we are earnestly engaged in one warfare. Come, then, ye that love God, to the help of the Lord, to the help of the Lord against the mighty." In his sermon, entitled "Catholic Spirit," while claiming that the Methodist form of worship is "primitive and apostolic," he expresses his belief that the Episcopalian form is also "both Scriptural and apostolic;" but he adds, "If any think the Presbyterian is better, let him think so still." On another occasion, when assailed by four persons simultaneously, he wrote, "How gladly would I leave all these to themselves, and let them say just what they please." And, again, he closed a debate in Conference with the words, "I have no more right to object to a man holding a different opinion from me, than I have to differ from a man because he wears a wig and I wear my own hair."

On these lines of liberty of thought and catholicity of feeling towards all other denominations, Methodism has continued to move to the present. Like the ancient builder, she has replied to all who have tried to draw her aside from her work, for idle disputation, "I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it and come down to you?" And like the apostles, she has replied to all who would hinder her efforts by denying her the Scriptural rights of a Church, "Whether it be right to hearken unto you more than unto God, judge ye; for we cannot but speak the things we have seen and heard." There have been not a few complaints that Methodism has not taken so prominent a part as she ought to have taken in the religio-political efforts which have removed religious disabilities from which she suffered, and by whose removal she has profited; but to these complaints she has always returned the same answer—that her province has rather been to use those weapons which, though "not carnal, are mighty through God to

the pulling down of strongholds and every high thing that exalteth and opposeth itself against the Lord, to the bringing of every thought into captivity to the obedience of Christ;" and thereby effectually creating that public sentiment which brings every reform that is necessary to the highest and permanent well-being both of individuals, and communities, and empires. In pursuing this course she has been always ready to co-operate with other bodies of Christians in Christian work. When the Evangelical Alliance was first launched, Methodism gave her full sympathy and aid to its purposes. Of late years it has become the habit in public gatherings of representatives of Churches to exchange friendly greetings, and Methodism has given her whole heart to such catholic intercourse. And besides these things, Methodism has been a constant source of help and blessing to all other Protestant Churches. She has, under God, breathed into them her own ardent spirit, and thereby quickened them into newness of life. She has given hundreds of ministers to their pulpits, many of whom are among the most famous in all the elements of greatness that adorn their annals. She has given tens of thousands of earnest members to their fellowship, forming in some cases a majority, and in many cases an important minority, of their largest and most influential Churches. She has also taught them the use of the best means of promoting the success of the Gospel, and the salvation of the world. From whom have the clergy of the Church of England, and the ministers of Nonconformist Churches, learned to employ a lay ministry, and to preach the Gospel in the open air, in theatres, music-halls, and kindred places, but from the Methodists? In all these ways Methodism has been a nursing mother to every other section of the Church; nor has her voice been heard in remonstrance or complaint, as she has seen her devout sons and daughters leaving her, to give the benefit of their fervour and experience in the cause of Christ to the service of other Christian communities.

VIII. "Wisdom is justified of her children," and the catholicity of Methodism has its justification in the successes that have resulted from her labours. In scattering she has increased, in watering others she has been watered. Having gone forth, and wept over the moral wastes to which she bore precious seed, she has come again with rejoicing, bringing her sheaves with her. We are instructed in Christian work to aim at great things, and to expect great things. Methodism has done this, and to-day, though the youngest of the great Christian denominations, she is the strongest of them all in the number of her membership. She also began her mission where Jesus Christ began His mission—among the poor: by gathering in the prodigal, the destitute, the ignorant, and the outcast. This was her feeding-ground, as it has been the feeding-ground of the Church of Christ from the beginning, and will remain so to the end; "to the poor the Gospel is preached." The intelligence and wealth and respectability of the present generation of Methodists

is, therefore, an example of the benefits which the Gospel showers upon those who receive it, and an illustration of the truth—"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

What of the future? All the prodigal sons of God have not yet been restored to their home. So far from this, they swarm around us everywhere. They exist in hundreds in our villages, in thousands in our towns, and in myriads in our large cities. We have been speaking in this Conference on the dangers which threaten society from the speculative scepticism of our times, but these dangers are trifling compared with the dangers which threaten society from the practical atheism that floods our large centres of population. We could afford to leave the philosophers, so called, to "throw out their speculations for the amusement of the curious," as Hume is reported to have said that he did, if the millions of our labouring populations were leavened with Gospel truth. These millions are not infidel, and are not to be dealt with as such. Let our young ministers, especially, who in their anxiety to fit themselves for their great mission, are spending more time in acquainting themselves with the sceptical speculations of the few, and taking more pains to prepare answers to these speculations, than they are spending among the many to learn their condition and needs, and taking pains to prepare themselves to lead them to repentance and salvation, bear these things in mind. I say not a word against ministers being up in their acquaintance with the speculative thought of the day; but I contend that it is their first and most indispensable work to be up in their acquaintance with the condition of the people, and experts in winning them for Christ. These things they ought to do, and not to leave the other undone.

I repeat, the people of this country are not infidel. It would be easy to prove the truth of this statement. Those persons who suppose them to be so do not know them. Let them go among them and gain their confidence, in the only way in which human confidence can be gained, namely, by its being deserved; go and talk with them, not as patrons, but as fellow-sinners who are of them, and wish to do them good, and they will soon find that not one in a hundred of them is infidel. Many of them, from a sense of being neglected by the Church, which—they know enough of Christianity to know—ought to look after them and seek their good, are noisy, fond of disputing, love to throw current objections at Christians in order to avoid the point of their appeals, but they are not infidel. They wander about neglected, "having no hope, and without God in the world," presenting to those who have the spiritual eyesight to see it, just such a scene as that on which Jesus Christ looked, when "He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." To gather in these wandering and neglected ones is still the mission of Methodism. Are we doing it?

"Jeshurun waxed fat and wicked, then he forgot God who had made him, and lightly esteemed the rock of his salvation." Is there no danger of our prosperity making us ashamed of those who are now in a similar state of moral destitution to that in which Methodism found its first converts; and also ashamed of the methods by which she accomplished her first successes? How many Methodist ministers now feel at ease when standing on a chair at the door of a cottage, on a butcher's block in a market, or on a stump by the wayside? and how many Methodist laymen feel at ease when standing by the side of their ministers, when doing such work, to help them to sing and pray? Yet this is Methodism. It was the way that Methodism was founded, and it is the way in which it must be extended and enlarged. The educated and respectable may not be reached in this way, but the millions who constitute the great mass of sinning, suffering, perishing humanity, can scarcely be reached in any other way. If, therefore, we rejoice in our history of saving the outcasts, why not prolong it? if we boast of the self-denying and heroic labours of our ancestors, why not imitate their example? We have got the materials for this work. Our doctrines imply it, our commission commands it, and our hymnology is well suited to it. The list of hymns furnished the Conference at a previous session might have been lengthened by the addition of some of these, as

"Weary souls that wander wide
From the central point of bliss ;"

and

"Gather the outcasts in, and save
From sin and Satan's power ;"

and

"Oh ! for a trumpet-voice
On all the world to call."

These and many similar hymns seem most suitable for out of doors, and music-hall and similar gatherings, and scarcely to harmonise with the gatherings of our well-dressed, well-fed, well-housed, comfortable church and chapel going people. What, then, shall we do with these hymns? Shall we eliminate them from our hymn-books? Had we not better return to our former ways, in which they will be again of suitable use? Would it not be well to make every superintendent of a circuit responsible for having a distinct department, in which young men should have constant practice in this work, and prove their fitness for the local preacher's plan by their proficiency in it; so that candidates for the pulpit would understand that the first qualification required of them for the work was such a zeal for the salvation of the sinner as would lead them to preach the Gospel anywhere to save him; and so become all things to all men, if that by any means they might save some? There is no concealing the fact that the great want of Methodism in these islands is such men as John Nelson and Gideon Ouseley; nor would American Methodism

suffer by the appearance of such men as Peter Cartwright in its service. We have an abundance of students in our ranks to occupy our respectable pulpits; our need is men who can go among the masses, and, throwing aside all sermonising, speak the truth of God in such plain and pungent words as they can understand and feel. It is painful often to hear how intelligent ministers fail to interest and impress their hearers, when they stand upon a wagon or any similar pulpit to address a number of careless, godless men who may gather around them in the open air. They give the impression that they are raw at the business, and need to be trained for it. Yet it is work that must be done. The salvation of the whole world is in the Divine programme. The millions of outcasts existing in our large cities will be gathered in; and Methodism, though she has no longer a monopoly in the work, will have to play a prominent part in it. If the existing branches of Methodism prove too respectable to carry it on, the catholicity of her spirit will assert itself as it has done before, by pushing some persons out from their ranks to do it; and some future conference of Methodists will hear the story repeated, of a denomination being born in the open air, or at a meeting in a theatre, or some kindred place. The salvation of the world cannot be arrested. Nor can the catholic spirit of Christianity which longs for it be suppressed. Like its Master, it has a baptism to be baptised with, and how is it straitened until it be accomplished! In some form or other it will find its way to such action as will serve its object. Indeed, why conceal that it is even now asserting itself. What is this Salvation Army of which we hear so much, and is everywhere spoken against, but the outgoing of this spirit? Who is its founder and general? A Methodist. What are its methods? Those it finds suitable to its purpose. Are they not objectionable? Yes, almost as objectionable to the Methodists of to-day as the methods of the Saviour and of the early Methodists were to the most respectable religious teachers and guides of their times. Are not many of their leaders ignorant? Yes, as ignorant as the doctors in Jerusalem considered the apostles of Jesus Christ, and as the bishops of Mr. Wesley's day thought his helpers. And let us beware lest history repeats to us what Charles Wesley is reported to have said to the Archbishop of Armagh, in answer to his inquiries respecting their work: "I am told that you and your brother employ uneducated men to preach the Gospel." "So we do, my lord," said Charles Wesley, "and the fault is yours and your brethren's." "How so?" asked the Archbishop. "The prophets held their peace and the asses spake," said Charles Wesley.

Have we done, and are we now doing, our duty towards those millions of perishing souls for whom Christ died? Our Conference will soon close, our essays are well-nigh all read, our addresses nearly all spoken, our discussions nearly ended; and what are to be the results? Shall Methodism from this Conference renew its youth, and

return to its ancient path of "going" into the highways and hedges to compel the millions of our perishing fellow-sinners to come into the feast which our loving Father has prepared? Say not that they will not hear, for the thousands that press along the streets, and crowd into dreary, most uncomfortable buildings to hear, and who subscribe of their pence, thousands sterling a year to support the Salvation Army, show us that they will hear where the conditions of hearing are suitable to them. They may not come to our churches and chapels to present their destitution as a contrast to our respectability; they may not listen to well-prepared essays, whose finish is so perfect, that, to use the words of one of them, they are so smooth that there is not friction enough to light a Congreve match upon them. But the entire history of Methodism shows that whoever will tell the old, old story of Jesus and His love in such plain and simple words and loving tones as are only fit to convey that story, will never want an ear to hear His message.

PROFESSOR J. P. SHORTER (African Methodist Episcopal Church) gave the invited address. He said: One excellency of the Christian religion is its simplicity; but the catholicity of Methodism is its Christianity. "Go ye into all the world and preach My Gospel" is not only as extensive as the world in its length and breadth, but includes in its going a bringing of whomsoever will to partake of the water of life freely; includes in its going a searching for the poor, the rich, the ignorant, the learned, passing by none. Nay, a religion that is not Catholic is not Christian, is not of the Bible. When I was youthful and inexperienced in assuming great responsibilities, and not knowing what to do, my father wrote me thus:—"I have somewhat of satisfaction in taking hold of a cause languishing, dying, and making a success of it." There have been times in the history of the world when God has said to a son, "Take hold; be successful." Of other such times I choose that when Collins and Tindall had denounced Christianity as priestcraft, Whiston pronounced the miracles to be Jewish imposition, Woolston declared them to be allegories, when English deism was introduced into Germany, and founded a rationalism which nearly extinguished her religious life; when piety was spoken of only with ridicule; when ungodliness was the universal and peculiar characteristic. It was a high privilege to hear God speak in this time of decay and death, but Christlike to obey. My friends, because Wesley heard, and he with his coadjutors obeyed, the Oecumenical Council of 1881 convenes—convenes to scan the doings of the past, and arrange if possible to utilise more effectually its ever-increasing powers. Some one has said, "What was needed at this time was an institution that might gather the fruits of a century's growth, and give them a Divine perpetuity." Methodism was given this work on account of her catholicity, which is as broad as her spirituality, and finds its excellency in serving. There

is not an orthodox Church which on knowing the motive of separation from *this* was for proximity to *that*—that the *this* was coldness, barrenness, ungodliness; the *that* a burning zeal, growth, Christianity—but would join, if not in name, in spirit, our ranks. For awhile let us throw aside our christened names, and look at this Methodism, its catholicity. The Bible knows nothing of a solitary religion. When the valiant few assembled, and the Holy Spirit with them, every man of the multitude which came heard the word in his own tongue—Parthians, Medes, Elamites, dwellers in Mesopotamia, in Judæa, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, and in parts of Lybia about Cyrene, strangers of Rome, Jews and proselytes, Cretes, and Arabians. Heard, I said; but in the language of Luke I add, heard in their own tongue the wonderful works of God. Were I speaking to a class-meeting in Ohio of the catholicity of Methodism, of its universality, how it spreads to every land, I would say, as Dr. George affirms, “Methodism in an organic condition is in America, in the United States, in Canada, in Mexico, in Europe, on the British Isles, on the Continent, in Africa, in Asia, in the great empires of India, China, and Japan, and in Australia.” But here it is only necessary to be silent, and these lands speak through their own representatives; and if we listen more saintly voices greet us from that better land with “I am sweeping through the gates,” “There is no river here,” “The best of all is, God is with us.” Methodism is so catholic that it has no peculiar tenets which shut out any seekers after God through Christ. Indeed, some one has said, “It is a child of Providence, and never was an offspring more like its parentage.” Its form Godlike, its countenance calm and serene, the outgrowth of a clean conscience. Not slow of motion, its feet running swiftly in the paths of truth, even to the uttermost parts of the earth. Hence the tender-footed, who refuse to go where’er the Master calls, have not the idea of him who heard when God called, and by obeying became the father of Methodism. Think of Wesley, with all the disadvantages of his day, especially of travel, saying he had done a poor year’s work in going out to call them in if he had not travelled from four to five thousand miles! Of the zeal that urged him, or any of his followers, to do such herculean work, I say nothing, save they, like their Master, went about doing good. When I speak thus of Wesley, or that peculiar feature of Methodism which carries a man five thousand miles in a year to spread the Gospel, I speak not of it in the sense of compassing land and sea to make one proselyte, but of that itinerant, aggressive spirit, which the Master gives, which cannot be at rest while there is a cry beyond, while there is all the world to go into. Such an offspring not only has the tender watch-care of the Father, but the eyes of the whole world are upon it. I think it is Isaac Taylor who, in speaking of Methodism, says, “That great religious movement has immediately or remotely so given an impulse to Christian feeling and profession on all sides that it has come to present

itself as the starting-point of modern religious history." What a broad foundation was needed. Yet such is Methodism, broad as to its basis as the plan of salvation. The good admire the genericness, while we congratulate ourselves on a specificness; in the fact that none of the individuals which make up the whole is a departure from the essential doctrine taught in the beginning. National and social obligations have classified them, but the same Biblical basis is common. Is that not a catholic spirit which when political contingencies arose, and division was necessary, proved only division that the offspring might have a special name and thus broaden the family influence? or when man, fettered by prejudice and dwarfed by its influence, would proscribe, was there less of catholicity in Methodism if still another child came which loved the mother because of her broadness of views spiritually, yet christened itself African Methodist? or when severer, if possible, or less severe tenets arose now and then, was it because Methodism was less catholic, or individuals striving to make it so? Let another answer. Some one has said, "It (Methodism) has had no doctrinal secessions. The maintenance of spiritual life, the spread of Scriptural holiness, the conversion of men, have always been its prominent thoughts, and it is not uninteresting to note that the special urgency of these truths in other Churches has often subjected them to the charge of being Methodist." Let God's name be praised that the distinctive features of Methodism are evident everywhere. Men are to be saved and souls redeemed. So then, if there is a family here whose own legitimate offspring is 1,700,000, another's 830,000, another's 400,000, &c., and these, with their attendants, who will find shelter and relief nowhere else, aggregating at least 20,000,000 souls, these are but a part of the tangible outgrowth; we have but begun to walk about her bulwarks and examine her reachings. Think how this great Methodist family throbs in millions of tracts, pamphlets, newspapers, periodicals, and volumes of all kinds; how it attracts and harmonises in its thousands of verse and metre; how it impresses the world with its hundreds of thousands of sanctuaries, thousands of benevolent homes, and ten thousands of schools and colleges; while above, beneath, and through all these flows that unspent spirit of Christ and love of the Father. Aye, we repeat, let God's name be praised and Hosannas sung in the highest, that there is such broadness in Methodism that, while twenty or twenty-five millions rejoice in her methods to the extent that they are classified as Methodists, and millions more are sailing under other banners while their distinctive features are the same, there is not a principle of right-doing, of justice to man, of faith in Christ, of love for God, that she rejects. You remember that John Wesley said, "The whole world will never be converted but by those of a truly catholic spirit. 'Whosoever doeth the will of My Father which is in heaven, the same is My brother, My sister, and mother.'" Then Dean Stanley said, "In this. again, John Wesley rose above not

only his own age, but above ours also. In other words, Wesley, having heard God when He spoke at that opportune time, dared be more catholic than other men of his age, and we, following the same teachings, consider man our brother, the field the world. You tell me of the ridicule that her valiant ones endured and the condemnation that her requirements met; but these, like the persecutions of Christ's first faithful ones, only made the teaching more dear to them, and more universal in its nature. Were the loving, earnest words of a Wesley less effectual and fruit-producing to twenty thousand souls on the fields of Dublin than to a score in frescoed walls? Answer, ye blood-washed army, whether born again on land or sea; whether ye heard the word of God in peace or amid the confusion of mob and riot! You know the answer—that ridicule was the world's folly, that condemnation human ignorance. Methodism, like Christianity, has its limitation in right action, and is as catholic as the eternal principles of right. I make but one reference to its limitation. In America, with hundreds of other noble names, children lisp those of Gough, Boole, and Mrs. Hayes; because for years this trio, in the forum, on the rostrum, in the White House, and elsewhere, have been opposing strong drink as beverage, hence enjoining temperance unions and societies; but God's church when Methodised becomes and is a great universal temperance society, none of whose members touch, handle, or taste the forbidden stuff. Does this provoke a smile? If so, take your Discipline and tell me if it, based on the Word of God as it is, does not verify my statement, viz., wherever there is a society of this name, there is, if anything, a temperance society, founded when the Church was organised, to be developed as her borders increased. See, then, the broadness of our statement. No Methodist—remember they are millions—ever gives or drinks strong drink or rum as a beverage. I am reminded that this shuts out chancellors, rulers, perhaps bishops, who take a little wine for good feeling's sake; yet God's command—the foundation of Methodism—is above chancellors, rulers, or bishops, and must stand though each and all are crushed. In the same manner must vanish every snare of the evil one, all of which I leave you to enumerate as you read her ensigns found everywhere. While penning these words the catholicity of Methodism grew more glorious in my sight than ever before, and another catholicity more damning, when I thought of the thousands of young men and women who, under the defence of church membership, have broadness of permission to do anything a modest and polite culture will allow; but the principle of right and justice never. Echo repeats, the catholicity of Methodism is very great, limited only by the eternal principles of right. Such is Methodism that it sallies forth on the strongholds of the evil one with such earnestness, such assurance from above, that the strong ones flee the way—the narrow way—and leave it the highway, on which none but the redeemed of the Lord do walk. Forget all else, then, only let her principles remain. So when

I speak of millions numerically you will call up a grander and more formidable army of noble principles that these millions are to herald. I like to think of Asia, Europe, America, Africa—of our whole world, indeed, the universe; then think of something broad enough in its tendencies, catholic enough in its possibilities, to include every human being or image of God found therein who will be saved. That something bade me in God's name speak for her to-day. It were as impossible for Methodism to set herself at ease in Europe, America, or Asia, and do her work, as for City Road Chapel to contain all the Methodist family; but as this chapel does well in her undertaking to accommodate this special Œcumenical Council, likewise Methodism does nobly to so extend her borders as to offer life to whomsoever will accept. I leave off as I began. Throughout the history of Methodism we are continually referred to the first principles of Christianity—the simplicity of the Gospel and its far-reaching tendencies.

“Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till suns shall rise and set no more.”

REV. W. ARTHUR (Wesleyan Methodist): I rise, desiring to support in the strongest way what has been said by Dr. Tiffany. I look at that black cloth, and it makes me remember that the pulse, the beatings of which have been counted for two months past in the homes of England as never before were counted the beatings of any pulse outside our English palaces—that that pulse will flutter and beat no more. It reminds me that to-day God hath sent sorrow to the hearts of millions of our kinsmen. It makes me say, “Great King, guide the widowed nation! Great Father, comfort the widowed wife!” Having interjected that, let me say with very deep conviction that I think Dr. Tiffany is profoundly right when he warns us against pushing at anything like confederation or uniformity. I hold that our unity is a much higher, a much deeper, a much nobler, a much more persistent one than you ever can get by uniformity; and that the tendency in the direction of uniformity is to be very carefully guarded to see that it comes from antecedent love and antecedent sympathy, and that you do not try to create the union by external bonds. Let us grow one into another as by God's blessing we shall grow. People think that nothing particularly practical is being done in this Œcumenical Conference. They are only in the engine-house where there is not a spool being spun, and not a web being woven, and not a single tissue being dyed. There is nothing being done but generating power, and therefore there is nothing practical being done. Sir, below the sky the two most practical things are human thought and human feeling, and what you have been doing here is making large thoughts and holy feelings; and what is practically being done is that here the large man is becoming larger, and the small man is becoming less small; that here the broad man is becoming broader, and the narrow man less narrow; and that here the lonely and isolated preacher is somehow or other being unconsciously attracted to others, that after all he feels they are more like him than he thought they could be. That is the practical thing. And what will come out of it? Neither you nor I, sir, can tell; not the longest head here can tell, not the wisest body here can tell what will come out of it. God knows what will come out of it—good will come out of it; the glory of God will come out of it; peace among men will come out of

it ; new power to preach Christ will come out of it ; new consciousness that we are working with brethren and for brethren and among brethren will come out of it ; free union to scattered branches will come out of it—let it come naturally and quietly. I should be very glad to see a hymn-book for us all, and I do not think it impossible, but do not try to force it. I should be very glad to see one burial service for us all ; I think it quite possible, but do not let us force it. I should never be glad to see one ritual for our public worship for us all—God forbid ! One of the grandest things in our unity is that side by side an Episcopal Church and a non-Episcopal, a Liturgical Church and a non-Liturgical, may live together and work together, and never raise a question of breach of unity.

HON. J. W. TUCKER (Methodist Episcopal Church, South): A single thought in the interest of catholicity and harmony. It is this—that among all the many families of Methodism there should be true affection, and no one should be less esteemed than all the others. Representing, in part, as a layman, the second largest division of Methodist families, with a communion of not much less than one million of souls, I wanted to say for my people, in the presence of the spiritual sons of Wesley coming here from the land of the rising and the setting sun, that Methodism *there*, too, represents Christianity in earnest ; *there*, too, before and since the unhappy late war in America, we have witnessed the doings of the right hand of the Son of God. Our people are deeply interested for the spread and prevalence of Christian influence in our own country, and thoughtful men are particularly in the evangelisation of the coloured people of the United States. These people, for the most part, are represented here by those who come from my own south land ; they are my countrymen, my fellow-citizens, my neighbours, my brethren in Christ, and in whom there is “neither Jew, nor Greek, barbarian, Scythian, bond or free ;” but in Him all are one. If these, my brethren, be truly pious, as I assume them to be, and believe them to be, then they are my brethren, co-workers in the Church of Christ, and are entitled here and elsewhere to a kind consideration, proportioned to the measure of faith and the gifts and graces ministered to each by the Holy Spirit. I may regret, and do, the frequent references on this floor, to the fact that these, my coloured brethren, were not always free men. These references are not germane to our business, productive of no good, but only minister to an unwholesome sentiment. Let them cease now, here, elsewhere, and for evermore. The thought I wish to announce is a wish, a hope, a prayer that the three Methodist organisations in the United States, embracing the coloured people, may, in the order of Divine Providence, happily fuse into one organisation, and that their united forces may be directed to the evangelisation of the coloured race in the United States. If such a union be effected they are much more likely to attract the regards of the Christian world, and to receive that material aid so important for them just at this time. Mr. President, I may never see another Ecumenical Conference of Methodism. When we adjourn and leave this consecrated place, it is to meet again, I believe—I joyously believe—at the marriage feast in the kingdom of God. I return to my home, with, if possible, broader convictions of Christian duty, and with a more absolute unqualified consecration of all I am and have and hope, to the service of Christ my Lord.

BISHOP DICKERSON (African Methodist Episcopal Church): Standing here, sir, in the shadow of the greatest grief that ever rested upon a people, I can but say that I regard this topic as the most fitting of all for discussion at this time. We are all touched, sir ; our flags are at half-mast, our people are mourning ; but I cannot forbear to remark that I am more than glad to have travelled three thousand miles, and at the end of the journey, after sitting with my brethren in council, to find that, at home in my own

America we have reached the Beulah-land. I was not quite so well aware of it. I take it at least for granted that it is to be so hereafter, at any rate, that all is to be well. I only desire to say that I regard three things as essential to the production and the maintenance of Christian harmony, and the bringing about of catholicity of our Methodism in the United States of America. First of all, sir, we must have, each and all, a profound respect one for the other; then, secondly, we must have mutual confidence in each other; and, thirdly and lastly, sir, a mutual sympathy will spring out of it. I will not detain you longer; I know where your thoughts wander when the bell rings, but may God grant us so to live, and so to do, that we may always hereafter dwell in peace; that, in the spirit and in the language in which the call was issued to the Western division, in essentials we may have unity, we may have oneness; in non-essentials we may have liberty, broad, Christian, brotherly liberty; and in all things the crowning grace, charity. Having this, sir, all will be well. I think that we shall carry with us the spirit of this Œcumenical Conference, where there is no Jew, no Greek, no bond, no free—all one in Christ Jesus our Lord.

The Benediction having been pronounced the Conference adjourned.

ACTION OF THE AMERICAN DELEGATES.

At the close of the morning session, the American delegates assembled in the chapel, and, on motion of DR. WALDEN, BISHOP SIMPSON was called to the chair, and a committee appointed to prepare a minute with reference to the death of President Garfield. A resolution was also passed requesting the publication of the minute in the official record of the proceedings of the Conference. The meeting was closed by prayer, offered by BISHOP MCTYEIRE, in behalf of President Garfield's family in their present bereavement.

In Memoriam.

AT the close of the morning session of the Methodist Œcumenical Conference, the American delegates were called together, and the meeting was organised by the appointment of Bishop Simpson, as president, and Bishop McTyeire, of the Methodist Episcopal Church, South, as vice-president. The Rev. Arthur Edwards, of Chicago, and Gen. Clinton B. Fisk were chosen secretaries.

The telegraphic report of the last moments of President Garfield was then read by the Rev. Dr. Newman, and a committee, consisting of the four officers of the meeting,

with Bishop Payne, Dr. McFerrin, Hon. E. O. Stannard, Dr. J. P. Newman, Dr. W. H. Wheeler, Dr. J. M. Walden, and Judge R. H. East, was formed to prepare a proper minute for adoption by the Americans of the Conference, and a telegram to be sent to the family of the late President.

Prayer was then offered by Bishop McTyeire, after which the meeting adjourned.

The Committee met at once, and adopted the following resolution :—

“The American delegates to the Methodist Ecumenical Conference, at a meeting held in London, September 20th, 1881, unanimously adopted the following minutes :—Resolved, that we have heard with profound sorrow of the death of James A. Garfield, President of the United States, which blow falls all the more painfully upon our heads because it comes to us in a foreign land. We join our countrymen everywhere in mourning our great national loss. President Garfield was an able statesman, a pure man, a humble Christian. We most sincerely sympathise with the noble, faithful wife, Mrs. Garfield, who has given to the world a higher suggestion of Christian strength and wifely devotion. We commend her and her children, and the President's aged mother, to God and to the Word of His grace, praying that they may be Divinely comforted.”

The above was telegraphed to Mrs. Garfield, with a proper statement of the circumstances under which the resolution was adopted.

IN THE AFTERNOON the Conference reassembled at Half-past Two, REV. DR. H. POPE again presiding. After the devotional exercises, REV. DR. BUCKLEY (Methodist Episcopal Church) brought up the report of the committee appointed to prepare a reply to the letter addressed to the Conference by the Pan-Presbyterian Council. It was as follows :—

“HONOURED FATHERS AND BRETHREN,—We have great pleasure in assuring you of the deep interest and Christian emotion with which your letter, presented by Mr. Hugh Matheson, was received by us in Ecumenical Conference assembled. It was eminently fitting that you should precede us in holding such a Council of all who agree in doctrine and government

having so preceded us, it became possible for you to initiate this fraternal correspondence. In view of the friendly intercourse now of long time established and continually increasing between many of your ministers and congregations in all parts of the world and our own, there could have been no doubt in your minds as to the spirit in which your advances would be received. Whatever may be the difference in our views of some of the more recondite elements of systematic divinity, on the cardinal principles of human depravity, the necessity of regeneration, the guilt of all men, and the necessity of reconciliation to God through the propitiation and mediation of Jesus Christ, the divinity of our Lord, justification by faith, and the probationary character of this life, we witness the same confession of faith. Neither confused by the subtlety, nor dismayed by the arrogance of infidelity, we steadfastly hold with you to the inspiration of the Holy Scriptures, and without fear of the anathemas of the Roman Church, from whose power the devotion and courage of your spiritual fathers so greatly contributed to free us, we maintain the rights of private judgment. If the exercise of that right leads us to differ in a few points, we devoutly thank the Great Head of the Church that He has led us to such general unanimity, and to zeal for the conversion of the world to Christ. Whatever the struggles awaiting the Christian Church may be, we shall confidently rely upon you to defend evangelical principles against extremes of Romanism and Rationalism, and against all "Romanising germs" in the Protestant Communion; and in dependence upon the God of our fathers, we pledge you the co-operation of all true Methodists everywhere. Permit us, in conclusion, honoured fathers and brethren, to express the hope that your prosperity in Christ may increase more and more, and that all who love the Lord Jesus in truth, as it is justly set forth in the 'Preface to the Harmony of the Confessions of the Reformed Churches,' being by a friendly league united together in Christ, may vanquish all antichrists, and may sing that hymn to the Lord our God, 'Behold how good and joyful a thing it is for brethren to dwell together in unity.'"

On the motion of the REV. DR. GEORGE the report was adopted.

BISHOP PECK brought up the revised Pastoral Address, and stated that he had made the changes suggested, substituting "Christian baptism" for "holy baptism," and had added a passage against war, and in favour of adjusting international difficulties by peaceful arbitration.

ADDRESS OF THE ŒCUMENICAL CONFERENCE.

THE METHODIST ŒCUMENICAL CONFERENCE, TO THE MINISTERS AND MEMBERS OF ALL THE METHODIST CHURCHES THROUGHOUT THE WORLD,—GREETING.

DEAR BRETHREN,—Some four hundred delegates, representing four million eight hundred thousand members, and not far from twenty millions of people in all, assembled in the City Road Chapel, London, England, on the 7th day of September, 1881, to look carefully into our

condition, history, and responsibilities, and to promote a good understanding and hearty co-operation with each other.

From all known organisations of Methodists (twenty-six in number) we have met for twelve days, and, in the spirit of prayer, conferred together, with many evidences of the Divine favor and blessing. From distant lands, and of divers nations and languages, we have enjoyed "the unity of the Spirit in the bonds of peace." We have considered, with as much thoroughness as time and opportunity would permit, many of the great questions which concern the prosperity of Methodism, and we are happy to state that we have reached substantial agreement in all important particulars, coming fairly within the scope of our Conference.

You are familiar with the duties of piety and virtue. We shall not, therefore, rehearse them in detail after the usual manner of a pastoral address; but we deem it right to submit to you a few plain, practical suggestions.

With humble views of ourselves let us trust in God only.

We are happy to observe decided tendencies to a closer, if not organic, union with each other. The example of three of the Methodist Churches in Canada, and two in Ireland, indicates that when Providence points the way, our different bodies in the same countries may be brought into one, with promise of largely-increased usefulness. Such unions, we believe, should be prudently managed, and when they occur under favourable auspices, should be hailed with great joy.

But while many are praying and waiting for them, let us respect each other, especially in all matters of church discipline, and maintain just and truly fraternal relations; and being one in doctrines, aims, and essential methods, and really one spiritual organism, let us bring together annually in one year-book the results of our labours under God, and be known everywhere as one Methodist Church. To promote these most desirable results we advise that our ecclesiastical bodies frequently exchange fraternal greetings, either by letter or by deputations.

Let the Church be regarded as a Divine institution for the salvation of men, by clear conversions and entire sanctification, through faith in Christ, by the power of the Holy Ghost; by continued growth in grace, and by the constant, faithful labours of all its members.

As essential to the edification of the Church let us draw the attention and affections of our people to the regular, established means of grace, as of Divine appointment. Let us maintain in great strength the public preaching of the Word, by regularly appointed pastors and by local preachers. Let all our members faithfully attend the holy Sacrament of the Lord's Supper. Let us vigorously sustain our weekly prayer-meetings and quarterly love-feasts. Let us revive and fully maintain our class-meetings, and rest not until all our people attend them with all practicable regularity. Let us organise our most devoted men and women for work in neglected districts, to distribute tracts, and look after the poor and the wicked; to gather them into the churches, and their children into the

Sunday-schools. Let this Christian visiting become regular and thorough, and employ all our people in seeking and saving the lost. Let all our local preachers have regular appointments, and let them, as well as the pastors, preach frequently in the open air, or under such shelter as they can find, that the Gospel may reach those who do not attend the churches. We will extend the warm hand of Christian fellowship to our evangelical brethren of all the Churches. We will encourage lay preaching, and watch carefully the leadings of Providence, and if we find any casting out devils in the name of Christ we will not forbid them, though they follow not us. We deem it right that our pastors should lead and avail themselves of all truly evangelistic labours, by godly persons evidently called of God to this holy work, for the salvation of souls, and the building up of the organised Church of our Lord Jesus Christ.

Next to the Christian household, the Church should be the most delightful home of our children and young people. Let its services, employments, and social refinements fully meet their largest, purest desires for happiness, leading them to "turn away from such diversions as cannot be used in the name of the Lord Jesus." We must, in this and in all proper ways seek to destroy the worldly influences which are coming in upon us like a flood.

In further definition of the true idea of the Church, we insist upon a Ministry called of God, and sanctioned by His blessing, with constantly-improving culture, aiming at the highest; expecting our preachers to be taken from all classes of good and sensible men, insisting that their preaching shall be loyal to the law and the Gospel, in their revealed penalties of endless punishment to the finally impenitent, and in their holy love for the souls of men. Let all our preaching be "in the demonstration of the Spirit and of power."

We recognise as of highest importance the conversion and Christian nurture of children. To this end let them be solemnly consecrated to God in Christian baptism, and let us observe with pious care all the obligations of the baptismal covenant. All children are to be regarded as redeemed by the blood of Christ, and as dear to Him and justly entitled to the tenderest care of the Church. They should be taught at home and in all our Sunday-schools the doctrines of our Church, and be educated in all the principles of our holy Christianity. Let one day in every year be faithfully observed as "children's day." Especially would we charge all our people to see that their children regularly attend the preaching of the Word. The Sunday-school is of highest moment for the study of the Holy Bible, and the gracious influences which attend wise and faithful instruction. It should constantly add numbers to its millions in attendance. Its modern progress in scholarly adjustments to the great ends it is appointed to serve, give the largest promise as to its future mission. Let it be carried forward by ample means, thorough study, and the constant presence and participation of the adult members of our congregations. It is, however, on no account to take the place of public Divine service. Let us, by the promptest and

most kindly influences, check the alarming tendencies to this result, and see that we do not in our Sunday-schools rear a generation of Church neglecters. In order to this, let the pastor be firmly identified with the school.

In our Schools and Colleges of all grades we should insist upon reaching the highest standard of excellence in science, literature, and the arts. With the breadth and discrimination practicable to a cultivated people, let us lead our students to the purest and largest sources of knowledge; but in the character of professors and teachers, in the principles taught, in Christian privileges, in revivals of religion and loyalty to Jesus Christ, let all our schools and higher seminaries of learning be thorough Methodist institutions. And we beg our people to send their sons and daughters to our own schools and colleges, and especially not to expose them to the insidious and perilous influences of Roman Catholic schools, or schools of Romish tendency.

It is fitting that we should move in the front ranks of Christian philanthropy. To render this possible, let all our people, young and old, be trained to the entire consecration of property, and hence to liberal systematic giving, "according to the ability which God giveth." Then not only will our Church treasuries be full, but our men of means will bear their proper part in the broader charities required to ameliorate the condition of the human race.

We have before us the high obligation, in co-operation with our fellow-Christians, to give the Holy Bible to all people in all languages.

We must everywhere stand firmly by the true historic Christian Sabbath.

There must, moreover, be a large measure of the missionary spirit amongst us. The Lord has set before us everywhere open doors. We must enter these doors and advance in all lands, or incur the Divine displeasure. While souls, perishing by millions, are crying to us for the Gospel, we, in our vast numbers, are giving an average of only a few pennies a year for the cause of missions, and expending our means largely for luxuries at home! Brethren, there must—absolutely must—be, from this epoch of our history, a grand uprising of the Methodist people for the salvation of the world. We must, in our giving, make the transition from impulse to principle. For this purpose let correct information be spread everywhere, in periodicals, tracts, and volumes; by conversation, lecturing, and preaching. Let the monthly concert of prayer for missions become the regular habit of the church. Let not our contributions be confined to missionary days or great public occasions, but let them be frequent and regular, and extend through the year. Let all our Sunday-schools become organised Missionary Societies. Let the missionary cause be remembered every day in closet and family prayer, and become the object of dearest affection and liveliest interest to parents and children. Let us entreat God to give the churches everywhere a gracious quickening of love for souls. Then will our thousands be turned to millions, and more rapid progress than we have ever known will honour God and build up the Church in all her interests.

We beg also to say that it is time that our Chapels, Churches, and Institutions of learning should be relieved from debt, and no more of the Lord's precious money be sunk in interest. We are persuaded that with the proper determination this might all be achieved in a brief period of time. We entreat our brethren to move forward in this great enterprise promptly and, as nearly as possible, simultaneously throughout the world.

In the building of churches and chapels, let us avoid all extravagance, and study economy, convenience, chaste architecture, and good taste. While we are advancing rapidly in the construction of houses of worship suitable for all classes, let us make the poorest welcome to the best of them, and let us aid the destitute and struggling on our frontiers, and all over the land, to provide houses of worship, however humble, for themselves, their children, and their neighbours.

All our families and Sunday-schools should be constantly supplied with periodicals and books from our own publishing houses. By the use of fresh, entertaining, and elevated literature, let our people, young and old, be saved from the contaminating influence of a vicious press.

We cannot fail to know that the alarming evils of intemperance demand the prompt attention of all lovers of our race. The world is literally groaning in anguish under the wrongs which come from this evil. It is so general, and so fortified by class interest, and intrenched in the depraved appetites of men, that it will not yield to mild remedies, and there are gratifying evidences that there has already begun a grand uprising of Christian power against it. Do we not owe it to the memory of our great founder, whose trenchant words are still ringing round the world; to our history, showing that for more than a century we have led public opinion against this great wrong; and to the truth of our holy religion, to stand in this reform also in the front rank of philanthropists?

While we must allow that circumstances are diverse in the several countries from which we come, and that our brethren must judge for themselves of what is practicable in methods and imperative in duty where they reside, may we not assure those who are engaged in this struggle that they can depend upon more than four million Methodists to give all the force of a consistent example and of private and public influence to diminish, as rapidly as possible, and finally remove from the world, this grievous crime?

With equal earnestness we bear our testimony against war, and insist upon the most thorough efforts of nations to settle all difficulties by peaceful arbitration.

Finally, brethren, we most earnestly desire that our people should avoid all self-laudation. We have reached numbers and wealth and power, which fearfully expose us to temptations to church pride. If we yield to these temptations we shall grievously sin against God. There is but one way to avoid our dangers. We must humble ourselves in the dust. We must, in all our millions, consecrate all we have and are to Christ and His holy work. We must reach the vale of humility, at the foot of the cross, and remain there. The power of mighty faith, of all-conquering prayer,

and of inward and outward holiness, will save us. To this, from this Œcumenical Conference, we send out the call in the name of the Master. Let us cry to God night and day for a great awaking, for a revival that shall shake the nations. Let us call up the old simplicity, directness, and holy energy which made us what we are, and thus enter upon a new era of power "to spread Scriptural holiness over all lands."

Let us claim as our inheritance these words of Wesley, "The world is my parish," and "The best of all is, God is with us."

And now, brethren, we commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

(Signed)

G. OSBORN,
JESSE T. PECK,
J. STACEY,
S. B. SOUTHERLAND,
E. E. JENKINS,
H. N. McTYEIRE,

C. KENDALL,
G. DOUGLAS,
W. ARTHUR,
D. A. PAYNE,
R. CHEW,
H. POPE,

Presidents of the Conference.

JOHN BOND,
A. C. GEORGE,

J. SWANN WITHINGTON,
A. SUTHERLAND,

Secretaries of the Conference.

REV. H. P. HUGHES (Wesleyan Methodist): I called Bishop Peck's attention to the former resolution with reference to war, and I am very grateful to hear that it is now placed in the Pastoral Address; but this Conference has also expressed a formal and unanimous opinion with regard to two other social evils, the opium traffic, and State regulation of vice; and as this Conference has by formal vote referred to these evils, as well as to temperance and to war, I respectfully submit that it is very desirable that some discreet and proper reference should be made to them, similar to that with regard to war. This document will have an immense influence, and the opinions of this Conference will have greater weight if they find place in this Pastoral Address.

REV. DR. TODD (Methodist Episcopal Church): I simply want to suggest that this is no time to make suggestions like these. The committee which had this Pastoral Address in charge, notified the Conference when and where they would meet, and asked any person who had any suggestion to make, to make it at that time and place. They come now with all the corrections suggested to them, and brethren get up and make new suggestions. At this rate there will never be an end.

BISHOP PECK: The title of this Paper, I think, should not be "Pastoral." We are not pastors; it should be "Address." I have left it in that form. I want your attention to a phrase in the address. It is there proposed that we combine our statistics and so on in one Year-book. I wish the Conference would allow me to move that the Book Steward in London and the Book Agents in New York be requested to prepare such a Year-book, and that the official returns of the several Connexions be made to these officers.

The motion, having been seconded by a Delegate, was agreed to.

REV. DR. REID (Methodist Episcopal Church) brought up the report of the committee on "Waste in Foreign Missions." "It is much to be desired

that the various Methodist bodies that have established missions in foreign lands should prosecute their work with the largest possible economy of men and means, and with the greatest harmony and efficiency; and the Œcumenical Conference would, therefore, suggest the following general examples:—(1) That any Methodist body desiring to take up a new mission-field should, if possible, select one not occupied by any other Methodist body; or if the field be large enough to admit of joint occupancy, a portion of the field should be chosen not already occupied by Methodists; or if the work must necessarily be intermingled, cities and towns not already occupied by Methodists should be chosen by those proposing to enter, always considering, however, that it may be important to have centres for each body in the capital cities of states and provinces, and that some cities are of such great population as to admit of joint occupancy. (2) In case of any trespass, real or imaginary, upon these guiding principles we advise that the largest measure of forbearance and charity be exercised. Alienation or strife in the presence of those whom we came to save must be exceedingly disastrous. Let each case of alleged interference be fraternally and carefully examined by the missionaries, all the considerations, *pro* and *con*, be carefully weighed, and a decision reached that shall not be tainted by any selfishness or desire for denominational aggrandisement, but solely influenced by pure and noble desires for the greatest glory of our common Master and the greatest good of His kingdom. (3) That when different bodies of Methodists, for any reason, have entered the same field, there should be the frankest and most brotherly mutual recognition, and, as far as possible, co-operation. Where this prevails, any evils that might possibly arise will be reduced to a minimum, and beneficial influences might even arise from the loving co-existence of the bodies in the same field. (4) We are not prepared to recommend any general council of reference for the adjustment of such cases. The evils complained of have not assumed such dimensions as to warrant such proposal. Indeed, from an examination of this subject we think the evil may be far less in extent than is generally supposed, and, whatever may be the extent of the evil complained of, we must look for its ultimate remedy, not to any tribunal of adjustment, but to the prevalence of the spirit of brotherly kindness and Christian wisdom among the missionaries themselves, and in the boards and committees of direction. (5) Your committee cannot refrain from adding, as pertinent to this subject, that the tone of home feeling and the practice of the home churches must largely inspire and influence the missionaries of the foreign fields in all their relations to each other. When the feeling of fraternity and catholicity has sufficiently penetrated the churches at home, and influenced the home practices, there will be little likelihood of misunderstanding and collision in the mission-field abroad.

The report was adopted.

DAVID ALLISON, LL.D. (Methodist Church of Canada), read the following essay on *Methodism as a Bond of Brotherhood among the Nations*.

I shall not subject to rigorous analysis and definition the terms of the fine rhetorical phrase which has been assigned to me as a theme. There is assumed the classification of the human race into distinct national communities and organisations. Considered generically, these political divisions of mankind may claim a Divine purpose and approv

in certain clearly indicated arrangements of Providence, even if their principle is not taught as a sort of minor truth in St. Paul's sublime assurance that the Invisible Creator "hath made of one blood all nations of men to dwell upon the face of the earth." Of course, all modifications or disruptions of what may, perhaps, be termed natural lines and principles of division, under the play of the almost infinite variety of human motive, must be judged, each by itself, in the light of its own historical circumstances.

National divisions of mankind being then assumed, the importance of international brotherliness of sentiment and conduct is recognised, and I am asked to say a few words on Methodism as a means of promoting it. If the tendency of Methodism can be shown to be, in any conspicuous degree, towards uniting as friends and brothers, the people of separated communities, a new and attractive phase of its mission will be revealed. For nobler, far, than the poetic dream of "The Parliament of man, the Federation of the world," is the conception of the nations as each occupying its allotted sphere, each with its distinctive type of institution, its peculiar current of national life, yet each animated in respect to all the others by the spirit of fraternal sympathy and love—a spirit growing directly out of a common recognition of a common relationship to that triumphant and ascended Lord, who holds in His pierced hand the sceptre of universal dominion, and who is "Prince of the kings of the earth."

With some uncertainty as to the exact mind of those who framed my subject I give it a political or national rather than an ethnic interpretation. I suppose that the word *nations* is used in a strict sense—political persons endowed with language, reason, conscience, volition. Between these, Methodism is to be conceived of as an agency of conciliation and fraternity.

It would be a fallacy to construct my argument, if argument it can be called, on an assumed identity of Methodism and Christianity. It would be easy to show that the Divine light and spiritual power of the Christian religion are the most effective promoters of international concord, but this would prove no more for Methodism than for any other denomination conceded to hold and teach essential Christian truth. I am clearly called on to prove, or at least affirm, something of Methodism distinctively.

Let us then briefly consider what probabilities may be fairly raised in view of its fundamental principles, its primary law of life, its essential spirit.

I. As it does not present the spectacle of an imposing oecumenical ritual and of a grand world-embracing ecclesiastical organisation, so it lacks whatever power there is in such a spectacle—and human nature would be quite different from what it is if that power were not considerable—both to fascinate the imagination and to stir the heart. Our coming together here is the "outward and visible sign of an inward

and spiritual "unity. It testifies that, whatever we hold, in common or apart, of either doctrine or discipline, we do not presume to identify the outer framework, the human scaffolding of our little systems, with the foundations of that glorious and indefectible Church which the Lord bought with His own blood, and founded on the rock of His own truth. Still, the fact remains that in an outward, visible, governmental sense, we are not one but many. The causes of this external diversity, providential, national, personal, various, are not to be inquired into; but the question cannot be avoided, Is this variety, this *multiformity*, so to say, of Methodism capable of being harmonised with that idea of Methodism here presented? I think it is, notwithstanding the concession made a moment ago. Indeed, some pages of human history would almost throw doubt on the validity of that concession, and lead us to question if the aggregation into one great body, under one system of Church government, not merely of all Methodists, but of all "who profess and call themselves Christians," would of itself do much to promote the brotherhood of the nations. If identity of ecclesiastical polity and ritual is a guarantee of friendly purpose and fraternal feeling among nations, how happened it that when the visible unity of Western Christendom was all unbroken, most Christian kings waged against others wars fiercer than which never deluged the earth with blood? I allude to this, not to underrate the salutary influence which the Church of the Middle Ages undoubtedly exerted in important respects, both on society in general, and on the relations and intercourse of nations, but by a brief historical reference to show that it is not in the literal unification of the Methodist bodies—however desirable this may be in itself in whole or in part—that we are to find the true secret of their being or becoming "a bond of brotherhood among the nations." A careful balancing of considerations would, probably, convince us that this function is best attained, other things being equal, by that system which combines with fixed central principles, elastic facility of adjustment in non-essential matters.

II. A philosophical inquiry would especially ask as to the working of the doctrinal ideas of Methodism. No doubt all dogmatic truth is important, and no doubt, as our theologians delight to assure us, Methodism embraces its entire circle, *quod semper, quod ubique, et quod ab omnibus*. But as a matter of fact, each denomination in prosecuting its special mission pushes some special truths to the front. In this Methodism does not much differ from others, and in her popular theology lays emphasis on those Divine ideas which alone can be made the basis of a rational scheme of brotherhood. One blood flowing in all veins; one ever-available sacrifice for all sin; one sublime relationship swallowing up all minor distinctions, there being in Christ Jesus "neither Jew nor Greek, neither bond nor free"—Himself being all and in all;—it is the Church which firmly grasps these lofty and

ennobling, yet, in a true sense, popular doctrines, and which makes them not the matter of occasional statement, and carefully qualified acceptance, but the very life-blood of its teaching, which one might say logically constitutes itself "a bond of brotherhood."

III. The inquiry should extend to the life which interpenetrates and animates the forms and formulæ of the Church. Dogma may be unquestionably orthodox, striking its roots down into the profoundest depths of catholic antiquity, and yet be a very dead and barren thing. Are there not missionary members of this Conference who could tell us of even great historical Protestant communions, with right noble confessions and symbols, yet themselves so corpse-like that the most careful auscultation cannot detect in them the faintest pulse of spiritual life? Such Churches have no power for the promotion of human brotherhood. Fraternity for our purpose means friendliness, and hearts cannot be bound together by a cold faith of the head. The Church which is to do anything worthy of record for this great cause, must teach a truly spiritual philosophy; must constantly echo the voice of the Son of the God. "Ye shall know the truth, and the truth shall make you free," must be, in short, not simply a system of polity or a set of doctrines, but such a Divine life revealed in its members as shall completely dispel the monstrous fiction of the philosophers that Divine truth is essentially unknowable. So long as Methodism does and is all this, so long she works in the direction of the brotherhood of man.

The question how far these presumptions have justified themselves in actual history I can do little more than raise. Indeed, what I have said applies to brotherhood within nations, or brotherhood between individuals of different nations, rather than brotherhood between or among nations. My argument—pardon me, it *is* an argument; you do not know how hard it is to apply the forms of syllogistic reasoning to a poetical phrase—supposes several things. In the first place, it supposes nothing at all respecting nations ruled by despotisms, save to omit them from consideration entirely. Next, it takes it for granted that in constitutionally-governed countries, where the people are the fountain of power, the action of governments is a fair average reflection of the popular sentiment and will. It also assumes that Methodists understand their political rights and privileges, and "knowing, dare maintain them."

A complete answer to the question would require us to consider in what nations Methodism is planted, the extent of its influence therein as measured by the number, intelligence, and activity of its adherents, how those nations are governed, and especially what have been and what are their relations to each other. Some of these data could be easily obtained: others are peculiarly elusive. Let me simply connect the foregoing theoretical considerations as to the tendencies of Methodist polity, doctrine, and life, with the unsought testimony

borne to the deep, pervasive national influence of Methodism by numerous recent witnesses of high standing, who represent every variety of hostile philosophy and creed. And the fact is at once palpable and significant that the nations in which that influence is strongest are the nations fastest bound to each other by fraternal ties. Without, then, affirming that Methodism among the evangelical communions has earned a distinctive right to the title of "a bond of brotherhood," we may fairly claim that it has contributed its full share of influence to whatever amelioration of international temper and procedure modern times have seen.

I would recall attention to the fact that the influence to which I have been referring is not simply, perhaps not chiefly, the influence of Methodism as a Church, or ecclesiastical organisation. It is not the influence of Methodism in the last analysis, so much as of the Methodist people. Nor is it the influence of the Methodist people exerted solely through religious channels or media. It includes the whole range of influences possible to God-fearing, public-spirited men, endowed with political franchises in a free country. Methodism is not a mere matter of articles of religion, of conferences, of ecclesiastical regulations, of class-meetings, of hymns. The Methodism which the rest of mankind knows consists essentially in the millions of men and women who bear the name of Methodists. These learn from their accredited religious teachers, not what views to form on questions and policies regarding which opinions almost necessarily differ, and the pulpit is presumably no wiser than the pew; not, as a general thing, how to act in this or that peculiar crisis, but the great fundamental lesson of subordinating all their conduct, personal and private, public and relative, to the supreme considerations of duty to God and duty to man.

Just one word here. The critical temper, the analytic spirit of this age extend into all departments of thought and activity. At such a time, of all times, confusing and misleading language should be avoided. All forms of speech lead to danger which seem to represent civil society and its institutions, or the mass of men, Christians as well as others, innocently engaged in their secular pursuits, as identical with that terrible, Christ-hating world of the New Testament. So also a clear distinction should be established between the Church as an organised institution with polity, creed, and sacraments, and the Church as meaning merely Christian men and women, with individual responsibilities. Confusion here often paralyses that individual effort which would be most effectual, and less frequently, but yet too frequently, involves the Church in enterprises in respect to which neither her obligation nor aptitude is apparent.

Will this Conference do anything for the great cause of human brotherhood? Undoubtedly much; but as regards international relations, am I not justified in saying that it will do most where least

is needed? Between that greatest of empires, the pulsations of whose mighty heart are sounding in our ears, and that greatest of republics over whose magnificent expanse there hangs to-day a cloud of darkest sorrow, Christian piety and principle have already had almost their "perfect work." The cord which our meeting will strengthen was strong when it began.

A religious paper of this city—the organ, as I understand, of the Cardinal Archbishop of Westminster—in an article, on the whole, most temperate and appreciative, politely recalls us from our lofty statistical soarings by reminding us that we are but an Anglo-Saxon community. Let us admit that there is a strong element of truth in this criticism. We must admit it. Every Church represented here, with, I believe, a single exception, has its ecclesiastical centre in either the British Empire or the United States of America. About ninety-nine one-hundredths of us, I should judge, are either subjects of the former, or citizens of the latter. A smaller proportion, but still an immense majority of us, are Anglo-Saxons in a strict ethnical sense. Other speakers have shown the remarkable power which Methodism has evinced for the intellectual and spiritual lifting up of other races. The statement under review does not do justice to the work accomplished outside of the Anglo-Saxon race both within and without the territories wherein it has established its language and civilisation. But let that go. Let us simply reply to our good friends: All this, and you admit it to be very much, has been done in a little more than a hundred years. Give us another hundred years. With an accuracy which does credit both to his candour and his correct reading of history, Cardinal Manning admits that Methodism in its infancy saved England from a dire spiritual and moral eclipse. Who can say that now, in the day of its mature strength, it will not save some other countries too—countries threatened with the same danger?

In this world we meet to part. What has our meeting revealed? First. A deep fundamental unity, which few, perhaps, expected. Secondly. Minor variations, disclosing themselves chiefly, I think, in laying down with the emphasis of universal truths, propositions true and acceptable only in view of a peculiar set of conditions. Yet how much knowledge, subjective as well as objective, has come to all our minds by observing how others speak and think. "But the greatest of these is charity." And what a lesson of Divine charity has this Conference read to all our hearts! "There shall be one flock and one Shepherd." Under the critical touch of the Revisers the "one fold" has vanished from Scripture. But surely "one fold" is the natural correlative or complement of "one flock" and "one Shepherd." Surely it is; but the lesson we learn here is that the "one fold" is not *my* enclosure or *yours*; it is the Shepherd's own infinite heart of love. Proceeding upon these principles, subordinating everything to

the great law of spiritual life, "growing with the growth and strengthening with the strength" of the mighty nations in which its power now chiefly lies, wisely fostering those seeds of Divine truth which it has already planted in so many other soils, beyond all peradventure, Methodism will yet become in some grand peculiar sense a bond of brotherhood among the nations.

REV. BENJAMIN GREGORY (Wesleyan Methodist) gave the invited address. He said: When we put forth the thesis, Methodism a bond of brotherhood amongst the nations, we are neither asserting an arrogant and invidious Catholic claim, nor attempting to expound unfulfilled prophecy. We simply set before ourselves a working hypothesis. What then are the indispensable requirements in that which aspires to be a bond of brotherhood amongst the nations? It must first of all be very strong and firm and durable; it must be close in texture, well knit together; it must be as flexible as it is firm, capable of bearing the severest strain by reason of its elasticity as well as the stoutness of its fibre. That, again, which, like the equator, is to be the world's girdle, must be expansive. Do these rare qualities combine and cohere in Methodism? They do, according to the original idea of Methodism; they do, according to the spirit which animated Methodism at first, and which animates this Council at this hour; they do, on the principles which presided over the details of the structure of Methodism at first, of which it has not yet lost hold, principles which tend most directly to draw men together and to bind men together; in other words, it is so by the organisation shaped by its inner life. It is shown to be so by the distinctive characteristics of its theology and its hymnology; it is so, according to the idea formed of it by other Protestant Churches. As to its doctrines, Methodism has hitherto been firm. With the rest of Protestant Christendom, it is at once the glory and the reproach of Methodism that it not only holds fast the vital truths which gave it life at first, but that it also holds fast the form of sound words.

Again, Methodism is admitted to be, in its original ground-plan, and in its present structure, of all Church systems the closest in texture and the most cohesive. Its original structure was that of united societies. That structure it must retain or recur to, if it is to be a bond of universal brotherhood. That can never be a bond of brotherhood amongst nations which is not a bond of brotherhood amongst neighbours. Brotherhood implies closeness of relationship, of reciprocal obligation, of affection and endearments. It is the special virtue of a brother to stick close. Now, Methodism is the only Church system which insists upon fellowship in its true sense as not only, to borrow Dr. Arnold's words, "the communion of saints" practically taught, but as the communion of saints personally and habitually realised. As Mr. Dale so solemnly told us, at Birmingham, the other

Protestant Churches look to us to maintain that testimony, and to keep before the eyes of all men a living demonstration that Christian fellowship may be as real to-day as it was on the morrow after Pentecost. The class-meeting and the love-feast are essential elements of Methodism, abandoning which it must abandon all hope of being a bond of brotherhood amongst the nations. The class, or its equivalent, can alone secure to Methodism the closeness of texture required in a bond. The central rite of Christianity—the Lord's Supper—we have in common with our sister churches. We have also the Bible-class and the tea-meeting, which when wisely and spiritually conducted may be effective, subsidiary modes of fellowship. Some of us also have happily the camp-meeting.

No other Church has such a concatenation of appliances for binding its members together. Methodism is, in fact, as in name, a Connexion; in plain English, a whole which is bound and fastened together by ever-widening and all-embracing coils—class-meeting, leaders' meeting, circuit quarterly meeting, district meeting, conference, the community of ministers which the itinerancy secures—affiliated conference, fraternal conference, and now the top stone is at last brought on, with shouting—The Œcumenical Conference. A bond of brotherhood amongst nations must not be a thing of shreds and patches; it must be without seam, woven from the top throughout. But a bond must be as flexible as it is firm, as elastic as it is stout in texture. Jotham Preston, the Yorkshire local preacher, used to say, "I love Methodism: I love its doctrine; I love its discipline. It fits men, as well as my coit" (or well as my coat), and every one could see that it was by no means a very tight fit. Methodism has proved itself to possess the power of adaptation and readjustment in a wonderful degree; adaptation to circumstances, to the varying structure of society in every land, to all stages of civilisation, under all forms of government, and to a changed state of the public mind. It is able to naturalise itself everywhere, and that according to the action of unforeseen events, so that it is episcopal in a young republic and Presbyterian under an ancient monarchy—begun with the very threads of the girdle. But elasticity, like charity, must begin at home—must begin with the class-meeting. Our first duty, our first interest, is, and our first solicitude should be—to revive, and, if necessary, remodel the class-meeting. It is with Christian fellowship as with Christian giving—the problem is to combine the systematic with the spontaneous. A man who does not give both systematically and spontaneously is not a perfect giver. And Christian fellowship which is not both systematic and spontaneous is not the fellowship of Primitive Christianity. Our class-meetings must still be experience-meetings, and our classes facilities for pastoral oversight, but, retaining their main idea, the search for a realised and a full salvation, they must be made as free, as informal, as varied, as interesting, and as attractive as possible.

REV. DR. BUCKLEY: "Methodism as a bond of brotherhood among the nations," or "between the nations." It appears to me, sir, that the theme contemplates the influence which Methodists in different nations will have upon each other in promoting the general brotherhood of humanity. It has pleased God to appoint bounds of the different nations of the earth; and the fact that those bounds are continually changing does not at all disturb Christian faith, which recognises Providence as continually operating. It strikes me that the migration of nations which has taken place within the past hundred years has had very much to do, not only with the development of Methodism, but with its influence upon civilisation and Christianity in the brief period of its existence. Now, Dr. Stevens, in his history of Methodism in the United States, has very beautifully traced the migration of certain persons from the continent of Europe to Ireland, and from Ireland to the city of New York, and shown how, by those migrations, a kind of poetical justice was done after the lapse of many years. We are credited, as the essayist of the afternoon has said, with being an Anglo-Saxon community; but what does that mean—an Anglo-Saxon community? If it means that Methodism is where the Anglo-Saxons are, where their influence is felt, where their principles prevail, where their spirit is powerful, does it not mean that Methodism is everywhere on this round globe? The Anglo-Saxon community is a very restless and a very energetic community. To me the most impressive fact is that from every point of the compass, fulfilling our Saviour's words, they have come here from the North and from the South, from the East and from the West, and have sat down together to consider a common interest, and that interest centring in Methodism. Now it is a fact that whatever Methodism is, it is obliged to look back over every boundary line to this little island on the westward of the continent of Europe. No matter where you find Methodism, it has to look back to this spot. American Methodism looks back here; Australian Methodism looks back here; Canadian Methodism looks back here, even if it has to look round through the United States to get back here. And the influence of Methodism can be seen in the fact that the able essayist of the afternoon, who comes from Halifax, Nova Scotia, and I were students together in the Wesleyan University at Middletown more than a quarter of a century ago. Methodism is spread everywhere. Now, as to whether a monarchy is better than a republic, or a republic than a monarchy, that is a question of judgment; and a man may be a good Methodist and absolutely disbelieve what another Methodist holds upon that subject; and as to the peculiar meaning of a constitution in a country, Methodists may differ. My friend the bishop—who sits not very far from me—and I might get into the wildest contention imaginable upon the question of State rights. But, Mr. President, the influence of Methodism is such that, wherever you find Methodists, however they differ in judgment, except sometimes where all things are reduced to chaos, as in a struggle between a foreign nation or at home, the influence of Methodism is to modify the acerbities and to make it possible to adjust differences, and to sit down together under a common vine and fig-tree. No man can measure that peculiar influence. Methodism does differ from Christianity in this sense, that Methodism is a species—not a genus.

REV. R. ABERCROMBIE (United Methodist Free Churches): It seems to me that the subject divides itself into two parts: first, the indirect influence of Methodism as a bond of brotherhood; and secondly, the direct influence of Methodism as affecting international relations. First, let me say a few words on the indirect influence of Methodism as a bond of brotherhood. There can be no doubt that Christianity does not directly deal with political and social systems, but it indirectly affects them. The apostles did not proclaim any social war, but by teaching the great principles of brother-

hood, by teaching that the proud emperor of Rome and the meanest slave in his household were brothers in the Lord Jesus Christ, that in Christ there was neither bond nor free, male nor female ; by teaching that they did more than they could have done in any other way, to undermine slavery and to set up a new social and political system throughout the great Roman Empire. So I maintain in the same way of every form throughout Christianity, and therefore Methodism, as Christianity in earnest, has done a great deal indirectly to promote the spirit of brotherhood. We have the evidence of it before us in this Conference to-day, where we have representatives from all points of the globe, where we have the white and coloured races, I might say men of all various shades and colour, mingling together in true brotherhood. The brotherhood of the Church was intended to be the portico to what I may call the Temple of Universal Brotherhood, and our Methodist brotherhood we may look upon as a little chapel to that great temple. In the second place, we may look upon this subject from the other point of view—namely, we may regard the direct influence of Methodism on international relations. Now, there have been some religious movements which in the beginning were political as well as religious. Puritanism, for instance, was almost as much a political movement as it was a religious movement at its first rise. Wesleyanism in its first rise was certainly not a political movement ; it was exclusively a religious movement ; and my own decided conviction is that John Wesley showed his great political wisdom and sagacity at that particular time in not interfering with politics, and in making his movement quite independent of politics. But does it follow that Methodism is always to occupy precisely the same position ? Do we not find in history that every great religious power has in the end also become a great social and political power ? Have we not some very small bodies of Christians in England who have exerted a very great political power ? We need only refer to our friends the Quakers, who have exerted an immense influence upon the politics of our nation and of the world. Let it be remembered that John Wesley after all was before his time in his utterance on some great questions relating to human brotherhood. He was almost the first great man in this land who denounced American slavery as the “sum of all villainies.”

REV. DR. A. S. ANDREWS (Methodist Episcopal Church, South) : I have heard with pleasure the paper which has been read this afternoon, and the remarks that have been made. I rise especially to express my admiration of the sentiment advanced by Mr. Arthur this morning. I earnestly believe, sir, that unity of effort is consistent in some instances with diversity of form. It has occurred that, in the providence of God, a large portion of my life has been in the schoolroom. I have taught in both male and female colleges. I have heard my professor in the department of music drill his pupils until it seemed to me that the whole process was one continued discord ; but, sir, when the hour for the brilliant concert came on, all was harmony ; there was not a single discordant note, and I earnestly believe that the thousands and millions of earnest Methodists that are working in those places in which the Providence of God has placed them, are tending directly to harmony. I believe, though they are different in form, and face, and feature, and in name, in some instances, they are doing the work of their Lord and Master, and the nearer we come to the end, the nearer in thought, and feeling, and sentiment we will be. And, sir, when our work is done and the world has been successfully won for Jesus Christ, we shall stand shoulder to shoulder on the very apex of Christian success to be attained in this world. I rejoice to be here this afternoon ; I rejoice to hear the expressions of brotherhood that have come from warm hearts that are one in the cause of Jesus Christ ; and I hope that there is one thing in which Methodist preachers and Methodist laymen will agree, and that is,

that in the years to come, as during the past 140 years, this shall be our chief work, to preach the Word of God. Oh ! let that Word be held up full oft, and depend upon it, Methodism will be a unity, although it may be diverse in form and instrumentality. And I earnestly desire to be present, and I believe I shall be with soul and body reunited, when Mr. Wesley at the head of blood-washed millions that through his influence and through the influence of his successors have been led to Jesus Christ, shall modestly say, "Here, Lord, am I and the children that Thou hast given me;" and I hope, without straining the instrumentalities that are already brought to bear on the kingdom of Christ to try and make us exactly like each other, that every man in his own sphere in which God Almighty has placed him, will go home and prepare, as much as in him lies, to do the whole duty that God has imposed upon him.

BISHOP PECK : I hope by unanimous consent we may hear the report of the Business Committee with regard to another Œcumenical Conference. I believe there will be no other time at which that report can be brought forward except the present.

REV. DR. GEORGE read the following report and moved its adoption :

The Business Committee, having received a Paper, signed by Bishop Simpson and others, in respect to a second Œcumenical Conference of Methodism, respectfully recommend the adoption of the following resolutions :

1. Resolved—"That it is expedient that a second Œcumenical Conference be assembled, and, if practicable, in the United States, in the year 1887."

2. Resolved—"That in order thereto, and for the promotion of Christian fraternity, the several Methodist bodies are earnestly desired to create an Executive Committee, as now constituted, subject to such changes in its membership as they, in their wisdom, may ordain, beginning with the British Wesleyan Conference in the year 1883."

3. Resolved—"That the Executive Committee, constituted in accordance with these resolutions, shall determine the time and place of holding the second Œcumenical Conference, the number of delegates to be chosen, and the ratio of their distribution amongst the respective Methodist bodies, shall prepare a programme of exercises and rules and regulations for the government of the Conference, and shall make all other necessary arrangements."

BISHOP PECK seconded the resolution, which was agreed to.

DR. C. K. MARSHALL : I merely rise to correct a mistake in history. I do not think I have heard Mr. Wesley misquoted more than once since I have been at this Œcumenical Conference, and I think it is due to Mr. Wesley's fame, it is due to Methodism, and to the American people, to correct a misstatement made unintentionally by my brother Mr. Abercrombie. He said Mr. Wesley pronounced American slavery the sum of all villainies; Mr. Wesley never did say that, but he said that the slave trade was the sum of all villainies, and America believed it.

REV. R. ABERCROMBIE : As I understand, what Mr. Wesley said was that the American slave trade was the sum of all villainies.

REV. F. W. BOURNE (Bible Christian Churches) brought up the reply to the address of the United Brethren.

"To the Bishops, Pastors, and Churches of the United Brethren."

"DEARLY BELOVED BRETHREN IN CHRIST JESUS,—We received your address of congratulation and sympathy with the truest affection and regard, and with you rejoice in the preaching of 'Christ and Him crucified' throughout the world by devoted and zealous ministers of the Churches of our faith, chiefly because millions of souls, redeemed by Christ, have through their preaching been saved, and the Saviour of all men, specially of them that believe, has been honoured and exalted. We desire to continue to be faithful to the truth of the Gospel, and to the will of our Divine Master, and in that way successfully resist the encroachments of superstition on the one hand, and the assaults of infidelity on the other. We remember gratefully the relation of the founder of Methodism to your Church, and how his mind at a critical period was instructed, and his heart strangely warmed by his intercourse with Peter Böhler and others, and the lifelong interest he felt in the leaders of your Church, and the earnest desires he repeatedly expressed for the success of their efforts. Having regard to your honourable history, dear brethren, and to the fact of your holding, as you do, the faith once for all delivered to the saints with much simplicity and earnestness; and considering also the variety and extent of your missionary labours, we feel constrained to pray that every blessing of our covenant God may be vouchsafed unto you, and that He may make you a thousand times more than you are. Accept, dear brethren, our heartiest expressions of goodwill, and our best wishes for your truest welfare and prosperity."

The reply was adopted.

On the motion of the REV. J. BOND it was agreed that the address to the Methodist Churches should be signed by the Presidents who had successively directed the business of the Conference, and by the Secretaries of the Conference.

Several resolutions proposed by the Business Committee were agreed to, including a recommendation to appoint one day in each year as a children's day for devotional services among children, as far as possible in harmony with other Methodist denominations in their respective localities. A resolution concerning Training-schools in foreign lands: "That it be submitted and hereby is submitted to the general secretaries of the various Methodist bodies represented in this Conference, whether it might not be possible by correspondence to prepare a plan for co-operation in the establishment and support of training-schools in foreign mission-fields." A resolution on the Temperance question: "That in the opinion of the Business Com-

mittee the subject has been so prominently before the Conference, and its judgment has been so pronounced in condemnation of the great evil, that any further deliverance on this subject is not required."

The Conference then spent an hour in devotional exercises. Prayers were offered by the Rev. W. Arthur, Bishop Peck, Mr. Waddy, General Fisk, Dr. Douglas, Dr. Cocker, Dr. McFerrin, and Bishop Dickerson.

At the conclusion of the Devotional Service,

DR. OSBORN came forward to the front of the platform, which was draped with black cloth, and offered some parting words. He said, looking at those sable hangings, he had felt oppressed by the feelings which they called forth. They spoke to the hearts of all, so far as all had domestic sympathies, national sympathies, and Christian sympathies—all these feelings were evoked by turns when with the great fact so recently brought to their knowledge he coupled the other fact, announced by the President on the previous day, that death had invaded their little assembly, and taken one of their own members to his eternal rest before the Conference closed, he seemed to hear a voice which said, "Speak as in the prospect of eternity;" and when he looked to the national aspects of that great national calamity of which he had spoken, and remembered that this was the second time that an affliction of precisely the same description had happened to that same nation within a comparatively short space of time; and when he remembered that during the same interval two similar attempts had been made upon the lives of two of the mighty potentates in the Western World, and one of them a successful attempt, he heard something that said, "While you are quiet and calm here, rejoicing in the thought that the words of the Psalmist are fulfilled, 'Behold, how good and how pleasant a thing it is for brethren to dwell together in unity,' you must not forget that there is a troubled world outside." No wise man would attempt to forecast either the immediate or the remote issue of these events, but every man must feel that there was much yet to be done before that peace which our Saviour came to bring to this distracted world was realised. All those present must be prepared, by God's grace, to go home and work in the spread of the Gospel, which would enable men to realise the true and full ideal of brotherhood, an ideal towards which the Conference had approximated during the last twelve days. Fraternity was the fruit and product of Christianity, and *they* only knew in the full sense what it was to be brothers who felt that they had an Elder Brother before the Throne of God. The harmony which had prevailed through the sessions of the Conference had been a just subject of congratulation among themselves, and a just ground of thanksgiving to God, and yet it had not been harmony irrespective of differences, not harmony which had been subversive of differences, nor harmony which had excluded dif-

ferences. From that fact he gathered the lesson that true Christian unity never would in this world exclude differences. Lines drawn from the circumference as they approached the centre, must approach each other; that was a law, and it could not be otherwise; and so all his hope for our Christianity was that approaching the centre they would approach each other; and when they had arrived at the centre, he would not attempt to depict the scene, their imaginations and prayers would supply the description. Let them thank God that they had been permitted to hold their differences in harmonious and unimpaired unison. Let them thank God that they had learned to respect each other, and to love each other more than they did twelve days ago. He believed he risked nothing when he said, that had been the experience of the whole Conference. He believed he risked nothing when he said, that if a resolution to that effect were put to the vote, there would not be a hand held down, and still less a hand held up against it. They could now truly say—

“ Our bodies may far off remove,
We still are one in heart.”

That oneness of heart was the best foretaste of the great reunion which awaited them. Their work in promoting that union was a work of faith, but then it was no more a work of faith than any other part of their Christian labours, and in proportion as it became successful and attracted attention it would be criticised, not in the spirit of faith but in the spirit of unbelief. However it might be criticised in the spirit of unbelief, he trusted that no criticism would be permitted for a moment to interfere with their zealous prosecution of it, and their zealous prosecution of it on the principles of faith—faith in the power of their ever-loving Saviour, faith in the promised Spirit whom He had left in the Church to abide in it for ever. In conclusion, he might venture, on behalf of the British Conference, and of all the British brethren, to say to those who had come to them bringing so many accomplishments, so many graces, and so much genuine joy from the other side of the Atlantic, We will follow in the apostolic footsteps and commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among them that are sanctified. May He hold you in the hollow of His hand; may He enlarge your hearts; may He multiply your graces; may He raise up for you a still larger number of able and accomplished ministers of the new covenant; and may He crown, in all their diversified spheres of labour, their efforts with His continuous and unceasing blessing. May the work, which has begun in connection with this Conference, and which will be carried on with still greater energy, never stand still until we hear the trumpet sound, and welcome each other unto the heavenly shore!

BISHOP SIMPSON, in replying for the delegates who had come from other lands, said there were at that moment in their hearts mingled emotions of gladness and sorrow—of sorrow at parting from brethren with whom they had taken sweet counsel, sorrow because out of their midst a beloved

brother had been suddenly removed, sorrow because of the national pain and grief which, as citizens of another land, many of them had felt, and the same sorrow, to some extent, at least, had reached all hearts through the great sympathy of brotherhood; of gladness, because they were permitted to meet together in that church hallowed by so many memories, and in the midst of brethren beloved from all parts of the world, and thus to realise the consummation of long-entertained wishes; and of gladness, because of the continuance of unity among them. Not one unkind expression had been heard, on that floor; and there had been no violation of the rules of propriety or of brotherly feeling, during any part of the session. He was glad that in the midst of the sorrow of the nation he represented, and the sorrow of sympathising hearts in this country, they had the knowledge that the death which had taken place would be followed neither by anarchy nor by disruption of the peaceful relations of nation with nation, nor by anything that would impair the national credit or the national peace; but that under the constitution of his country, the Government moved on harmoniously and sweetly, and still ranked as one among the great family of nations. While they mourned the loss of a distinguished President, they rejoiced to know that his successor would be a man able wisely and discreetly to conduct the affairs of a great nation. The great overpowering feeling of the moment was one of grateful acknowledgment of the kindness with which the delegates from afar had been received in that old homestead, in that house where Wesley had worked and preached, and where the sainted dead in memory were all around them. He knew he was expressing the feelings of his brethren when he said, the hospitality they had enjoyed, and the fraternal feelings with which they had been greeted, exceeded their most sanguine expectations, and their prayer would be that a rich blessing might abide in all the families whose kind hospitality would enable them to carry away pleasant and agreeable memories. He rejoiced at the proceedings of the Conference, as well as the spirit which had animated them. Although they might not be able to point to very many visible results, still there were some which might be very specially mentioned. First amongst them was the broadening effect on the minds and feelings of all the delegates. The meeting of this Œcumenical Conference would have the advantage of enabling the brethren on the other side of the Atlantic the sooner to hold an American Conference of Methodism, which it might have been difficult to convene but for the present Conference; and he also thought it would have the effect of bringing the different branches of Methodism together more easily than would have been the case if such a Conference had not been held. Had no other results arisen from this meeting, it would have amply repaid them for all the time and labour they had expended. Another effect would be to make them pay more attention to the great essentials of Methodism, and think less of little varieties. They saw that they were all brethren beloved, and all Methodists. God had smiled upon all of them, and notwithstanding

their peculiarities He had seen fit to use them for His glory, and all this they recognised to the praise of His great name. The different branches of Methodism would also feel that they could agree together, notwithstanding their services varied somewhat—that Methodists could worship very properly with a liturgical service—say prayers out of a book, and yet say them very devotionally—and that other Methodists, even though they did not use a book, could still be as devotional, when they prayed simply from the heart and the soul. He thought also they would feel that non-episcopal bodies could get along triumphantly and gloriously without bishops at all, while on the other hand some recognised the fact that even if there were amongst them certain persons called bishops, there was not much prelacy about them. They would, in short, go away from that place, prepared to bear with one another's little variations—he had almost said infirmities—with no less love of Methodism than they had when they came. For his part, if it were possible, he loved Methodism more than ever; he had loved it from his infancy; he received the love of it from his mother, by whose hand he was taken to the class-meeting, whose prayers he heard; he had mingled with Methodists all his days, and while he had never had controversies with brethren of any other denomination—he thought he loved them all—his heart was imbued with such love that the prosperity and success of Methodism was dearer to him than his own life. When he saw assembled in that Conference men from Fiji, and other islands of the sea, and men from races speaking different languages, he saw how, in a little more than a century, God had given to Methodism a wonderful enlargement, and that made him love Methodism more than he had ever loved it before. If God spared his life, he hoped to do more for its enlargement and its stability. Notwithstanding all this, he thought they would go away with a greater love for the Head of the Church, and for that great Christian family of which they formed only a part, a greater love for each other, and for all who loved the Lord Jesus Christ, of every nation, and of every clime. They had in that Conference uttered an expression which would go out before the world in favour of peace, and in behalf of arbitration where disputes arose between nations. In this respect they had done more than congresses of Great Powers did. They had not simply arrived at certain decisions, but their hearts had been drawn together in united sympathy. Both nations had stood around the dying bed of the President of the United States, their tears had mingled, their prayers had been blended, and had gone up together to the Throne of Grace; and that sympathy in sorrow had perfected their friendship, strengthened their bonds, and now they were going back into every town, every village, every neighbourhood in America, telling the people everywhere that the heart of England was in sympathy with the heart of America. So long as these ties, stronger than enactments, stronger than treaties, bound the heart of England to the heart of America, war was not likely to come. Methodism, it had been said, was one of the bonds of the brotherhood of nations. He believed it in his heart, and he believed it had something to do with preventing a rupture of

peace between the two countries. They had not only been a Peace Congress, but also a Temperance Congress, and a Congress smiling upon Woman's Work in the world. Upon what, indeed, had they not been a Congress? They had been a Congress upon almost everything that was calculated to raise humanity higher, and to broaden the thoughts and sympathies of men. In parting from his English brethren he bade them God-speed, and that wish was shared by all his American brethren. He and his friends from the other side of the Atlantic prayed that throughout England might be felt the increasing power of evangelical truth, and that their Methodism might triumph gloriously. That was his prayer for all parts of the Church. In conclusion, the speaker said: "Let us look for that greater power, that holier baptism, and that power which will subdue the world unto Christ. We may live to see greater outpourings of the Spirit of God upon earth; but whether we live to see it or not here, I trust we shall see from above, and that God will let us look down through those windows of glory, and behold the time coming when the Saviour shall see of the travail of His soul, and shall be satisfied."

Upon the conclusion of Bishop Simpson's address, the thanks of the Conference were, by resolutions unanimously and cordially adopted, conveyed—

1. To the friends who had entertained members of the Conference during their residence in London.
2. To the Right Hon. the Lord Mayor of London and the Lady Mayoress for their kind hospitality at the Mansion House.
3. To the ministers and laymen connected with the City Road Chapel.
4. To the Revs. John Bond, Dr. George, J. S. Withington, and Dr. Sutherland, the Secretaries of the Conference.
5. To the Secretaries of the Executive and other Committees of the Conference.

The Doxology was then sung—

"Praise God from whom all blessings flow,"

And, the PRESIDENT having pronounced the Benediction, the Conference was brought to a close.

FRATERNAL MEETING

AT EXETER HALL, LONDON,

THURSDAY EVENING, SEPTEMBER 15, 1881.

President—REV. MATTHEW SIMPSON, D.D., LL.D., *Methodist Episcopal Church.*

DEPUTATIONS FROM

THE PAN-PRESBYTERIAN COUNCIL, PRESBYTERIAN CHURCH OF ENGLAND,
UNITED BRETHREN CHURCH, BAPTIST UNION OF GREAT BRITAIN AND
IRELAND, CONGREGATIONAL UNION OF ENGLAND AND WALES.
AND THE BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.

THE Ecumenical Methodist Conference met in Exeter Hall, pursuant to adjournment, to receive the fraternal deputations, BISHOP SIMPSON (Methodist Episcopal Church) presiding.

The proceedings commenced by singing the hymn,—

“Come, let us join our cheerful songs;”

after which the Rev. CHAS. GARRETT (Wesleyan Methodist) offered prayer.

The Chairman, Bishop SIMPSON, said: Dear brethren—The special object for which we are convened this evening is to receive deputations from other Christian bodies, and to extend to them a cordial and fraternal welcome. We can all understand how our own union in this form, acting together from different Churches, has attracted the attention of sister denominations, and it is but a law of nature that the larger the bodies become the stronger is the attraction; and so the attracting love that has convened us as Methodists has reached a little beyond our own borders, and has attracted to us the love and fellowship of other denominations. (Applause.) We are here to bid them welcome, and to pray God's blessing upon every member of each deputation, and upon the Churches which they represent.

The Fraternal Delegates were presented to the Chairman by Rev. JOHN BOND, First Secretary of the Conference.

PAN-PRESBYTERIAN COUNCIL.

Rev. JOHN BOND said: I have to present to you, in the first place, Mr. HUGH MATHESON, the bearer of a letter from the Pan-Presbyterian Council, lately assembled in Philadelphia. (Applause.)

Mr. HUGH MATHESON then read the following address:

To the members of the Œcumenical Wesleyan Conference to meet in London, September, 1881: Honoured Fathers and Brethren,—At a meeting of the Council of the Alliance of Reformed Churches throughout the world holding the Presbyterian system, which took place at Philadelphia, United States of America, last September, it was remitted to us as clerks of the Council to convey to you its brotherly salutations, and to express its very deep interest in the movement on which you are embarked, bearing, as it does, so close a resemblance to our own. We have much pleasure in assuring you that among the many Churches throughout the world embraced in our Alliance there prevails a very profound appreciation of the great spiritual work with which the name of Methodism is associated, as well as a grateful sense of the beneficial influence which, indirectly, that work has had on other Churches. We as cordially wish success to your present movement, and we hope that your experience of its benefits both in promoting brotherly fellowship, and in giving an impulse to the work of the Lord over the world, will be not inferior to that which it has been our privilege to have. In forming our alliance, we recorded our purpose to make no change in our fraternal relations to other Churches, but to be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer on the general principle maintained and taught in the Reformed Confessions that the Church of God on earth, though composed of many members, is one body in the communion of the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone are the infallible law. (Applause.) Permit us, in conclusion, to give expression to the desire which we know animates many of our brethren that this Œcumenical Conference may one day have a wider scope, and may lead ultimately to closer relations among Christian Churches that however separated otherwise are near each other in their faith, their spirit, and their aims. (Hear, hear.) In the fellowship and service of our common Lord, we remain, rev. fathers and brethren, in the name and by appointment of the Council of the Alliance of Reformed Churches throughout the world holding the Presbyterian system. [Signed] Rev. GEORGE BLACKIE (Edinburgh), and G. P. MATTHEWS (Quebec), Clerks of the Council.

Mr. MATHESON said: On behalf of the eldership of the Presbyterian Churches he wished to express the warm esteem and regard in which they held the dear brethren of the Methodist Churches. They had long known their catholic spirit and admired their earnest Christian zeal. He remembered that when the great disruption occurred in Scotland, and some of the best men of the Free Church came to England to claim the sympathy of the brethren of other Christian denominations, it was from the Wesleyan Methodists that the most prompt and hearty reception first came. What Presbyterian could have read the reports of the Conference now being held without being profoundly struck by the identity of views which had been promulgated upon great cardinal truths of their holy faith? He would also, in a single word, instance one great social question, upon which they had given no uncertain sound—he meant that of the great temperance reformation. (Loud applause.) He hoped that the voice which had gone forth from the Council upon that question would be echoed by other Christian communities, and be very influential in encouraging those who upon this question had nailed their colours to the mast. (Applause.)

PRESBYTERIAN CHURCH OF ENGLAND.

The deputation from the Presbyterian Church of England was introduced, comprising the Moderator, Rev. W. Kennedy Moore, D.D., Mr. Ballantyne, Rev. T. W. Brown, M.A., Rev. Walter Morrison, D.D., Rev. D. McEwan, D.D., Rev. J. T. Davidson, D.D., Rev. W. Dinwiddie, LL.D., Rev. Hugh S. Pattison, M.D., H. M. Matheson, Esq., Mr. D. Bruce, Mr. R. B. Turnbull, and Mr. Robert Wale.

Mr. BALLANTYNE read an address of welcome and fraternal greeting.*

Rev. DR. MORRISON said: Mr. Chairman and Christian friends,—You are our kindly hosts this evening; and, as the unworthy representative of the representatives of the Presbytery, I delight to think that I can cast myself on the courtesy of your forbearance. We should have had the presence of Dr. Edmond with us this evening; and not only so, but I think he would have spoken to you; and, possibly, he would wish that he were here just now in this comfortable meeting, if they have rough water on the Atlantic. (Laughter.) He is on his way to America, and very likely he will find some means of showing there the interest that Presbyterianism takes in Methodism. I may be allowed, Mr. Chairman, to express to you the satisfaction which is shared, I am sure, by the brethren of other denominations here that you have given a place in your programme to the receiving of deputations, and that such deputations have been appointed. I wish that there could be a Council of so œcumenical a character that deputations would be impossible—(applause)—there being no parties outside to send them; but until that consummation is reached I think that those councils do well that show by the receiving of deputations they do not believe that they represent the whole Church. (Hear, hear.) I should be sorry to think that Presbyterianism did so. I believe you have bishops, and they are honoured and useful; but I do not suppose you ascribe to them the power of communicating or transmitting orders. (Hear, hear.) You recognize, I am sure, as valid all orders that have come—not along a doubtful line, stretched around the earth, but straight from the living Head of the Church. (Applause.) I like a healthy denominationalism; I think it is wholesome. (Hear, hear.) Michael Faraday said: "I like a smith's shop and every thing about smithery; my father was a smith;" and I should not be very sorry to hear any one say, "I like a Methodist chapel, and every thing about Methodism; my father was a Methodist." I do not like when people make changes which are not of the nature of spiritual improvement, and are not made under the influence of spiritual growth. (Hear, hear.) I think the first duty of a denomination is to be denominational. If God has given us a special banner to be displayed in the cause of truth, we are bound to display it; it must be thrown upon the wind, and its legend must be legible. Let us be denominational: not Methodism, not Presbyterianism, is the Church of Christ. "There is something better than Protestantism," said Curran, and "that is Christianity." And there is something greater than Methodism and Presbyterianism, and Congregationalism, and Episcopacy, and all the others, namely, that which it takes them all to make up, the body of Christ. There is a universal Church, lofty as is the love of God, and ample as the wants of man. (Applause.)

I have a very easy and a very pleasant task. I have to express a little

*The copy of this Address was not received.—EDITORS.

further than has been done in the address the sentiments of Presbyterians towards you. Presbyterianism is in a sense to the front to-night; but it is only the low note of what will ascend into a climax. Presbyterianism resembles Methodism in this particular; it has had divisions—(laughter and applause)—but there has been in the Colonies, and here in England, some healing of divisions; in that resembling, I suppose I may say, the Methodism of the future. (Applause.) The address spoke of interpreting the feelings of the Presbyterian Church of England. An official document could not go any farther than to interpret the feelings of the body which it represented; but I am not under any such restriction as an individual; and without any special power of divination, I think I may endeavour to interpret the feelings of Presbyterians all over Scotland, and the colonies, and America, everywhere, and say, "We bid you God-speed." (Hear, hear.)

It is proper to say that I belong to a section of Presbyterians different to that represented by certain other members of the deputation. Ecclesiastically we are descended from the Erskines in Scotland; and I refer to these honoured men, because they were the instruments, under the providence of God, of doing a work on a smaller scale in the North, that your Wesleyan fathers and mothers were the instruments of doing here and over the world. George Whitefield visited Scotland to help in that work, and you know what happened. It is historical. The good men quarrelled. I am not here to be hard upon them because they followed a somewhat mistaken policy at first. They had a conference very soon after Whitefield went down. For what purpose? Not to say, "How we love one another," but to try to convert one another—or, rather, the Northerners thought they would convert Whitefield to Presbyterianism. The good men afterwards met, and we are told that they embraced each other with tears. I think it is better to begin as we are to-night with the embracing, and we will do without the tears, and we will do without the council for settling matters of controversy too. George Whitefield was asked to do one thing that we do not ask you to do. He was asked to confine his labours to the seceders in Scotland. Under the influence of good motives, they were afraid that if he preached in the churches of the Establishment their cause would be injured, and they regarded it as the cause of Christ. But George Whitefield was of a better spirit and a larger mind. God had sent him to do certain evangelistic work, and he would do it wherever God seemed to give him the opportunity, and God did bless his labours among the Established Churches. Now, we do not ask you to confine the benefit you are able to impart to us. Give it all round; do all the good you can to the Established Churches; we have only good will towards them as Churches. Do all the good you can to the Baptists and Congregationalists. Yes; they all need it very much—(laughter)—and do not spare us; and that you may be able to do the good, may you continue living.

Mr. Matheson referred to the reports of your meetings; and I am sure, while I have read reports of councils that seemed the reports of political gatherings, and while I have read reports of Congresses that seemed reports of Ecclesiastical Corporations, I could not help saying, "These are meetings of servants of Christ." So long as you are that, God will bless you, and make you a blessing. You have had difficulties in the past: you are having them now. One is the new difficulty of prosperity and wealth. You will be able to stand it where there is life. A Churchman was surprised once by the entrance of a visitor, who found him counting over the treasures of the religious house to which he belonged. He thought he would take the first word, and he said, "You see the Church is not now in the position in which it was, when it was obliged to say, 'Silver and gold I have none;'" to which the response was ready, "Neither in the position when it could say to the lame man, 'In the name of Jesus Christ of Nazareth, rise up and walk.'" May you

never know what it is to undergo the change from spiritual power to worldly wealth! (Hear, hear.) Methodism will be a power only so long as it is one of God's methods for evangelizing the world, and edifying his Church. (Applause.)

UNITED BRETHREN CHURCH.

THE deputation from the Church of the United Brethren, known in Great Britain as Moravians, comprise the Rev. Bishop Latrobe (Senior Bishop of that Church), the Rev. Wm. Taylor (President of the Conference in England), the Rev. Thos. Paddon (Secretary), the Rev. Wm. Robins, and the Rev. John Porter.

The address* was read by BISHOP TAYLOR.

BISHOP LATROBE said: I count it a very great honour that on this occasion I am permitted to be a representative among you of the ancient Episcopal Church of the United Brethren. (Applause.) The commission that we have received from the Bishops and Elders of our Church to come among you this evening is all the easier because we come among you as Methodists; not as strangers, but as brethren of one household, who have very much in common, because from our household your founder went forth. (Applause.) Nor shall our greeting be less cordial because we remember that some hundred years ago your fathers and our fathers had a misunderstanding. (Laughter.) I would God that in our days, along with the love that shall keep us from misunderstandings, we might have the zeal for truth that led, after all, to the misunderstanding—the unwillingness to give up that which God had taught the two sides. But this misunderstanding has been entirely cleared up long, long ago, and we thank your historians of later date—such as the Rev. Thos. Jackson, and others—that they have set the matter in the true light, and we both of us can discover now what the design of God was in the diversity of thought, and the diversity, apparently, and only apparently, of doctrine which led to this and to your moving forth in this land especially as the pioneers of evangelical doctrines.

Your committee thought quite right when they expressed the conviction that the Moravian Church, whose early associations with the Methodist body can never be forgotten, would like to be welcomed and to welcome you on such an occasion as this. We thank God for this outspoken appreciation of our feeling towards you, and we join with all the other Christian bodies who are here assembled in thanking God for the success which he has so eminently given to you in our land and in England, too. The "little one" that went out from the old Fetter-lane Chapel that stands to this day, and is one of the ancient things of London; (applause)—the "little one" that went forth from there, I believe, twelve in number, to the Foundry where you have wielded the hammer ever since, has become, not "a thousand," no, nor ten thousand, but thousands of thousands, and we say with you to-day, "The Lord hath done for you great things;" and I know your response is, "whereof we are glad." (Applause.) The subject seems to take me back four hundred years, to the time when God reared up our ancient Church, amid storms and trials, in Bohemia, where our brethren, whilst contending for the faith delivered to the saints, were all the time as anxious for union of spirit and union, if possible, of action with the children of God scattered abroad on the face of the earth, and sent per-

*The copy of this Address was not received.—EDITORS.

sons through all Europe to seek out the children of God wherever they could find them, and so to give them the right hand of fellowship. The bishop then referred to a Conference held in the year 1467 between the Bohemians and the Waldensians, the Bohemians returning home with the episcopacy given to them from the ancient Waldensian body by their last bishop, Stephen, who very likely in consequence of that act in a subsequent persecution won the martyr's crown. He concluded by giving the Methodist bodies the hearty salutations of the United Brethren in the name of the Lord.

BAPTIST CHURCHES OF GREAT BRITAIN.

THE deputation from the Baptist Churches of Great Britain, comprised the Rev. H. Dowson (President of the Baptist Union), Rev. J. Jenkins-Brown (Vice-president), Rev. W. Sampson (Secretary), Rev. S. V. Timms (President of the London Baptist Association), Rev. Dr. Stanford (Vice-president), Rev. H. R. Martin (Secretary), and the Rev. J. P. Chown.

REV. H. DOWSON: Mr. Chairman and Christian friends,—There have been so many excellent sentiments uttered to-night—so truthful, so appropriate, and so loving, that it is scarcely necessary that I should detain your attention but for a few moments. Before the address is read by my esteemed friend, the Rev. William Sampson, permit me to say that it affords myself and brethren very great satisfaction that we have an opportunity on this occasion of tendering to yourself and the Wesleyan body the expression of our cordial and fraternal greetings. (Applause.) Your annual assemblies have always excited interest with us in common with other evangelical denominations of Christians. We have sympathised with you in your reverses, and we have not been envious at your successes, but have been enabled, I trust, with true heartiness to wish you God-speed in the great work to which the Head of the Church has evidently called you, and in the midst of which He has so greatly blessed you. But this Conference has its peculiar interest, for you have gathered from various parts of the globe brethren who have borne the burden and heat of the day, who have faced difficulties which we in this land of light and privilege have not had to encounter, and who have sought to pierce the darkness of a heathen superstition and barbarism with the only true light which can bless and elevate the souls of men; and you have proved in distant lands—and I had almost said in all languages and climes—that the Gospel of the Lord Jesus Christ even in the face of the greatest difficulties and under most disadvantageous circumstances wherever it is faithfully preached is the power of God unto salvation. (Applause.)

Not only are your labours in foreign lands a source of congratulation and of triumph, but there are some instances of your efforts at home which deserve special notice. We rejoice that you have kindled the lamp of truth in obscure hamlets and villages; and as we travel from one place to another, sometimes seeking recreation, we are delighted to see these spots of verdure in places that seemed to be desolate of religious cultivation; and those unpretending houses of prayer which are scattered about this land are, to my mind, stronger proofs of your Christian liberality and energy than the more costly buildings with which you have adorned our towns and cities. (Applause.) We are thankful for your spiritual conservatism—that in every pulpit in this land Christ is preached—(hear, hear)—for you are “not ashamed of the Gospel of

Christ,"—that the great doctrines of His divinity, of His atonement, justification by faith and salvation by the grace of God are sounded in the midst of your assemblies and made a blessing to many. (Applause.) And it has been my privilege to be acquainted with some of your most eminent men through a long course of ministry. I have been brought in contact with Dr. Bunting, with that eminent and charming preacher, Dr. Newton, and the eloquent and lamented Dr. Punshon. (Applause.) With these men I have held from time to time Christian fellowship. They were men of great mental energy; they were men of great moral power; they were men of spiritual influence, whose hearts were pervaded by the love of Christ; and I can not utter a better wish, or breathe a more appropriate prayer, than that the mantle of these sainted men may fall upon their successors, and that the Spirit that energised them may move in all your assemblies and consecrate your holy work. (Applause.)

The Rev. WILLIAM SAMPSON said that the Rev. Dr. Landels, of Regent's Park, was, unhappily, unable to be present, and he was also commissioned to say that their brother, Mr. Spurgeon, whose praise was in all the Churches—(applause)—would have been present but for another engagement. He then read an address of welcome from the Baptist Union of Great Britain and Ireland.*

Rev. J. P. CHOWN, in response to repeated calls, said: Allow me, my beloved Christian friends, simply to say one word in the expression of the great joy and pleasure and privilege that I feel it to be here. We are very much nearer together than we are sometimes accustomed to suppose. As our dear friend Mr. Spurgeon said in my hearing once, we Baptists believe that if a man is saved, it will be by Divine grace, and if he is lost that will be by his own unbelief and sin; and you Wesleyan brethren believe that if he is lost it will be by his own unbelief and sin, and if he is saved it will be by the grace of God. (Applause.) So we can afford to unite together in that in which there shall be no real difference—as our dear friend Mr. Dowson said, we are all one. All my life I have had abundant reason to thank God for the love and zeal and energy of our beloved Wesleyan brethren. I have never been a local preacher among you, but when I was a little boy I used to travel with my uncle, who was one for fifty years—(applause)—and I am not sure that I did not get the first idea of preaching then. I may mention that I have been interested in your body and its work for a very considerable period; for I remember very distinctly, though I am less than a hundred to-day, when the late Dr. Waddy—(applause)—was junior preacher, and his father was superintendent of the Northampton circuit. That is a long time ago, and I from then till now have always cherished for you a feeling of love and honour that no words of mine can ever express. Permit me to say how very heartily and fervently I crave for you all the best of blessings, and wish you God-speed. (Applause.)

CONGREGATIONAL CHURCHES.

THE deputation from the Congregationalists of England and Wales comprised the Rev. Dr. Kennedy and the Rev. Dr. Newth.

Rev. DR. KENNEDY, after apologizing for the absence of the Rev. Joshua Harrison and the Rev. F. Allon, Chairman of the Congregational Union, who, he said, was far distant from London,

*The copy of this Address was not received.—EDITORS.

overwhelmed with anxieties connected with his own office as chairman of the Union, read the following address:

The Congregational Union of England and Wales has through its committee, deputed us to convey its Christian greetings to the Œcumenical Methodist Conference. In fulfilling our mission, we unite with you in fervent thanksgiving to God for the rich blessing which has rested on the spiritual successors of John Wesley, and on the communities which bear his name, or which, without assuming the name, have sprung from the great spiritual movement with which his name is identified. We need no statistics to assure us that the fruits of what you call Methodism have been many and blessed. In the words of the Apostle, your faith is spoken of throughout the world, and there are few parts of the world in which it has not "wrought righteousness, turned to flight armies of the aliens," and won souls for the kingdom of God. We thankfully acknowledge that the revival which began with the labors of the Oxford Methodists—Wesley and Whitefield—was shared, and continues, probably, to be shared, by other sections of the Church. The whole blessing was not condensed into the Wesleyan mould; it came from Christ himself, and by his grace it exercised a quickening influence over Churches which already had a long history, but which, though orthodox, greatly needed a time of revival and refreshing from the presence of the Lord. There are several aspects of your Conference which we regard with great interest. We offer you most hearty congratulation that you have been able to collect and to combine into a harmonious whole for worship and council, all the organised societies which hold the distinctive theology of Wesley, and profess, more or less, a Methodist constitution. The occasions which separated some of these societies from the parent stem were not friendly, and the separations were accompanied, in some instances at least, it must be confessed, with painful manifestations of human infirmity; but now, at no great distance of time from the date of some of them, Christian charity, or, as the Revisers (of whom my honored colleague to-night is one) instruct us to say, "Christian love," has annihilated the gulf and brought together in a spirit of honest affection and mutual confidence the representatives of these differing bodies. This is a matter of interest and an occasion of deep satisfaction, not to you only but to all who concern themselves in a catholic spirit with the honor and progress of the kingdom of God. We observe likewise, with intense pleasure, the presence among you, on equal terms, of brethren who do not belong to what used to be proudly called the Caucasian race. (Applause.) Historians credit the Independents of a former age with an intense love of liberty, and with having contributed not a little to the working out of the liberties which England now enjoys. The descendants of these old Independents believe—and if we are too bold in saying it, forgive us—that they inherit the spirit of their ancestors; and few subjects of public concern have moved them more profoundly or roused them to more passionate efforts than the emancipation from bondage of the sons of Africa, first in our own West Indian colonies, and then in the United States of America. (Applause.) To-day England and America can thank God, not in a spirit of Phariseeism—the memories of the past are too fresh and humiliating to allow such a spirit to arise—still they can thank God devoutly that no slave can breathe their air; and we thank God that in your Conference there has been no distinction between the children of Japhet and the children of Ham. (Applause.) Christianity, brethren, let us say, in conclusion, is a larger thing and a better thing than either your Methodism or our Congregationalism, than either Episcopacy or Presbytery. All our systems may be Christian, but none of them is

Christianity. On this platform to-night we acknowledge your Christianity, and you acknowledge ours. We are fellow-servants of the one Master and fellow-soldiers under one Captain. The work and war to which Christ has called us are his work and warfare, and we should all have no deeper solicitude than that we should be found spiritually qualified for a service so divine and holy. Brethren, we pray for you and ask you to pray for us, that we may be found worthy of our calling.—Signed, on behalf of the Congregational Union of England and Wales, JOHN KENNEDY and SAMUEL NEWTH.

Dr. KENNEDY said: After all that has been addressed to you to-night I should feel myself guilty of an unpardonable sin if I ventured to utter a speech. I will only say this, that being no prophet, nor the son of a prophet, though an evangelist, and the son of an evangelist, I can not foretell the future of Methodism, or the future of Congregationalism, or the future of Presbyterianism, but I can foretell the future of Christianity. (Applause.) Whatever difficulties await its progress in the future, whatever enemies arise to destroy it, if by any means they might, I believe that Christianity is not of man but of God, and that being of God it is under His protection, and that the Gospel will continue to the end of the world to be the "power of God unto salvation." "The kings of the earth may take council together," so-called wise men may take council together; "but the Lord will have them all in derision." His grace will become to the world a power of healing and salvation, and Christ shall "see the travail of His soul and shall be satisfied." In this spirit I know you are one with me, and to me it is a matter of the greatest possible pleasure to be here to-night and to represent a body which I trust is worthy of some honour and confidence, even if it do not bear the name of Methodist. (Applause.)

Rev. Dr. NEWTH also addressed the meeting.*

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The Rev. J. DUNLOP and the Rev. W. ROSE were introduced as representatives of this Society.

Rev. J. DUNLOP said: Mr. Chairman and dear Christian friends,—It is meet, I think, that the Jews should be represented on this platform to-night. The British Society is a kind of small Evangelical Alliance, and a large section of that alliance belongs to the Methodist denomination. Dr. Punshon was one of our best friends, Dr. Rigg is now one of our honorary secretaries, and the Rev. William Arthur is one of our members of Council. (Applause.) One of the most interesting things that I ever came in contact with in our own land I found in a large Wesleyan chapel in the Midland counties. I was going then on a deputation on behalf of this society, and was told I should see something in the pulpit that would delight me. On the Saturday night when I got there I was so anxious that I asked my friend to allow me to enter the chapel; he did so, and going up into the pulpit, I saw printed in the pulpit these grand words, that ought to be printed in all the Gospel pulpits throughout Great Britain and throughout the world: "Pray for the Jews." I have often wished that all Gospel pulpits would have this, not only inside for the minister, but outside for the people; for, depend upon it, the success of the Church of Christ is bound up with Jewish missions. I am glad to find so much interest taken in Jewish missions throughout the Methodist body, and I have great pleasure in saying to

*Address not published in the Daily Recorder.—EDITORS.

you on behalf of the society God-speed. Our success is bound up with you, and your success is bound up with us. God speed you in your work for the evangelization of the world! (Applause.)

RESPONSE BY REV. MATTHEW SIMPSON, D. D., LL. D.,

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

BISHOP SIMPSON said : The reception of the deputations is now ended, and we shall have some replies from different sections of the Churches represented in our Conference. I have been requested by the committee to say a few words on behalf of the Episcopal Methodist Churches of America. (Applause.) Our Churches and our people, so far as I know, most cordially greet the brethren of all denominations which have been represented here this evening. We know and love the friends of the Presbyterian brethren, looking to Scotland, as we are accustomed to do, for many of our earliest professors and presidents of our colleges, and receiving from Scotland through the north of Ireland in large masses that Scotch-Irish population which laid the foundation of many flourishing colonies in our country. So, too, we are brought into contact with the Baptists, and, as has been said of themselves this evening, we find the Baptists almost wherever we go, scattered among the people as we are scattered and working in a great measure on the same great platform. The Moravians, though not so numerous, receive our affection and most fraternal feelings, accustomed as we have been to read of Mr. Wesley as having had those interesting conversations with Count Zinzendorf; and so the Methodists of America fraternise most joyfully and gladly with our brethren of other denominations. (Applause.)

I can only join in wishing that the time might soon come when we could stand more closely together, not in organic union, but in presenting before the world the unity of affection and love, the unity of Christian effort more earnest for the souls of men in all parts of the world. For myself I want to say that I have had some close connections with these bodies. I visited Herrnhut a number of years ago, and saw their order. About the same time I was a member of the Evangelical Alliance Meeting at Berlin, and we were received by the King of Prussia at Potsdam. When I was introduced, he asked me where my diocese was. Well, as we have no diocese in our country, I was rather at a loss, and I said to him: "I live in Pennsylvania." He said, "O, that is not it. I want to know what your district is over which you preside." "Well," said I, "may it please your majesty, we have no particular districts; we travel at large over the country." "O yes," said he in a moment, "you are like the Herrnhuters." He understood their Episcopacy: it was a type of ours.

As for myself, in religious training I come on the one side from the Scotch-Irish—these Presbyterians represented here. My father's family were from Ireland, and from Scotland before that time; and so, on my father's side, I am about half Presbyterian. (Laughter.) My mother was of an old American family, and was a Baptist—(laughter)—and so the Baptist and the Presbyterian uniting formed a Methodist. (Great laughter.) I mention this as a type of the coming union. (Laughter.) I rejoice to meet with my brothers of all these denominations, and to bid them God-speed. It may be a little time in our own Methodist bodies before we attain present and perfect unity. I have stood in our own country by the side of great rivers where they come together, and I have noticed the flow of the waters, that although they come together, perhaps for two or three miles, the streams seem to keep a little to their own sides of the shore. But by-and-by they forget it all; the drops mingle into one, and no one can tell whence they came. (Applause.)

So may it be with all Christians of all denominations—melting into the Spirit of Christ, and doing good through all the world.

RESPONSE BY REV. GEORGE OSBORN, D. D.,

PRESIDENT OF THE WESLEYAN METHODIST CONFERENCE.

DR. OSBORN said: I am here, as you well know, to represent the old, original Wesleyan Methodists. ("Primitive," some one responded.) (Laughter.) No, I won't say *Primitive*—(laughter)—because I am sure that would convey an incorrect impression—but the old, original Wesleyan Methodists; and on their behalf, and in their name, humbly and respectfully to thank the brethren who have addressed us this evening from the Presbyterian body, from the Moravian body, from the Baptist body, from the Congregationalist body, and from the Jews' Society, for those kind sentiments which they have been pleased to express, for that appreciation of our unworthy character to which they have given utterance, and for those good wishes which on this occasion they have so freely and so eloquently poured forth. As we have been speaking on the subject of hymnology to-day, and this is an adjourned meeting of the Conference, it did occur to me that if I could find a Moravian verse, and a Presbyterian verse, and a Baptist verse, and a Congregationalist verse, the best thing I could do would be to recite it, and give them a welcome in the shape and form with which we are both familiar; but for the life of me they won't come just now. (Laughter.) I can remember a Presbyterian verse which, forty-five years ago, when, with many of the glorious old Presbyterians with whom I was then on terms of familiarity, not to say intimacy, Dr. Candlish, Dr. Duff, Dr. Buchanan, Dr. Cunningham, Dr. John Brown, Dr. William Symington, and a score of others, I used to delight in singing:

"Behold how good a thing it is,
And how becoming well,
Together, such as brethren are,
In unity to dwell."

(Applause.) And the other verse that comes at this moment into my mind is a Baptist verse:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

We all agree how good and pleasant it is to look one another in the face; not to provoke one another to renew hostilities or to envenom existing controversies; but to see how much we can diminish the area of controversy—(hear, hear)—how much we can enlarge the area of agreement, how much we can assist one another in a common struggle against the common enemy of God and man. (Applause.) Those great and holy men of whom I have just spoken, and not a few others with whom it was my happiness to be associated at the time to which I refer, in an attempt to promote Christian union held with me and I with them, that our union is to be sought, not in a uniform system of Church government, not in uniform standpoints of doctrine, but by the cultivation of a uniform love; and that it is by the cultivation of the principle of Christian love that the essential unity which really subsists, although sometimes we find it hard to manifest, will become increasingly manifold, until the world is compelled to own it.

But that cultivation and development of mutual love absolutely requires intercourse as frequent as we can make it; the wider we stand apart the wider we shall keep apart, and the oftener we come together the oftener we shall like to come together, and the better we know one

another the better we shall like one another; and therefore, at meetings like these, although they may of necessity be few, and be (whenever they are held), I was going to say conscientiously attended, every opportunity should be given in the manner just now indicated, to set forth that in heart we are one, however our respective intellectual convictions may differ, and however our external forms may differ. At the throne of grace there is no perceptible difference whatever, and before the throne of glory, to which, I trust, we are all hastening, what difference will there be? What do those blessed men of whom I have now spoken, who are all gone, not one of whom is here on earth—after forty-five years, what do they think now of our attempts to approximate? And what shall I think forty-five years hence of our attempts to approximate? Shall I regard them? Do they now regard them? I have held to this principle from the beginning of my long ministry. Every year confirms me in it; and now, perhaps, on the brink of that world to which they are gone, I would only express, in the words of John Wesley, his ideal of Christian unity, and pray that we may be enabled to realize it:

“Many are we now, and one
 We who Jesus have put on.
 There is neither bond nor free,
 Male nor female, Lord, in thee!
 Love, like death, hath all destroyed,
 Rendered all distinctions void;
 Names and sects, and parties fall;
 Thou, O Christ, art all in all!” (Applause.)

RESPONSE BY REV. W. B. REID,

PRESIDENT OF THE BIBLE CHRISTIAN CHURCHES.

Mr. REID said he believed he should correctly express the sentiments of all the bodies that were represented when he said that they heartily reciprocated the kind and fraternal greetings to which it had been their pleasure to listen. In common with all the sections of the Methodist family, and of all the families of Christendom, they would hail with interest and delight the assembly of such a council as would comprise representatives from all those who held the headship and faith of the Lord Jesus Christ. Whilst holding to those doctrines which with so much stability and fixity had been held by the Methodist bodies, and adhering to those usages which they had preserved in common to so large an extent, yet they might be permitted to yearn after a wider and fuller catholicity than had yet obtained. They had heard once and again of divisions, and certainly the time had been when the various phases of Christian doctrine had been vividly and distinctly expressed, and when the several forms of Church polity had been illustrated, to say the least, with equal amplitude and emphasis, and yet possibly they were reaching a period when they would look not to the extension or even the overshadowing of any one of those phases of faith and practice; but to such a reconciliation of the whole as should take place when their Lord the great Head of the whole Church should reconcile all things unto Himself, both which were in heaven and which were on earth—(applause)—and should make them to be beautiful as the rainbow which surrounds the throne.

RESPONSE BY REV. JAMES GARDNER, D. D.,

OF THE CANADA METHODIST CHURCH.

DR. GARDNER, after expressing a desire to repeat the sentiments to which utterance had already been given, said in their distant geographical position in Canada they were not separated by any estrangements, any doctrine or usage or sympathy or fraternity, either from

their own Methodist people in other parts of the world or from the branches of the several bodies represented that evening. It had been his privilege for more than forty years to co-operate in several departments of Christian enterprise and activity most cordially with all these branches, save the Moravians, not having met those honoured people in the range of his special ministration. They treated each other with great courtesy, with Christian kindness, with brotherly love, occupying often each other's pulpits, bearing one another's burdens, and so attempting mutually in the name of Christ to fulfil His law. (Applause.) Having these privileges, he had scarcely been able to decide that there was really a distinction in the branches of the Church where they met away near sunset.

Once and again it had been his privilege, with other brethren, to tread that far-distant west to which they were inviting the overflow population of Great Britain and the Continent, because they had room for them all, and a place in which they might carve out an honoured position and greatly increase the interest of the new settlements by bringing with them a fervent piety, a true loyalty, and a broad Christian catholicity—the charity and love of Jesus Christ. (Applause.) In the name of the five Methodist churches of Canada he desired to extend to the deputations, and to those whom they represented, their most affectionate response, not simply formal or barely cordial, but most affectionate and most devout; for in love to God, in love to souls, in love to each other, and in love to their common Christianity, they claimed to be peers with the most earnest and the most devoted of God's dear servants in any and in all the Evangelical Churches of the land. (Applause.)

The proceedings were brought to a close by the Benediction.

PUBLIC MEETINGS, SERVICES, AND RECEPTIONS.

PUBLIC MEETINGS IN LONDON.

(a) Numerous meetings were held during the Conference in the Methodist chapels of London in connection with local religious objects, and for Christian fellowship; and in these meetings Representatives, especially from America and Canada, took a prominent part.

(b) Three large central meetings were held at Exeter Hall, as follows:

On Monday evening, September 12th, the meeting was under the presidency of General Clinton B. Fisk, of New York: the subject being *Methodist Work on the Continent of America*. The speakers were the Rev. Dr. O. H. Tiffany, Rev. Dr. J. M. King, Rev. Dr. A. W. Wilson, John Macdonald, Esq., Rev. Dr. Southerland, and Bishop Dickerson.

On Tuesday evening, September 13th, the meeting was under the presidency of S. D. Waddy, Esq., Q.C.; the subject for consideration being *Methodist Work in India, China, and Japan*. The speakers were Rev. Robert Stephenson, Rev. Dr. R. S. Maclay, Rev. Dr. J. W. Waugh, Rev. Dr. A. Sutherland, and Rev. David Hill.

On Wednesday evening, September 14th, the meeting was under the presidency of Governor E. O. Stannard, of St. Louis; the subject being *Methodism in Australia and Australasian Missions*. The speakers were

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the Rev. John Watsford, Rev. A. Reid, Rev. J. D. Dodgson, S. S. Barton, and P. C. Kendall.

[We regret the necessity of omitting the Addresses at these meetings as published in the *Daily Recorder*. Their insertion here would increase the volume to about seven hundred pages, whereas, in view of the proposition for the publication of the Journal, accepted by the Conference, we are not at liberty to so far exceed the specified size of volume.—
EDITORS.]

PROVINCIAL MEETINGS.

An important feature, and, as it proved, one of the most successful in connection with the Conference proceedings, was the holding of central meetings in several conveniently-situated provincial towns of England. The meetings, six in number, were held at Bristol, Leeds, Truro, Newcastle-on-Tyne, Hanley, and Birmingham. The following list contains the names of the representatives who attended the provincial meetings as deputations from the Conference:—

BRISTOL, September 21st and 22nd, REV. BISHOP PECK, D.D., LL.D., REV.

J. M. WALDEN, D.D., LL.D., REV. BISHOP WOOD, REV. J. C. PRICE.

LEEDS, September 21st and 22nd, REV. BISHOP SIMPSON, REV. BISHOP

DICKERSON, D.D., REV. G. R. CROOKS, D.D., LL.D., REV. A. W. WILSON, D.D., REV. DAVID MORTON, GEN. CLINTON B. FISK.

TRURO, September 21st and 22nd, REV. A. C. GEORGE, D.D.; REV. A. EDWARDS, D.D., HON. G. W. FROST.

NEWCASTLE-ON-TYNE, September 22nd, 23rd, and 25th, REV. O. H. TIFFANY, D.D., REV. W. P. HARRISON, D.D., REV. G. R. CROOKS, D.D., LL.D., REV. J. B. MCFERRIN, D.D., REV. S. L. BALDWIN, D.D., HON. OLIVER HOYT, ESQ.

HANLEY, September 25th and 26th, REV. PARK S. DONELSON, D.D., HON. J. WOFFORD TUCKER.

BIRMINGHAM, September 28th, REV. BISHOP DICKERSON, D.D., REV. W. P. HARRISON, D.D., REV. A. C. GEORGE, D.D., REV. T. D. DODGSON, GEN. CLINTON B. FISK.

SUNDAY SERVICES IN LONDON.

Arrangements were made by the Committee for the Services in most of the Methodist chapels in and around London to be conducted on Sunday, September 11th and September 18th, by delegates to the Conference. By this arrangement most of the Ministers in attendance had an opportunity of preaching in London pulpits.

RECEPTIONS IN LONDON.

(a) The Religious Tract Society of London entertained the Conference to breakfast at Exeter Hall, on Tuesday, September 6th. The Treasurer of the Society presided. The meeting was addressed by the President of the Wesleyan Conference, the Revs. Dr. Craig, Bishop Simpson, the Lord Mayor, Bishop Payne, Rev. W. Hocart, Rev. W. Arthur, Rev. E. E. Jenkins, Rev. Bishop McTyeire, Rev. Dr. Cooke, Rev. C. Kendall, Rev. Dr. Stoughton, and Rev. W. Griffith.

(b) The Right Hon. the Lord Mayor of London (W. McArthur, Esq., M. P.) and the Lady Mayoress gave a reception at the Mansion House, on Wednesday evening, September 7th, to the delegates attending the Conference, and to ministers in London who had been invited to meet them. The State Apartments were thrown open to the guests, who numbered upwards of one thousand. The Lord Mayor and Lady Mayoress were attended by the Sword and Mace Bearers, and City Marshal. Mr. Alderman Fowler, M.P., senior Sheriff, and Mr. A. M'Arthur, M.P., and other Members of Parliament, were present. The band of the Coldstream Guards played a selection of music. After the reception the Lord Mayor entered the Egyptian Hall, and a series of short addresses were delivered. The Lord Mayor said that there never was a period when the different bodies of Methodism in this country had a more fraternal feeling towards each other than prevailed amongst them at the present time, and he hoped the day was not far distant when they might all come nearer still to each other. Addresses were delivered by the Rev. W. Arthur, Bishop Warren, General Fisk, Dr. Tiffany, Bishop Payne, Dr. Newman, Dr. McFerrin, and Dr. Payne.

NOTES FROM THE PRESS OF ENGLAND.

THE Methodist Ecumenical Conference engaged the attention of both the secular and religious press of England, and was the occasion of many editorial articles and paragraphs—most of them kind in spirit and complimentary. We have not space to publish a tithe of these, but think it will add to the interest of this volume to fill up the few pages in this last form with extracts which give the general drift of the utterances both of the London and provincial press. More than one important article appeared in the *Times* and other London papers, but we cannot give any of them in full—only excerpts.—AMERICAN EDITORS.

The London Times: The Pan-Anglican Synods at Lambeth probably suggested the Methodist Ecumenical Conference which is to meet at the City-road Wesleyan Chapel. The Conference is, however, at once narrower and deeper in its basis than the Synod. . . . By the theory of an Episcopal church an assembly of bishops such as has more than once responded to the invitation of the Archbishop of Canterbury has sovereign rights. . . . The four hundred delegates of Methodism disclaim all pretension to be legislators. The various branches which share the common denomination of Methodists are at least as independent of one another as the Episcopal churches of England and Scotland, of Ireland since its disestablishment, of the United States, and of Canada. They have set up varying institutions. Several are under bishops, though they are not, therefore, the more prelatical. In some the Presbyterian type is more sacerdotal than in others. It would have been impossible for their representatives in the City-road to legislate for all these distinct requirements, could they have been commissioned for such a purpose by their constituents. They are gathered simply to confer and consult, as the programme of their convocation stated, "for co-operation, not for consolidation." A Lambeth Synod

desires uniformity as its ideal; the Methodist Conference desires, "not uniformity, but unity." The Œcumenical Conference will present a spectacle of imposing variety with its bishops, its negroes, and its delegates of Continental chapels; at bottom it is a monster class-meeting, assembled to pray and confess and hear confessions, and to collect subscriptions for the more speedy distribution of the rest of mankind into weekly classes. Its discussions may not be very brilliant, or even enlightening to the general public. No encyclicals will issue from it for the government of the several Methodist communities. On the other hand, the temper of its deliberations, and the directions they spontaneously take, will teach those who have the key to the language in which they are couched as much of the prospects of Methodism on both sides of the Atlantic as if they had traveled in person through the whole Methodist world. Methodism was never more prosperous than now since its early militant stage. Could Methodism be absorbed back into the Church, as for this and profounder reasons it can not be, the only result might be to prepare materials for another vast internal convulsion. It may be doubted whether the Church of England, with virtues in its own sphere unequalled by any other ecclesiastical system, could without violence widen its borders to house Methodism. There can be little doubt that the experiment, now that Methodism exists and is very content to exist, would not be worth making, were the chances of success tenfold what they are. Methodists can best follow their bent without lowering their voices to the modest level of Church plain song. Churchmen, reticent and bashful, would be incommoded by being called upon to raise their note of emotion to the pitch of a Methodist prayer-meeting. The grooves in which the two lines of devotion proceed suit well the wheels which have learnt to run in them. The peril of collision is, perhaps, the less the more deeply they are cut, and the more completely acknowledged the impracticability of their nearer approximation.

The Daily Chronicle: Never before has such a Conference been held. Not merely the Methodist Churches of America, Africa, and Australasia, but all the offshoots of the original Methodist body in this country will be represented in this Œcumenical Conference. It is a felicitous circumstance that on the occasion of such an unprecedented gathering in the British metropolis, the Lord Mayor of London should happen to be a Wesleyan and the son of a Wesleyan minister. Equally singular is the fact that the Lady Mayoress is the daughter of a Wesleyan minister; so that in the civic palace the members of the Conference will be certain to receive a cordial welcome. It is less than a century and a half since the Methodist Society was founded, and its adherents are numbered by millions. Indeed, a late President of the Wesleyan Conference quoted statistics to prove that the adherents of Methodism throughout the world outnumber those of the Anglican Church. This wondrous system is, as we have shown, of comparatively recent growth, and there is no sign of lessened vitality. On the contrary, its numbers continue to increase, and it manfully upholds the doctrines of pure orthodoxy. In London and in all the great towns of England the magnificent chapels of the Methodists testify to the vigour of their religious life; while in America Methodism is the dominant form of religion. The system which thus exercises so potent an influence on the religious life of the world furnishes proof of Macaulay's assertion that John Wesley "possessed a genius for government not inferior to that of Richelieu," for the founder of the Society laid down the lines upon which it rests to this day, and upon which it will continue to rest.

In the doctrines of the Methodists there is little which is different from those of the Church of England; and even the Liturgy of the Church is used as the form of worship in many of the Methodist chapels.

It is scarcely surprising that, under these circumstances, many eminent Churchmen should dream of reconciliation; but we think such hopes are not destined to be realised. Every year, in fact, renders it more difficult for the Wesleyans to go back to the Church. We do not think any advantage would be gained to the cause of religion by such a fusion. The Methodists have done much to revivify the Church, and have won notable triumphs in the work of evangelisation. If all the clergy of the Established Church would display a fraternal spirit towards the Wesleyans, recognising them as earnest workers in the same field, the cause of religion would be advanced. . . . The work done by the Methodists is recognised by the highest in the land. Not many months ago the Duchess of Connaught opened a bazaar in aid of this work in the Army and Navy; and the Duke himself has borne willing testimony to the value of the labours which the Wesleyan ministers perform among our soldiers. In many ways and by various means the cause of religion may be advanced; and the Methodist Ecumenical Conference will indicate how all the Christian Churches may labour in the interests of humanity.

The Echo: A century and a-half ago England was just beginning to feel the influence of that great Evangelical revival which has proved to be the most powerful religious movement since the Reformation. The central figure was John Wesley. As a preacher he was surpassed by Whitefield, and there were many men, both in the Established Church and outside of it, who largely aided in the work; but Wesley had the powers of a successful organizer and administrator, and, driven by the Bishops and Clergy into a kind of semi-nonconformity, he became the unwilling founder of a Church whose adherents are now counted by millions, and are to be found in every quarter of the globe. This week the Ecumenical Conference of the various Methodist Churches commences its sittings—a body of four hundred delegates, who are said to represent some millions of Church communicants and a far larger number of people more or less closely attached to Methodism. One of the most practical questions to be considered is the best mode of avoiding waste and rivalries—a matter of infinite importance to other religious bodies besides Methodists, but of special interest to Methodists in this country, who are split up into half-a-dozen organisations which hitherto have for the most part pursued their labours apart without considering, when a fresh station is occupied, whether the ground has not been sufficiently covered already by some other Methodist body. . . . Considering that the latest Methodist secession has receded so far into the past a pan-Methodist Conference need not be wondered at, especially when we consider the progress of the old Wesleyan body in a liberal direction. The days are passed when Wesleyanism could be counted as a powerful political Conservative force. Of late years, with one or two solitary exceptions, like that of Mr. Richard Haworth, of Manchester, the leading men of the Wesleyan laity have been staunch political Liberals. To the outside world the names of the M'Arthurs, and of the Holdens, of Waddy, and Shepherd Allen, and Howard, and Lycett, have been sufficiently prominent, but these are only representatives of a host of obscurer men. Not a few of these are as pronounced in their hostility to Church establishments as the foremost lay representatives of the older nonconformity. The Home Reunion Society may continue to dream its dreams of the absorption of Wesleyans into the Anglican Church, but it is evident to every onlooker that the bias of the old Wesleyan body is towards Methodist reunion; and that, if this is accomplished, the hope of absorption into the Anglican Church is farther off than ever. The independent attitude of leading Wesleyans towards the Church of England is pronounced enough already, but amalgamated Methodism would place conservative Methodists in an absolutely hopeless minority.

Daily Telegraph: The idea of a Wesleyan Œcumenical Council originated in that natural source of vast designs, the United States, where Methodism in various forms has deep root and flourishes exceedingly. . . . The Pan-Wesleyan Conference will, in the strictest sense, justify its designation, since every sect able to trace its origin to Methodism, though it may have discarded the name, finds the door open. . . . When it is remembered that the history of these bodies represents a good deal of painful disruption as well as friction arising out of differences which, though slight, partisan feeling is apt to magnify, and when it is stated that the preliminary arrangements have been made in the most complete harmony, we are bound to recognise the existence and influence of a spirit often sadly wanting as between sect and sect, yet absolutely essential to the securing of their common end. . . . In the words of the Œcumenical Committee, the Conference meets "not for consolidation but for co-operation." It would be well if this definition of Methodist purpose found acceptance outside the ranks of John Wesley's followers, and thus worked to make the denominations now fighting each for its own hand show a united front against the common foe. . . . To a large number of English citizens the occasion is one of absorbing interest, as presenting a magnificent demonstration of the hold which their Church has obtained upon the world. Philanthropists will see in it evidence of great resources devoted to the best interests of mankind; and even those who regard the Council as no more than an 'incident of history will underscore it as one of the largest and most important representative gatherings in the annals of Protestantism.

The Christian World: We may hope that such interchanges and collision of opinion will strike out some new and fertile lines of operation which will be fruitful of good not only to Methodism, but to Christianity at large. It is too soon to estimate all the advantages of this noticeable Pan-Methodist gathering. But, as the official letter of the American Churches in one of their first communications suggested, it will tend to harmonise and unify the different Methodist organisations, to break down caste and local prejudices, and to bind together in closest fellowship a people essentially one in doctrine, spirit, and purpose. It will be a grand demonstration of Christian unity, and of the beneficial power of those Evangelical and Protestant principles upon which the practical creed and operations of most of the great Churches of English-speaking populations are based. It will help to find room for more friendly co-operation of the Churches at home; it will help to smooth down national jealousies and prejudice in other countries, notably in England and America—the two great centres of Methodism; it will widen sympathies with respect to the great work of the mission-field, and serve to teach how to avoid friction and waste in planting agencies and extending Christianity in heathen lands. Both at home and abroad a bad impression is being made by the multiplied rivalries of Methodist chapels and ministers, crowded together in one centre, instead of being wisely spread over neighbourhoods where they are more needed. We may hope, too, that not only will greater attention be drawn to Methodism, and, through the greater knowledge diffused, more justice be done to it by the Press both here and in other lands, but that the ministers and members of that Church will henceforth take a wider outlook upon the world, have a wider sympathy with its literature, its politics, and its mental struggles, enter into a more catholic union with other Churches, and, whilst not less earnest and corporate in its action, be more universal in its aims, and more comprehensive in relation to the true spirit of Christianity and the actual needs of the world.

The Western Morning News: At ten o'clock yesterday morning, September 7th, the Methodist Chapel in City-road, London, was filled from

end to end by the delegates to the Ecumenical Conference of Methodism, assembled from every quarter of the world. . . . Just as City-road Chapel has been for more than a century the centre of Methodism in name, yesterday the idea expressed in the words was for the first time fully realised. The intellectual and spiritual leaders of the many millions of people whose religious life is moulded on the lines laid down by John Wesley were gathered in the church which the founder of the Methodist Connexion designed. The spirit which is likely to animate the Conference, and the renewal of old ties likely to result, were illustrated in the introductory proceedings, which were characterized by warmth.

The Liverpool Mail: The Lord Mayor of London, who has been a generous benefactor to the cause of Wesleyanism both in England and Ireland, is to be congratulated upon the happy coincidence which brings the Methodist Ecumenical Conference within the period of his municipal reign. The reception, on Wednesday evening, September 7th, of nine hundred of the leading members of the Wesleyan community at the Mansion House, when the state apartments were brilliantly lighted and decorated for the occasion, must have suggested to many of the guests a pleasant recollection of a once famous work by that eminent Nonconformist divine Dr. Binney—"How to Make the Best of Both Worlds."

The Christian Life (A Unitarian organ): We have reason for believing that the only questions for serious discussions, at the great Methodist Council now held in London, will be confined to the quickening of the religious life of mankind. This is the professed object of those who are at the head of the movement called Methodism. No sect can claim to-day the same amount of success that has crowned, for one hundred and forty years, this Church. It is a joy to us to add that it is eminently religious, and so deserves the admiration of every well-wisher of our race. We are not in this article to be the critics of the theological errors or defects of the Methodist Church; we wish to lay before our readers a few facts which show the strength and grandeur of this denomination of Christians. It was a happy idea that its representatives should meet in London where Wesley organised his plans; and it is fortunate that the chief magistrate of the great metropolis is at this time an honoured member of the Wesleyan body. . . . One of our ministers informs us, in a letter, that in the United States the Methodists are the only body that keep in check the daring assumption and arrogance of the Roman Catholic Church. They overmatch in industry and success the whole hierarchy of Rome, with all its Irish auxiliaries; and all wise men bless God for Wesleyanism in America. Of the theological value of this movement during the past and present century we shall hereafter speak. Of its moral value we would now observe that every city, town, and village of the United Kingdom has felt a saving influence in the exertions of Methodists. If we were asked to name the one chief instrument in the hands of Providence which has contributed most of late to the moral elevation of our people, we would not hesitate for a moment to say, 'Methodism.' The great awakening of our country to the importance of a righteous, sober, and godly life took place last century through the labours of John Wesley. Men of all Churches have again and again acknowledged this. He has left a legacy in the institution he founded of far-reaching holy influence. When he began his labours, even the Sunday, north and south, was a carnival of profligacy, sensuality, and crime. In town and village rampant villany, wickedness, and wretchedness were everywhere. The Methodist preacher went to these places, at first to be insulted and mobbed, but soon to awaken and change the life of the vilest inhabitants. Chapels, schools, libraries,

and benevolent societies sprang into being wherever the preachers went. The working men's houses were refurnished, and quietness and cleanliness soon reigned instead of disorder and dirt. We have heard old inhabitants of some English villages tell how soon hymns took the place of lewd songs, and sacred music the place of brawls, among the colliers of the North. Millions of families have been blest by sobriety, purity, and piety, with better life, and hope in death through the energy and zeal of the lay preachers of this body. In their desire to do good they have heeded not the gibes or sneers of men, and they have done God's will, restored many lost and wandering souls to the true Shepherd of the Church. It is a moral and religious triumph, we think, of this day, when we hear of the success of Methodism; and we hope out of the Council now assembled a new zeal and enterprise to bless mankind will spring.

The Rock (Church of England paper): The Methodist Ecumenical Conference, which for some weeks has been exciting as lively an interest in circles outside Wesleyan boundaries as among 'the people called Methodists,' is now in session at the City-road Chapel. The building has been the scene of many memorable gatherings, but perhaps of none more remarkable than that which was seen there on Wednesday last. There were assembled ministers and laymen from different parts of the world, the majority of whom had left their churches and their homes in order to confer with each other for several days on topics of interest to their beloved Church. No one can fail to admire and to honour the simplicity and the purity of motive which has brought these men from afar, and, with Lord Mayor M'Arthur, thousands who do not exactly see eye to eye with them on all points, both of doctrine and Church policy, will be disposed to bid them a hearty welcome. Some of their bishops have already made a good impression by their sermons in London on Sunday last, and the names of those announced to take part in this Ecumenical Conference will serve to remind many of men of no slight reputation as authors and preachers.

The Kentish Mercury: A religious convocation of a peculiarly interesting character is at this time being held in London—the Methodist Ecumenical Conference, the first gathering of the kind that this great body has ever held. . . . There is no doubt that Methodism is one of the great spiritual forces of the present day that, perhaps, next to the Church of England, is affecting most powerfully the religious interests of the Protestant world; and while it is impossible not to regard with sympathy and respect the zeal and earnestness of this great Christian organisation, we cannot help regret that at the time of the appearance of Wesley the rulers of the Church of England refused to sanction or recognise his labours, and thus alienated an element which, if it had been assimilated, would have proved a source of incalculable strength to the Establishment. . . . Let us be willing to learn lessons, not only from Wesleyanism and the more respectable forms of Nonconformity, but even from the Salvation Army itself, in devising methods to endear our grand and pure old Church to the hearts of the common people to whom Christ preached the Gospel, and to whom His people are especially commissioned to go, and to increase her efficiency as in every sense the Church of the nation.

The Daily News: It is impossible to overlook the historic interest of the proceedings of the Methodist Conference now sitting in London. Nearly a century and a half ago, when political corruption was rivalled by the corruption of the clergy, and when private and public morality were alike rare, a few young Oxford students joined together in a strenuous effort against the religious indifference of the day. The leaders of

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these young men, whose regularity of life and of religious observance won them the title of 'Methodists,' were Whitefield and the brothers Charles and John Wesley. Whitefield's wonderful preaching, which stirred all England and won the admiration of Horace Walpole, who generally knew how to admire real talent when he saw it, did much for the new movement. The sweetness and beauty of the hymns of Charles Wesley did much for it. But, as has been truly said, John Wesley was the movement itself. To his eloquence, but still more to his life-long perseverance and untiring devotion, the organisation and earlier triumphs of Methodism are due. According to one of the speakers at the Conference yesterday, Methodism now numbers some four millions and a-half of followers in England, and over twenty-three millions in different parts of the world, being particularly strong in America. Yet in 1738, when Whitefield and the two Wesleys first came from Oxford to London, they and their few Oxford friends were the only Methodists. It would be difficult to overrate the debt which civilisation owes to a movement which came at a terrible period of religious decay, and stirred the pulses of national life and duty.

The Manchester Examiner and Times: The Methodist Ecumenical Council is displaying a great deal of freshness and vigour in its discussion of social topics. The debate on intemperance, and more especially on the Sunday liquor traffic as a hindrance to religious work, focussing as it did the experience of men from all parts of the world, both from countries where the public-houses are closed and others where they are opened on Sunday, was particularly interesting and valuable. The fullest report obtainable ought to be reprinted and widely distributed by some one or other of the temperance societies.

The Sunday-School Chronicle: The Ecumenical Council of Methodists, now holding its sittings at the Wesleyan Chapel, City-road, is attracting a good deal of attention, not only of the religious but of the secular press. Whatever the topic, whoever the speaker, there is but one opinion, that Methodism is all-sufficient for every condition of society, and for the requirements of every age. A more united or harmonious gathering never assembled; and the good feeling and brotherly love that seem to prevail may well be emulated by other bodies when they thus meet in council. We have not space to report one tithe of the good things said; we might fill our columns with extracts from the papers read and speeches made, which, though uttered in the interest of Methodism, have an application for all Christian workers.

The Birmingham Daily Post: It requires no stretch of candour to say that the Conference embodies a lofty idea, expressed in terms obviously not less sincere than dignified. We find amongst the subjects of discussion such practical topics as education, the means of evangelistic work, the provision of an itinerant ministry, training-schools and Sunday-schools, missionary efforts, and others of a kindred kind—the intention being so to treat them as to use to the fullest extent the force of the Methodist organisations, and to avoid waste of power and rivalry of effort. To such objects, and to the assembly which has met to promote them, a hearty welcome will be given by all earnest-minded people in this country. . . .

The Christian Union: The greatest religious reformation of modern times is unquestionably that wrought by the Methodist denomination. A century and a-half ago religious fervour in England, and we might almost say religion itself, had well-nigh died out. If we wish to know what Wesleyanism has done for England—we might say for the world—the Methodist Ecumenical Conference now being held in London will answer that it has wrought the greatest of all religious reformations,

and has won millions of souls to the Kingdom of Christ. Indeed, never in the history of the world were such a union of Christian ministers and laymen from the uttermost parts of the earth ever held for the same purpose and in the same unanimity of spirit. A remarkable feature of the Conference is that it has been the daily topic of Christian people of all denominations, and its proceedings have been recorded day by day in every journal in the United Kingdom and in America. The Conference will be of untold good not only to the Wesleyans themselves, but to all Christians of all denominations. . . .

The Weekly Dispatch, (owned and edited by Mr. Ashton W. Dilke, M.P. for Newcastle), [*The Methodist Recorder* says: "The testimony, coming from such a quarter, is remarkable.]: The Methodist Ecumenical Conference that is now being held in London is quite as interesting in its way as was the Pan-Anglican Synod of a few years ago, or as are such profane assemblies as those of the British Association or Social Science Congress. Methodism is the one great and successful religious revival that Protestantism can boast of, and in its strength we see the strongest element of Christianity, apart from that which keeps the Papacy alive. Protestantism would probably have been a dead thing in England long before now had not John Wesley arisen to give it new life a century and a half ago, and the Wesleyans now hold a far more logical position in England than do their Evangelical friends or rivals in the State Church. More than that, if the Evangelicals were as honest in their religion as are the Wesleyans, they would come out of the State Church and ally themselves openly with Wesley's disciples. Low Churchmen are not very likely to learn the lesson of independence and honesty offered to them by such apostles of purity and simplicity in religious forms as Bishop Simpson and Dr. Osborn, but outsiders who are neither Wesleyans nor Low Churchmen may profit by such discourses and yet more by the evidence now forced upon them as to the numerical strength and the spiritual vigour of the Methodist organisation.

The Nonconformist and Independent: The great Ecumenical Conference of Methodism, which is now being held in the metropolis, is altogether unique in character, and is, on many accounts, one of the most remarkable ecclesiastical assemblies ever held. It cannot boast a long and illustrious descent; it does not parade an ecclesiastical pedigree in proof of the apostolical succession of its ministers; it has no legislative authority over the wide-spread communities it represents; and if the value of its deliberations were to be tested solely by the additions made to the statutes of Methodism, it must be pronounced practically useless. Yet, looking at the history of which it is the impressive symbol, at the spiritual force which lies behind it, and of which its agencies are the expression, and at the vital sympathy between the various sections of which it is composed, which has been so manifest in its deliberations, it is not too much to say that England has seldom witnessed a spectacle more suggestive. . . . There is every variety of Methodists—Methodists who have bishops, and Methodists who have minimised, as far as possible, the distinction between the ministry and the laity; Methodists who attach some value to ecclesiastical dignity and order, and Methodists who would give greater play to enthusiasm and excitement; Methodists who have a *soupçon* of Conservatism, and Methodists who are full of democratic ideas and impulses. But there were few, if any, jarring and discordant notes among them, and the spiritual unity was so real and strong that it overbore all trivial differences.

The Christian: On Friday afternoon the work of women in the Church was the theme, and while American delegates claimed for their sisters who could preach, and who felt called to do so, the fullest privilege

therein, the leading British brethren were quite conservative on this point, and raised the oft-repeated cry that a woman should not be man-nish, or a man womanish. When did the Gospel come to have a distinction of sex, or the preaching of it become "mannish" any more than "womanish"? Are the customs of uninspired assemblies to be quoted as law for the regulation of the work of the great Master in bringing the world to himself? It is a singular spectacle to find the avowed followers of Wesley, who made such good use of the talents of women, now, in their greatness and prominence, falling so far behind their Nonconformist brethren in this respect. The same paper says: The marvellous favour of God shown to Mr. Wesley and his spiritual children, who in four generations have come to be numbered by eight millions, is reason for devout thanksgiving, not only on the part of Methodists, but on the part of all good Christians. Let us rejoice and be glad together.

The Daily News: The Methodist Ecumenical Conference has well deserved its name. The gathering of delegates has been in the widest sense representative. Not only have ministers and laymen come from all the principal countries in the world, but they have also come from such less familiar places as Yokohama, Foochow, Liberia, and Naini Tal. Dark and tawny-skinned delegates have been present in considerable numbers, and have taken an active part in the proceedings. The Methodist story is only one further illustration of the truth that enthusiasm is one of the conquering forces of the world. Men who believe in their mission and in themselves command success. The story of the early days of Wesleyan Methodism will never lose its beauty and interest. If callous indifference to religion at one end of the social scale, combined with the apathy of ignorance at the other, could fit a nation for a spiritual revival, England was ready for such an event in the times of the Duke of Grafton and Lord Chesterfield. It began as a middle-class movement. . . . But powerful, almost irresistible, as were the forces thus working for Methodism, they would never have settled down from the fiery zeal of the first revival into the calmer but more potent shape of a great religious organisation, had it not been for the wisdom, the moderation, and the foresight of John Wesley. He was a great preacher, but he was greatest of all as an administrator and organiser. It was his organising power which fixed the enthusiasm of a single generation into a permanent agency for good. . . . The past prosperity of the Wesleyan Churches was due to the single-hearted zeal with which all the branches of Methodism have worked for the common cause. The teaching of the Methodist leaders has always specially commended itself to the great masses of the people.

The Manchester Courier: To minds that can grasp only visible results, it may seem that the Conference has passed away "Like the baseless fabric of vision," leaving "not a rank behind." To minds more open to the unseen and invisible the matter will present itself in a very different way. Even if we ask for something palpable as an evidence that the Conference had done something we can be gratified. The public mind of England is waking up to the enormity of the opium traffic. On no party principle the Conference composed of all political parties has condemned the unholy trade. Earnest men and women are toiling day and night for the repeal of legislation permitting and regulating sexual vice. They will be encouraged in their painful task by the knowledge that the Conference unanimously gave its testimony against such legislation. The Sabbath question is keenly contested both in England and in America. The Conference, consisting no doubt in part of the rank and file of the Methodist ministry, but partly also of its ablest scholars, most ripe theologians, most accomplished professors, has shown its unmistakable adherence to the stricter Sabbath doctrine. The

views of Paley, Hessey, Plumptre, Macleod, found not a single exponent in the 400 men that formed the Conference. The cause of temperance has received an impetus, total abstinence and entire prohibition cannot be, we think, the creed of all the Conference; but so far as the public expression of sentiment was concerned not a word was uttered in the Conference against the principle of abstinence or the policy of prohibition. The Conference has been an undoubted and a great success. If organic union has not been effected this was never contemplated, and the scars of old wounds have been effaced more completely than the most sanguine projectors of the Conference could have hoped. What is Methodism but a spirit? Doubtless it is associated with a doctrine, but Methodism is the embodiment in organised form of the social and aggressive spirit of Christianity, and this spirit has been intensified by the Conference. To all who have attended it the Conference must form one of their brightest, sweetest memories in the days to come.

The Eastern Morning News: What the Church of England has lost in Dean Stanley has not been more painfully illustrated than in the absence of any greeting from the Anglican body to the Œcumenical Methodist Conference. Here is the body which, of all others, is nearest the Church of England. Its founder was a Churchman. To a large extent it uses the services of the Church. Its members are almost as much at home within the parish church as within their own meeting places. Its contribution to the religious life of the nation is acknowledged almost universally. The Archbishop of Canterbury has just formally adopted its most particular method of working by laymen. Dr. Pusey not so long ago sought to restore it to formal union with the Church. Its antagonism to the Calvinistic tenets of the Presbyterians and to the Congregational doctrines of the Independents is far greater than to anything in Anglicanism proper. Only lately two of our Northern Bishops gave greetings to the Wesleyan Conference. But there was no voice representing the Church of England to say one word of welcome to the men of all hues and many nationalities now gathered together in London, when the deputations from other bodies were received on Thursday night. The Pan-Presbyterian Council of Philadelphia had a kind word for the Œcumenical Conference. The Presbyterians of England, by the voice of Dr. Morrison, proclaimed their belief that the Methodists were doing Divine work. The Congregationalists were there. Several Baptist Ministers spoke of unity. Even the Moravians came forward to bid the Methodists God speed. But no member of the Church of England was present; no voice was raised to say that the Church out of which Methodism sprang, looked kindly on her daughter. It is a thousand pities—we had almost written a thousand shames; and the thrilling voice of the great man so lately laid to rest in Westminster Abbey seems to rise in protest against it. For the sake of the Conference, for the sake of the Methodists, but most of all for the sake of the Church of England, it is a lasting regret that no kindly message has gone from Lambeth, Fulham, or St. Paul's to the "occasional conformists" who have for the week been meeting in London.

The Manchester Guardian: The Vatican Council evidently touched the imagination of Christendom. . . . In this country the œcumenic idea at once struck home. Since the Vatican Council we have seen Pan-Anglican and Pan-Presbyterian Conferences, and now Methodism is engaged in a similar demonstration. Methodism is one of the great religious forces of the world. It is found at work wherever the English language is spoken, and in many of "the dark places of the earth," too, its missionaries are doing zealous service. Of unity in the Roman sense it can not boast. It is made up of a number of separate bodies—the parent Wesleyan society, the Primitive Methodists, the Methodist Episcopal Church

of the United States, and so on. But there is a common ground on which they can all meet, and the present Conference is designed to make that fact clear. Altogether the meeting is a remarkable one, and the Methodists anticipate important results from its deliberations.

The same paper said: The Americans seem to be more and more at home with their brethren of the Western world, and the longer they stay the better the English like them. Either the American Churches must have sent all their best men, or the prejudices which some people have with regard to Americans are without any foundation. The meeting together of so many leading "Britishers" with the representatives of the United States will be of considerable service in promoting amity between the two nations. The talk increases about another Ecumenical Conference.

The Christian World's "Special Correspondent:" The proceedings of the Methodist Ecumenical Conference have been sustained with unflagging spirit during the week, and have excited great interest and drawn together large audiences, in addition to the actual members of the assembly. . . . The quality of the speaking has, of course, varied considerably; but the average has been high, and the American delegates have certainly shown no disposition to hide their light under a bushel, so far as contributions to the oratory are concerned. The tendency of the discussions has perhaps been occasionally rather more in the direction of eulogy and jubilation, as distinguished from criticism of Methodist operations, than was quite desirable, and there has been scarcely a trace of that despondent pessimism which is so much in vogue in some ecclesiastical assemblies.

The Manchester Examiner: To-day the Methodist Ecumenical Council closes its session in London. For twelve days delegates from every Wesleyan body in the world sat in the Metropolitan Cathedral of Methodism—the City-road Chapel. It is only just praise to say that they have done a good stroke of business, and that their assembly merits the name of "Ecumenical" at least as well as many other bodies which have arrogated to themselves the exclusive use of the word. So far as the matters discussed have any general bearing they are now open to criticism. Daily reports have been issued to the world; and the penalty of this wide publicity—if penalty it be—is liability to free comment. We do not apprehend that Wesleyans have any desire to shirk observation. They have never yet been accused of hiding their light under a bushel. To say nothing of the Ecumenical Council, which must be deemed an exceptional phenomenon, the ordinary sittings of the Wesleyan Conference in England absorb as large a share of public attention as those of any religious body. Wesleyanism is a plant of vigorous growth. Transplanted to a foreign soil it adapts itself to new conditions, and takes on new characters without losing its specific identity. The strength of Wesleyanism is seen in the fact that it has survived the shock which would have destroyed a weaker system. The glory of Wesleyanism is seen in the fact that there is no longer a schism. The separate function and mission of each of these bodies is acknowledged by all the others, and the various Methodist sections now take friendly counsel with each other for the promotion of the common good. They have abandoned the impossible dream of a uniform Christianity, or even of a uniform Methodism. They are content to be united, without being uniform. Of all considerable bodies of Christians, the Wesleyans have probably departed least from their original standards. The wave of "freethinking"—a word which we are compelled to use for want of a better—which has passed over other religious sects, has almost left them untouched. For good or for evil, the fact must be recognised.

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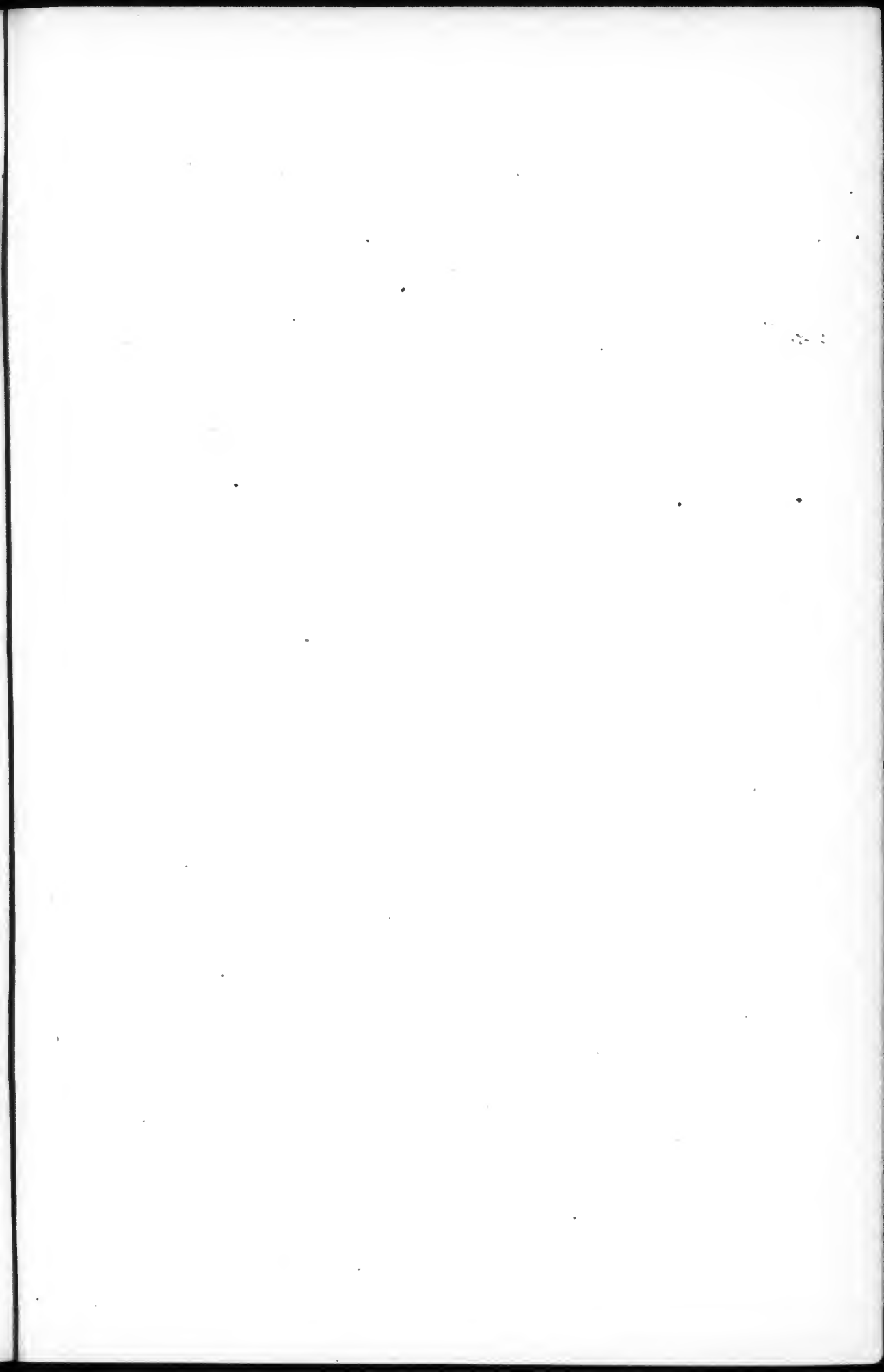
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